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COMPLIMENTARY

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OF THE

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BIJAPUR.

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The names of
Special ...
and A. Cumine, C.S.
Much valuable
C.E. and E. K. R.
and G. F. M. J.

August 1884.

COMPLIMENTARY

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JAMES M. CAMPBELL.

August 1884.

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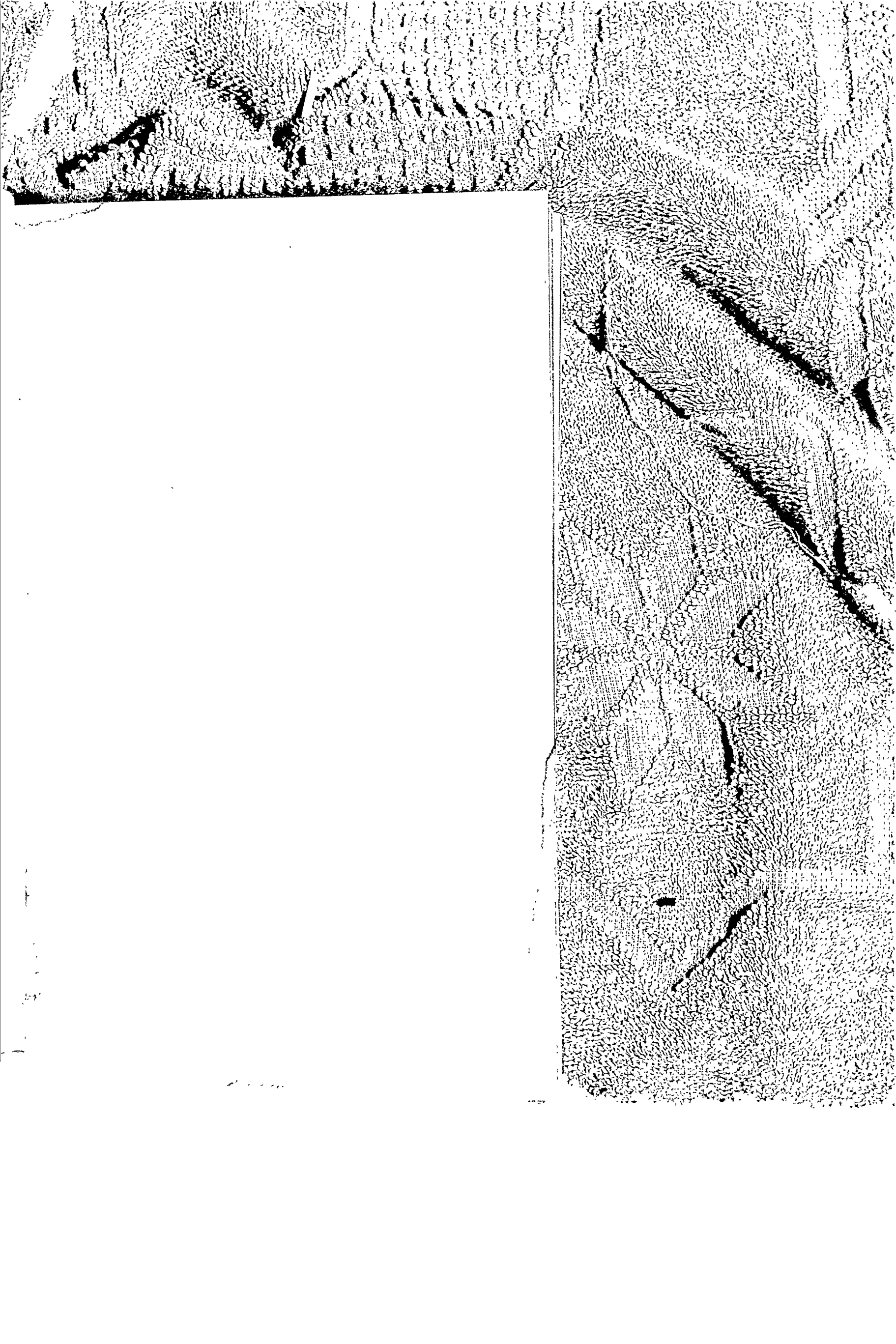
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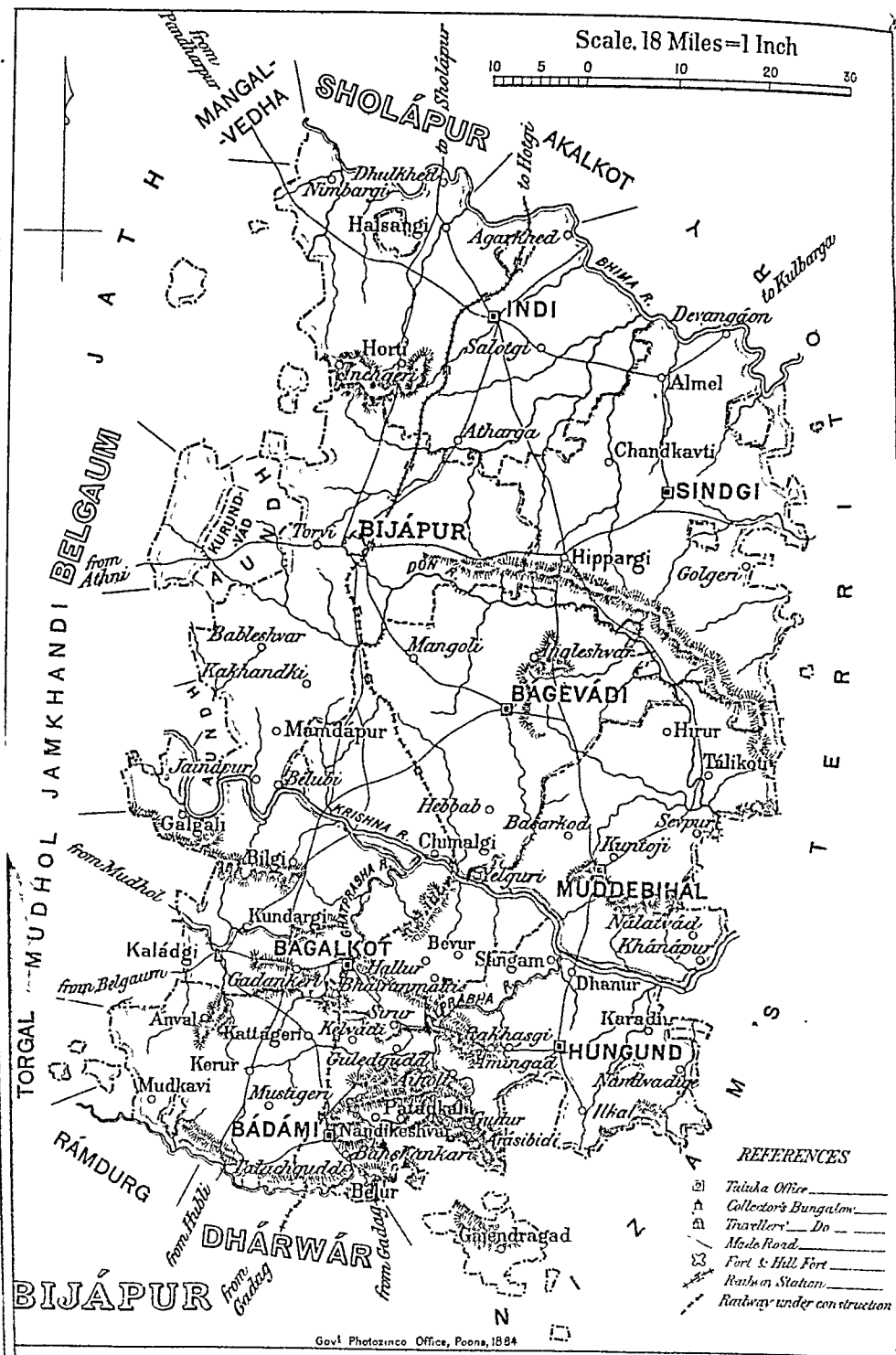
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BIJÁPUR.





Bijapur, between 17° 25' and 76° 31' east longitude, in the Bombay Presidency, population of 633,500 or 111 land revenue of about £120.

This district is the most being separated from the south and varying in breadth seventy-five miles in the north. On the north and from Sholapur, the Akalkot east and south-east it is the Raichur Desb, both south by the Nizam's Ron sub-division of D. separates it from Nalgonda and on the west it is bound Jamkhandi, the Athni sub-division, and Mangalore single or in groups, are east, and in the Jarh, J.

For administrative purposes sub-divisions, of which five, Muddebihal, are to the Bádami, to the south of statement these sub-divisions miles, 167 villages, and ab

TABLE

NAME	AREA	GOVERNMENT		UNINHABITED	
		INHABITED	UNINHABITED	INHABITED	UNINHABITED
Indi	571	11	1	1	1
Salgi	612	12	1	1	1
Bijapur	627	13	1	1	1
Belgaum	71	111	1	1	1
Muddebihal	24	112	1	1	1
Bádami	63	112	1	1	1
Belgaum	68	112	1	1	1
Hungund	219	112	1	1	1
Total	3777	523	53	53	53

¹Except Geology this chart. ²Th.

BIJÁPUR.

CHAPTER I.

DESCRIPTION.¹

Bija'pur, between 17° 28' and 15° 48' north latitude, and 75° 24' and 76° 31' east longitude, partly in the Bombay Deccan and partly in the Bombay Karnatak, has an area of 5757 square miles, a population of 638,500 or 110 to the square mile, and a realizable land revenue of about £120,000 (Rs. 12,00,900).²

This district is the most easterly part of the Bombay Presidency, being separated from the west coast by an average distance of about 130 miles. It forms a belt of land about 110 miles from north to south and varying in breadth from fifty miles in the south and seventy-five miles in the centre to about five miles in the extreme north. On the north and north-east the Bhima river separates it from Sholapur, the Akalkot state, and the Nizám's territory; on the east and south-east it is bounded by the Ságar district of Shárápur and the Raichur Doab, both belonging to H. H. the Nizám; on the south by the Nizám's districts of Kushtagi and Bhindgal and the Ron sub-division of Dhárwár; on the south-west the Malprabha separates it from Navalgund in Dhárwár and the Rámdurg state; and on the west it is bounded by the states of Torgal, Mudhol, and Jamkhandi, the Athni sub-division of Belgaum, the Jath and Karajgi states, and Mangalvedha in Sângli. Some outlying villages, single or in groups, are scattered in the Nizám's dominions to the east, and in the Jath, Jamkhandi, and Rámdurg states to the west.

For administrative purposes the district is distributed over eight sub-divisions, of which five, Indi, Bijápur, Sindgi, Bágevádi, and Muddebihál, are to the north, and three, Bágalkot, Hungund, and Bádámi, to the south of the Krishna. As shown in the following statement these sub-divisions have an average area of 720 square miles, 167 villages, and about 80,000 people:

BIJÁPUR ADMINISTRATIVE DETAILS, 1881.

BIJAPUR ADMINISTRATIVE DETAILS, 1881.																
NAME.	AREA.	VILLAGES.											POPULATION.		LAND REVENUE.	
		Government.				Alienated.				Total.			1881.	Square Mile.		
		Villages.		Hamlets.		Villages.		Hamlets.		Government.	Alienated.	Total.				
		Inhabited.	Uninhabited.	Inhabited.	Uninhabited.	Inhabited.	Uninhabited.	Inhabited.	Uninhabited.							
Indi ...	871	109	1	2	6	16	...	2	...	118	18	136	71,940	82.50	17,431	
Sindgi ...	812	129	7	...	...	13	1	...	...	130	14	150	72,650	89.36	18,823
Bijápur ...	869	83	8	6	1	9	1	...	...	98	10	108	76,896	88.50	12,587
Bágevádi ...	764	111	1	5	...	9	...	...	...	117	9	126	86,743	113.53	20,033
Muddebihál...	564	118	5	2	3	31	...	...	2	128	33	161	65,024	115.29	14,048
Bágalkot ...	683	127	13	3	18	31	3	1	4	161	39	200	96,166	140.78	14,779	
Bádámi ...	676	133	12	6	17	56	3	1	3	173	63	236	89,047	131.72	10,291	
Hungund ...	518	140	8	3	41	20	1	1	3	192	25	217	80,037	154.51	12,105	
Total ...	5757	955	55	27	85	185	9	5	12	1123	211	1334	638,493	110.90	120,007	

Chapter I.
Description.

Boundaries.

Sub-Divisions.

¹Except Geology this chapter is chiefly compiled from materials supplied by Mr. A. Cumine, C.S. ² The population and revenue details are for 1881.

Chapter I.
Description.
Aspect.

Bijápúr is an excellent example of the influence of geological conditions on scenery. The landscape of Indi is as unlike the landscape of Bádámi as the Indi trap is unlike the Bádámi sandstone. The Krishna divides the two types for some distance, but they meet and run into one another in Muddebihal. Here also is found a third type, the Don valley, a well defined tract, not intermediate between the other two, but closely related to the sterile trap country through which it passes and from which it has been formed.

Northern Belt.

The forty miles north of Bijápúr, and the greater part of Sindgi to the east of Bijápúr, are much like the worst parts of Sholápúr and Indápúr in Poona. This tract has all the features of the open Deccan trap country, and has a strong resemblance to the downs on the coast of Banffshire and Aberdeenshire in east Scotland. Hills there are none; on the other hand it can hardly be called a plain for it is not flat. It is a succession of low billowy uplands bare of trees, gently rounded, and falling into intermediate narrow valleys. On the uplands the soil, where there is soil, is very shallow, tillage is mostly confined to the valleys, which, enriched by the earth washed from the slopes, yield fair crops. The top of every third or fourth upland looks down a stream-bed fringed with wild date trees and occasionally with a cluster of *nims* or perhaps some fine old mangoes and tamarinds. Among the trees are one or two gardens and to one side of the gardens stands the village. A little further another grove of fine trees shades the village temple. The whole forms a pleasing oasis in the surrounding desert. The barrenness of the country and the dreariness of upland after upland and valley after valley, each like the last, are most depressing. Even the villages seem to lack character and to be turned out on some standard plan. Though they generally lie on the banks of a stream, except on the best streams, the villages are seldom close enough to be within sight of one another. All are much in the same style; surrounded by a ruined wall with one or more gates, the houses one-storied built of trap plastered with mud and with a blind wall running all round; so that, being flat-roofed, they give the impression of being deserted.

In spite of its general barrenness the trap country has excellent water. Many built wells yield a good supply, and streams are common in whose beds water can generally be found even in the hot weather. The only irrigation is from wells by leather-bags watering two or three acres along the stream-beds beside the villages. The only considerable ponds or reservoirs whose waters are used for irrigation are those at Mamdápúr and Kamatgi in Bijápúr.

In all this monotonous stretch of country there is nothing that can be called a hill. Near the northern borders of Bijápúr some uplands or *máls* running east and west stand above the level of the surrounding country, but they are really not so high as the ridge south of Bijápúr which makes far less show. During the rains, when the uplands are green and the valleys waving with millet, the effect though tame is not unpleasing. But about March, when the crops are gone, when what spear-grass has not been burnt is bleached to a pale hay colour, when here and there the naked black trap shows

in large patches, when the heat and burning of the crops appears little better than a desert, saying that the Adil Shahi army from the Deccan had been defeated by the Marathas.

The Don valley is a rich tract of land, east. The soil is fertile and more gradual, and a few trees are planted for damage to the crops. They stand on the hillsides across the valley. The soil is richly effluvia. It is blackish. In the village is much more fertile. The houses are mud-brick. In the 15th century, for years were spent in the valley. In February when the wheat, and cotton is sown. April is the best time. The valley is a dry country.

The Don valley and the country are separated by a stretch of land by the Shikhar-Balid. Instead of two ranges of hills, it is a valley.

A recent writer, the late Mr. N. S. K. XXVIII, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

in large patches, when the whole surface quivers in the noon-tide heat and burning blasts sweep across the treeless slopes, the country appears little better than a desert, and recalls the old Musalmán saying that the Adil Sháhi kings chose Bijápur as their capital because the deserts to the north of it prevented any blockading army from besieging Bijápur from that side.¹

The Don valley begins close to the south of the old city of Bijápur. This rich tract of deep black soil crosses the district from west to east. The rocky trap uplands disappear, the sweeps are much longer and more gradual, and in many parts there is a true plain. The saltiness of the soil is favourable to crops and trees. But except *bábhul* few trees are planted for fear of drawing birds which cause great damage to the crops. The villages are chiefly close to the Don river. They stand on little hillocks of gray earth to which in the course of ages the village buildings have materially added. The Don valley is badly off for water. Wells are scarce and what water there is is brackish. In the valley, as in the Krishna valley further south, tillage is much more careful than in the barren north, and the husbandmen are much better off than their northern neighbours. In the 1876 famine in the Don valley granaries that had been closed for years were opened, and many of the people made large sums. In February when the whole valley is a sheet of magnificent millet, wheat, and golden *kusumbi*, the prospect is extremely rich. By April all is changed. Every crop except cotton is gone, and the valley is a dusty dreary waste.

The Don valley and the rich alluvial plain of the Krishna are separated by a stretch of barren trap. After crossing the Krishna by the Sholápur-Kaládgi road the country completely changes. Instead of bare waving uplands is a rich plain crossed from west to east by two lines of sandstone hills 250 to 300 feet

Chapter I. Description.

Aspect.

Central Belt.

Southern Belt.

¹ A recent writer, the late Sir David Wedderburn, explained (Fortnightly Review, New Series, XXVIII. 225-227), by the process of exhaustion under British rule the change which had dried to a desert the realm of Bijápur. Sir David Wedderburn's idea that the country between Sholápur and Bijápur ever supported the city of Bijápur is a mistaken idea. That in Musalmán times as at present the granary of Bijápur was not to the north of the city but to the south in the rich lands of the Don valley is proved by the Hindustáni saying *Don pikke kon kháega*; *Don ne pikke kon kháega*, that is If the Don bears crops who can eat (them); if the Don bears no crops who can eat? Both under the Bijápur kings and under the Maráthás the country to the north of Bijápur was barren. In 1631, during the first Moghal siege of Bijápur, partly because the country round had been laid waste by the Bijápur troops, the besieging force suffered great hardships as 'fetching grass and fuel from long distances was a work of great toil to man and beast.' The siege lasted only twenty days, still men and beasts were so crippled from want of food, that the Moghal army was forced to move from Bijápur to some better supplied part of the country (Elliot and Dowson, VII. 30). Forty years later (1671) the French traveller Bernier described the country of Bijápur on the side of the Moghals' dominions, that is to the north, as very difficult of access on account of the great scarcity of water, forage, and victuals. The city of Bijápur, he says, is very strong in a dry barren land; there is almost no good water but in the town (History of the late Revolution of the Great Moghal [1671] Translation 171). In 1792 Moore (Narrative, 337) described the twenty miles to the north and west of Bijápur as stony, unarable, and not capable of improvement. In November 1808, five years after the establishment of the English as the paramount power had introduced a beginning of order into the Deccan, Sir James Mackintosh (Life, I. 461, 462), between twenty-five and eleven miles north of Bijápur, saw no living creature but some pretty paroquets, a partridge, a hare, and a herd of deer. In the eleven miles before reaching Bijápur he was astonished by the sight of two men on horseback. The plain was vast naked and uncultivated.

Chapter I.
Description.
Aspect.
Southern Bell.

high whose sides seem woody though the produce is seldom more than brushwood and prickly-pear. The plain though rich is bare, and yields little drinking water, so that the villages are almost all ranged along the banks of the rivers or close to the bases of the hills. Both the ranges of hills curve north-east towards the Krishna, so that the great black soil plains in the east of Bágalkot and along the north of Hungund are unbroken by hills. In them drinking water is very scarce, and the villages are almost all along the banks of the Krishna or of the Ghatprabha after it passes through the hills below Bágalkot. South of the second range of hills, in the valley in which Bágalkot and Kaládgi lie, the country is better wooded and the scenery improves. It is at its best during and just after the rains. Then the hills, though low and not covered with anything better than scrub, are all green; the valley, dotted with low trees, waves with early millet; and patches of red freshly-turned soil brighten the green. Further south all over Bádámi and south-west Hungund there are more hills and they are rougher and steeper. The black soil has given place to red sand, and the timber if not fine is frequent. The villages on the light sandy soil of Bádámi are small and poor, but in east Hungund, in the black plain of Bágalkot, and along the rich Krishna valley are many large and rich villages. Within the space between the two ranges of hills lie several beautiful lakes, notably those near Kendur and Mushtagiri. Below the dams of some of these lakes, as at Kendur, are pretty cocoanut and plantain gardens watered by channels fed by the leakage of the lake. Here and there detached masses of sandstone stand out from the hills in jagged and fantastic shapes, or are scattered in huge blocks, bearing temples on their summits. Except the steep and quaintly-shaped sandstone cliffs of Bádámi, most of the hills are rounded and gently sloping. Between them are wide barren tracts of rock and loose stones and many stretches of light land woody and slightly tilled, brightened by patches of deep red, dull red, and white soil. Bádámi, with its bold red cliffs capped with brilliant green, its sheet of water in the gorge between the cliffs, its caves, and its fine old towers is a scene of much interest and beauty.

It is the sudden passing from trap to sandstone that causes so great a difference between the scenery of the north and the south of the district. Some inlying sandstone crops up at Mamdápura to the north, and there is trap west of Bilgi to the south. Otherwise the Krishna divides the trap from the sandstone as far east as Chimalgi about fifteen miles north-east of Bágalkot. Here the metamorphic granite base crosses to the left bank and runs north-east to the Nizám's border. At Muddebihál, Bidekundi, and Basarkod terraces of sandstone run out upon the granite and are in turn capped by the last flows of the Deccan trap. At Tálíkot limestone supplants the sandstone, and in the north-west of Muddebihál the trap flows grow thicker and thicker, gradually covering everything. South and west of the village of Muddebihál, where the metamorphic granite forms a gently waving plain covered with scrub and boulders, the surface is too flat for beauty. But the country south of Ilkal, where the disintegration of the granite has been much more irregular, is very wild and weird. Though Muddebihál has little beauty it

contains the handsomest village in the district of the famous Tálíkot fort. The Ghatprabha in Bádámi, about twelve miles north of Bágalkot, is a small town, but it is in the same style as the others, and is an air of more comfort and convenience. It is generally along the base of the hills that it was steep enough to make a hill-top. The new town of Ghatprabha is at the bottom of a hill and is surrounded by the battered walls, the remains of the old town.

Only in the south and south-west surface of the district is there any high ground. South there are few hills, and the southern hills belong to the range of Kaládgi basin. Though they differ in character of the rock, and are the sandstone hills of south Bágalkot, they run irregularly east and west and are culminations of two great ranges, the north Malprabha hills, which form the Bilgi, the north Ghatprabha hills, which form the Ghatprabha and the Krishna range forming the water-parting between the Malprabha and the Ghatprabha. The north Ghatprabha hills, close to the north of Muddebihál, Bidekundi and passes eastwards. Bidekundi fragments the trap eastwards. Still, though the rock changes, the two flat-topped scrub-covered hills, passes south of Bilgi about five miles through Koudargi and Adakvili. The Bilgi ridge falls into the plain of Bilgi. The Koudargi hills stand Ghatprabha about fifteen miles north of Bágalkot, where it reappears on the east bank about ten miles east and eight miles north of Bágalkot. The last eighteen miles of the Krishna have been named the hills, about five miles to the south of the Ghatprabha, a range about four miles, that is about range is crossed by the Ghatprabha stretches about twenty miles of the north Malprabha hills unites the eastern ends of Malprabha ranges, with its passes a great part of the

contains the handsomest village in the district, Tálíkoti, which is built of the famous Tálíkoti limestone. The effect of the sandstone at Guledgud in Bádámi, about twelve miles south-east of Bágalkot, is hardly inferior; and the villages south of the Krishna, though built much in the same style as those in the trap country, have generally an air of more comfort and strength. Though the village sites lie generally along the bases of hills, or on the banks of streams, where it was steep enough to make a fort, they sometimes stood on the hill-top. The new town of Guledgud lies along the banks of a stream at the bottom of a hill and is unwallled. On the hill-top may be traced the battered walls, the fallen houses, and the deserted temples of the old town.

Only in the south and south-west below the Krishna is the plain surface of the district broken by hills of any size, and even in the south there are few hills more than three hundred feet high. The southern hills belong to the limestones, shales, and sandstones of the Kaládgi basin. Though they differ from the Sahyádris spurs in the character of the rock, and are the results of earlier influences, the sandstone hills of south Bijápur form two main ranges which run irregularly east and west and may geographically be taken as continuations of two great ranges, the north Ghatprabha and the north Malprabha hills, which from the Sahyádris stretch east across Belgaum, the north Ghatprabha range forming the water-parting between the Ghatprabha and the Krishna and the north Malprabha range forming the water-parting between the Ghatprabha and the Malprabha. The north Ghatprabha range, the water-parting between the Krishna and the Ghatprabha, begins at the Sahyádris close to the north of Manohar fort about forty miles north-east of Belgaum and passes east across Belgaum. Except in one or two detached fragments the trap ceases to the west of Bijápur limits. Still, though the rock changes, the line of high land is maintained by two flat-topped scrub-covered ridges of sandstone hills, one which passes south of Bilgi about fifteen, and the other which passes through Kundargi and Anakvádi about five miles north of Kaládgi. The Bilgi ridge falls into the plain about two miles to the east of Bilgi. The Kundargi hills stretch east along the north bank of the Ghatprabha about fifteen miles to near Yerka or Herka, about five miles north of Bágalkot, where the range is cut by the Ghatprabha. It reappears on the east bank of the Ghatprabha and stretches about ten miles east and eight miles north-east to Sitamani on the Krishna. The last eighteen miles between the Ghatprabha and the Krishna have been named the Sita range. From the Kundargi hills, about five miles to the west of Yerka, where they are crossed by the Ghatprabha, a range of hills stretches south-east. After about four miles, that is about a mile north-east of Bágalkot, the range is crossed by the Ghatprabha. From the Ghatprabha it stretches about twenty miles south-east to Amingad, the eastern end of the north Malprabha range. This cross line of hills, which thus unites the eastern ends of the north Ghatprabha and the north Malprabha ranges, with its branches and intervening valleys, occupies a great part of the Bágalkot sub-division. In some places the

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South Krishna
Hills.



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Hills.

hills are rugged and in others present wall-like scarps either with flat tabular summits or narrow-crested ridges.

The north Malprabha range or upland, the water-parting between the Ghatprabha and the Malprabha, starts from the Salyádris near the Tolkhat pass about thirty miles west of Belgaum. Across Belgaum and close to Bijápur limits it continues trap, and, after the trap ceases, the highland is prolonged by irregular lines of sandstone hills which cross the centre of Bádámi and end at Amingad. At Mutkavi in the south-west corner of Bádámi, immediately after the north Malprabha range enters the district, a spur stretches to the south-east and east, till it is crossed by the Malprabha a little to the south-east of Bádámi. East of the Malprabha the spur reappears and stretches south-east in a broken line which ends abruptly a few miles east of Gajendragad on the western boundary of the Nizám's territory. Of the north Malprabha range the most notable hills are those at Guledgud, about ten miles south of Bágalkot, and those round Bádámi. The Guledgud hills are flat-topped and capped with brushwood. The sandstone is close to the surface, and generally forms a scarp about twenty feet high near the top, whence the steep sides fall to the plain covered with prickly-pear. There is no tillage on the top or sides and there is no special hill population. Pig and panther are common and do much harm. The Bádámi cliffs are perhaps the best example of the steep sandstone hills of the south of the district. They are broken into various shapes, huge masses of many thousand tons being detached or partly detached and rolled over on the plain. Little temples have been built both on the tops and in the chasms of several of the separate rocks and on two of the greater and partly detached masses stand the two forts of Bádámi. The top of the hills is flat, very broad, and covered with beautiful bright green scrub and the sides are red sandstone cliffs. There is no cultivation either on the sides or the top and no special hill population. There are a number of pig and a good many panthers.

About fifteen miles east of the Bádámi hills, in the south-west corner of Hungund, on the right bank of the Malprabha, a striking group of detached flat-topped hills rise 300 to 500 feet above the surrounding country. They are capped with sandstone resting on granitoid gneiss and stretch twenty miles east-south-east parallel with the Gajendragad ridge, and like it end in a bold bluff which overhangs the small town of Hanamságur in the Nizám's territory. These hills are the eastmost extension of the rocks of the Kaládgí series.

North Krishna
Hills.

The great plain to the north of the Krishna is unbroken except by a few bare uplands. In the south-west of Indi is a series of uplands covered with spear-grass and a few *bábhul* shrubs, which, beginning in the villages of Satalgaon, Jagjivani, Inchgeri, and Kanur, stretch through the north of the old revenue division of Horti. In the south-east of the sub-division there are a few bare uplands. South-west of the town of Bágavádi bare trap uplands or downs culminate in two small flat-topped laterite hillocks which are conspicuous within a circuit of ten or twelve miles. In the north-east rise two ridges of low hills. One runs west from Kúmanckeri to Dindvád;

... of flat-topped laterite begins
... and, stretching as
... out in a northerly directi
... The Ingleshar upland
... is flat
... running west and east, is flat
... and good soil. Just at In
... East of Ingleshar is a
... and small stones.
... a short curved ridge
... which, rising at a point to
... the town of Nidgandi,
... corner of
... of Alkopa, is a low range
... the south of Maddebihal on the
... sandstone terraces run
... and west, that is from
... flat-topped hills, about 1
... covered with scrub and
... until, beyond the town
... towards the Nizám's
... this part of the
... cone of trap at N

... is well supplied with
... important are the 'K'
... from the left or north,
... from the right or
... the Don meet the K'
... and the Malprabha meet
... at Maremati about
... at Kapila Sangam
... of these are large rivers flowing
... the rainy season crossed only by
... water in the driest weather is too
... rivers supply fair drinking water.

The Kausura rises among
... eastern flank of the Salyádris.
... Kolhapur, Belgaum, and the
... miles forms the boundary
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... fifty-four miles through the
... and Maddebihal on the left or
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... of granite hills and fall
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... whose red and pink of
... the dry creepers. In dry
... which wind among

the other of flat-topped laterite begins at a point a little to the east of Masvinhal, and, stretching as far as Ingleshvar where a spur is thrown out in a northerly direction, ends near the village of Rabbinal. The Ingleshvar upland which overhangs the valley of the Don, running west and east, is flat-topped, and covered with loose stones and good soil. Just at Ingleshvar part of it is capped with laterite. East of Ingleshvar is a small flat-topped hill covered with black earth and small stones. There is also in the south of the sub-division a short curved ridge covered with prickly-pear and scrub, which, rising at a point to the north-east of Devalpur and skirting the town of Nidgundi, ends to the south of Maremati. In the north-west corner of Muddebihal, a few hundred yards south of the village of Alkopa, is a low range of flat-topped sandstone hills. In the south of Muddebihal on the north bank of the Krishna a series of low sandstone terraces run out from under the trap. From the south and west, that is from the granite plain below, the terraces form flat-topped hills, about 100 feet high, their sides and tops scantily covered with scrub and small blocks of stone. They run south-east until, beyond the town of Muddebihal, they take an easterly turn towards the Nizam's district of Ságar. The most remarkable hill in this part of the country is in the Nizam's territory, an outlying cone of trap at Nágarbetta about ten miles east of Muddebihal.

The district is well supplied with rivers and streams. Of these the most important are the Krishna and its feeders the Bhima and the Don from the left or north, and the Ghatprabha and the Malprabha from the right or south. Of these four feeders the Bhima and the Don meet the Krishna outside the district, and the Ghatprabha and the Malprabha meet the Krishna within the district, the Ghatprabha at Maremati about fifteen miles east of Bilgi, and the Malprabha at Kapila Sangam about twenty miles further east. All of these are large rivers flowing throughout the year and during the rainy season crossed only by boats. Except the Don, whose water in the driest weather is too salt to be generally drunk, these rivers supply fair drinking water.

The KRISHNA rises among the Mahábaleshvar hills on the eastern flank of the Sahyádris. It flows south-east through Sátára, Kolhápur, Belgaum, and the Jamkhandi state, and for seventeen miles forms the boundary between Jamkhandi and Bijápur. It enters the district near Gehnur, and, after a course of about fifty-four miles through the district, separating Bijápur, Bágevádi, and Muddebihal on the left or north from Bágalkot and Hungund on the right or south, it passes into the Nizám's territory. Just before quitting Muddebihal, among the Jaldrug hills about twenty miles south-east of Muddebihal, the river splits into a number of streams which force their way through a low range of granite hills and fall about 300 feet in a quarter of a mile. The banks of the chasm are huge castle-like masses of granite whose red and pink glow among green brushwood and great thorny creepers. In dry weather the river breaks into white threads which wind among huge masses of granite and sharp veins and

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Hills.*

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dykes of basalt. When in flood the river is fully a quarter of a mile wide and fills the gorge from bank to bank. The water rushes from rock to rock half hidden by spray with mighty crash and clamour. From large deep holes columns of water and spray shoot high in air and fall roaring back. As it leaps into the wide pool at the foot of the gorge the mass of water, dashing among mighty currents and eddies, rises in crested waves which as they clash and climb hurl their spray into mid air whirling and foaming with inconceivable force and grandeur.¹

At its meeting with the Ghatprabha in the rainy season (July) the Krishna is about 500 yards broad and the current runs two and a half feet the second.² About two and a half miles east of its meeting with the Malprabha at Dhanur, in the rainy season (June-October) the stream from bank to bank is about 600 yards broad, and where the river leaves the district it is nearly 700 yards broad and its current runs two and a half feet the second.³ The ordinary low-water level is 1617·37 feet and at this point the highest flood level is 1648·54 feet or a rise in extreme floods of thirty-one feet. Mud, silt, and sand gather daily along its banks, entombing the remains of alligators, fishes, and river-shells. During the hot season the stream of water is small and in its black sandy bed may be found pebbles swept from the various rocks through which the river has passed. Among the pebbles brought down by the mountain freshes are occasionally found nodules of a reddish brown and white carnelian jasper, chalcedony, and mocha stones. Ten feet below low water the rock of the river bed is reached.

The fall in the passage of the Krishna through the district is slight. Near Chimalgi, opposite to which it receives the Ghatprabha, the north bank of the river is well marked and the south bank is low and at times is flooded for about 1000 yards from the river bank. The floods here rise to a height of about fifty-two feet and spread over an area of about 1700 yards or nearly a mile broad. Except near Chimalgi the north bank of the river as a rule is much lower than its south bank. During the rains the high-water runs up grooves in the land to the north and round into the river forming temporary islands many of which are covered with *bábhul* bushes. Though its water is not used for irrigation, during the fair weather large quantities of the *vángi* or egg-plant are grown along the north bank. The south bank is generally steep and on or near it are many rich villages. There are many *bábhul* plantations along the banks, which are bordered by quartzite hills with a few large trees. In the fair season carts cross the river at the ford of Baluti about sixteen miles north of Bágalkot. During the rains there are ferries at Tungargi on the Ilkal road and at Kolhár on the Dhárwár road. Besides the main tributaries numerous streams cut the bank on their way to join the Krishna, leaving intervening belts of high ground

¹ Meadow Taylor's Noble Queen, I. 16; compare Memoir Geological Survey of India, XII. 11, 43.

² Captain Newbold in Geological Papers of Western India, 347. The temperature of the river one foot below the surface was found by Captain Newbold (1842-1845) in July to be 76° 5'. Ditto.

³ Journal Asiatic Society Bengal, XI. (2), 936.

Kandali

and making the road very
and difficult especially during
floods. But the river is
washed away all over the
twenty miles of the
Poona Road. At first the
river, but at present the
remains of the old river
and rocks are the only
discovery of the old river
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and making the road which crosses them at right angles uneven and difficult especially during the rains when this tract is partially flooded. Before the great flood in the Krishna in 1853 which washed away all trace of it, near the village of Mankini about twenty miles north-east of Bágalkot, was a deep reach called the Poison Pool. At first this pool during the rains formed part of the river, but afterwards it became separated from it. As the water remained stagnant for many months in the year and as the earth and rocks round it were charged with salt, the pool water became discoloured, bitter, and so undrinkable both to man and cattle that it was said to be fatal when drunk for any length of time. At the same time the pool water was said to be healing in cases of skin diseases.¹

The BHIMA rises in the Sahyádris near Bhimáshankar and runs east for about 105 miles across the district of Poona. It then turns south-east, and, after separating Poona from Ahmadnagar for about thirty-five miles, and from Sholápur for about sixty miles, flows through Sholápur for about fifty miles. It then turns east, and, after forming the southern boundary of Sholápur for about sixteen miles, touches the Bijápur district at Dasur. Below Dasur it flows east, and separating Bijápur from Sholápur for about thirty miles, receives the Sina from the left, and leaving Sholápur and skirting Bijápur for fifty miles more, enters the Nizám's territory, and falls into the Krishna, to the east of the Ságar district, after a further course of about 150 miles. The banks of the Bhima are overlain by layers of gravel and are 900 feet apart. They rise above high flood level which is about forty-nine feet above the river bed. The highest recorded flood level is 1381.25 feet and the ordinary low-water level is 1332.48 feet, that is a highest flood of forty-nine feet. The ordinary bed of the river is alluvial soil and the rock-bed is about ten feet below low-water level. Numerous streams flowing towards the Bhima from the right afford an ample supply of water for general purposes and in some cases for irrigation. In seasons of favourable rainfall most of these streams continue shallow threads of running water throughout the hot weather. Even after a scanty rainfall they hold water either flowing or standing in deep pools. During the rainy months (June-October) the tributaries of the Bhima overflow their banks for some distance leaving much silt on the flooded land which thus becomes extraordinarily fertile. In Indi the land along the bank of the Bhima is a rolling plain whose monotony is relieved only by the villages with which it is dotted. The portion of the Sindgi sub-division on its banks is a black soil plain with gentle undulations and is dotted with many rich villages. In spite of its size the Bhima can be forded at several places during the fair weather.

The DON, with a drainage area of about 400 square miles, rises in the Jath state, about four miles south of Jath, and flows east and then south-east till it turns towards the town of Tálíkotí in Muddebihál. South of Tálíkotí it enters the Nizám's district of Ságar, and winding through a rocky defile, after a total course of

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The Bhima.

The Don.

¹ Transactions Bombay Medical Society, V. (1859), 262.

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The Don.

about 125 miles, falls into the Krishna about thirteen miles east of the Muddebihal frontier. Along its whole course the Don has steep banks of black soil more than ten feet high. Its channel is very winding and seems to have more than once changed its course. The river runs along a narrow valley on the top of the watershed between the Krishna and the Bhima. Taking the planes where the Sholapur-Hubli road crosses the river, the Don bed is 530 feet above the Bhima bed and 230 feet above the Krishna bed. The fall in the Don bed is as a rule very slight and the breadth of the bed is not more than 200 feet. In heavy rains the water cannot get off and sometimes comes down like a regular bore. The highest recorded flood level is 1915·70 feet which with a low-water level of 1895·53 feet gives a highest flood height of about twenty feet. For about thirty feet under the surface the bed is treacherous black mud and can be crossed only in places where there is gravel. Further east in the Talikoti limestone the character of the river changes. The bed is of thin slippery slabs of limestone, and at one point near Talikoti the descent is like going down a stair from one bed of limestone to another. During the rains there is a plentiful supply of fresh drinking water. After November the villages near the Don always suffer from want of good drinking water as the water of the main stream and of several of its tributaries, specially of the Little Don near Ukali in Bagavadi, becomes brackish shortly after the rains have ceased.¹ In the fair weather the stream of the Don runs very low. The deep black soil lands on the banks of the Don are famous for their cold weather grain crops. The Don valley was the granary of old Bijapur. Its importance to the old city is preserved in the local saying, 'If the Don bears crops who can eat (them); if the Don bears no crops who can eat?'² Especially in the old Talikoti division the land is extremely rich, and some villages are adorned with gardens of mangoes and other fruit trees.

The Ghatprabha.

The GHATPRABHA rises near the edge of the Sahyadris almost twenty-five miles west of the town of Belgaum. After an easterly course of about 140 miles through Belgaum and the Southern Maratha states, it enters Bagalkot three miles north of Kaladgi.

¹ The following analyses of the water of the Little Don have been made by Surgeon-Major I. B. Lyon, the Chemical Analyser to Government :

Little Don Water.

	Flood Water, October.	Cold Weather, November.	Hot Weather, May.
	Grains per Gallon.	Grains per Gallon.	Grains per Gallon.
Chlorine	31·50	95·20	347·90
(Equivalent Chloride of Sodium.	51·90	156·80	573·00
Combined Sulphuric Acid ...	15·07	75·04	168·62
Lime	10·55	30·38	102·20
Magnesia	4·76	25·41	73·22
Silica	2·10	1·63	9·22
Total dissolved Solids by Evaporation ...	97·30	313·00	965·00

² The Hindustani runs, *Don pike kon khatega*; *Don ne pike kon khatega*; the Marathi runs *Jar pikel Don, tar khadil kon*; *na pikel Don, tar khadil kon*.

Through Bagalkot it runs then immediately below the Between Bagalkot and Yel it forces its way through a picturesque view of hills enters the Krishna valley, and miles to the north-east of rivers the Ghatprabha is a rainy season (July, August, and in Bagalkot are the

The Malprabha or Maly about twenty-two miles course of about 100 miles it enters the Bagalkot valley miles south of Mukavi. miles, forming the Beyond Talakot, it forces its way through and for about eight miles then runs its north-east miles through Bagalkot. Before passing through the Malprabha reaches the Stream which has its source in the Dharwar. To the east of about eighteen miles a slight cross ridge which to the south bank called the Where the Malprabha joins Aiboli in Bagalkot, the water is lowly then. The topped sandstone granite from the bank. Near the the river forms another Pattadkal, about eight country is again hilly, relieve the flatness of boundary of Bilimbi, the Dharwar plain. The passes through black soil with villages. The which with a low-water height of twenty-one feet.

In Indi, Madras, 111.

¹ In July Captain Newell below the surface to be 50

² The name Malprabha is shining or more probably of malprabha in the name.

³ Marshall's Belgaum, III.

Through Bágalkot it runs nearly east for about twenty miles, and then immediately below the town of Bágalkot turns suddenly north. Between Bágalkot and Yerka, about five miles north of Bágalkot, it forces its way through two chains of hills, a pretty country with picturesque views of hill and water. Beyond the second range it enters the Krishna valley and falls into the Krishna about fifteen miles to the north-east opposite Chimalgi. At the meeting of the rivers the Ghatprabha is nearly a hundred yards broad and in the rainy season (July) flows about two and three quarters feet in a second.¹ Where it passes through black soil the banks are steep and in Bágalkot are closely studded with villages.

The MALPRABHA or MALPARI² rises near the edge of the Sahyádris about twenty-two miles south-west of Belgaum. After an easterly course of about 100 miles through Belgaum and the Rámdurg state, it enters the Bádámi sub-division of the Bijápur district about three miles south of Mutkavi. From this it flows east about twenty-five miles, forming the southern boundary of the Bádámi sub-division. Beyond Tolachkod, the southern range of the north Malprabha hills forces it about fifteen miles to the north-east where it turns north and for about eight miles flows between Bádámi and Hungund. It then resumes its north-east course and after flowing about twenty miles through Hungund falls into the Krishna at Kapila Sangam. Before passing through the Bádámi hills on its way to the Krishna, the Malprabha receives from the south the Bennihalla or Butter Stream which has its source about twenty miles south of Hubli in Dhárwár. To the east of the Gajendragad hills an open level tract, about eighteen miles long by about twelve broad, is marked by a slight cross ridge which has the appearance of having formerly been the south bank either of the Malprabha or of some other lost stream.³ Where the Malprabha passes through the sandstone country, as at Aiholi in Hungund, the bed of the river is whitish sand and the water a lovely blue. The country bordering it is hilly, the flat-topped sandstone spurs occasionally stretching three or four miles from the bank. Near Aiholi, as it turns and winds among the hills, the river forms reaches of great beauty. At Nandikeshvar and Pattadkal, about eight and ten miles south-west of Aiholi, the country is again hilly, but the hills are too far from the river to relieve the flatness of the valley. Further south where it forms the boundary of Bádámi, the scenery is marred by the level stretch of the Dhárwár plain. The banks are always steep where the river passes through black soil, and in the north of Hungund are studded with villages. The highest recorded flood level is 1763.66 feet, which with a low-water level of 1742.88 feet gives a greatest flood height of twenty-one feet.

In Indi, Muddebihál, and Bágevádi, except in the villages on the

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The Malprabha.

Wells.

¹ In July Captain Newbold (1842-1845) found the temperature of the river one foot below the surface to be 76° 5'. Geological Papers of Western India, 347.

² The name Malprabha is the Prákrit form either of the Sanskrit *malaprabha* mud-shining or more probably of *malaparva* full of mud. Malpari is the Prákrit form of *mala-apahári* mud-robber. Rev. G. Kies' Southern Marátha Country, 14.

³ Marshall's Belgaum, 111.

Chapter I.
Description.
Wells.

banks of the Krishna and Bhima, the water-supply is generally from wells; in Bádámi, Bágalkot, Bijápur, and Hungund it is generally from the rivers; in Sindgi it is chiefly from streamlets and wells. According to the Collector's stock return for 1882-83 there were 6119 wells in the district, of which 3587 were with steps and 2532 were without steps. The wells in the villages on the banks of the Don show that the water-bearing strata are generally within twenty feet of the surface. The water in some of these wells is brackish,¹ but the water is occasionally used for irrigation.² Brackish wells sometimes occur outside of the Don valley, especially near Hippargi in Sindgi where the water of one well showed 61·71 grains of salt in a gallon.

Climate.

Except in Bádámi where there is much low bushy vegetation, and in Muddebihál where the ground is marshy, the climate is dry and healthy. Over almost the whole district March and April are the hottest months in the year, the trap uplands of Indi and Sindgi in the north suffering especially from burning winds. In the south the heat is sometimes specially trying near the sandstone cliffs of Bádámi which in the afternoon and evening radiate oppressively hot air. In May the intensity of the heat is slightly relieved by occasional thunderstorms and days of cloudy weather. In April 1820, at Bágalkot and Bádámi, Mr. Marshall found that in the afternoon the thermometer occasionally rose to 110° or 112°. At that time after the rains the tract of land close to the foot of the hills was so unhealthy that there were scarcely any villages. The few inhabitants were afflicted with intermittent fever during more than half of their lives. Near the Bádámi lakes the air was always damp and vapour-laden. And as during the whole year the people had to work knee-deep in mud a yearly epidemic of quartan fever was the result. The fever lasted three to six months and so broke their constitutions that men looked old at forty and few lived to be sixty. Except in the south-east where quartan fever prevailed, Hungund was healthy and hale men of sixty-five were common.³ The thermometer readings in the shade recorded at Kaládgi civil hospital during the six years ending 1882 give a maximum temperature of 106° in April and a minimum temperature of 48° in January. During the four months

¹ The following is Dr. Lyon's analysis of the water of a well at Jumnal in the Don valley:

Well Water from the Don Valley.

	Grains per Gallon.
Chlorine	60·65
(Chloride of Sodium	111·85)
Combined Sulphuric Acid	47·95
Lime	23·94
Magnesia	25·67
Silica	3·82
Total dissolved Solids by Evaporation	245

² Sugarcane is irrigated, but the nature of the water prevents its juice from crystallizing on boiling; it is used only for eating raw and as fodder.
³ Marshall's Belgaum, 112, 168.

from February to May the 77° to 106°, the minimum 77° to 106°, the maximum 74° to 102°, the mean range from 7° to 80°, and the mean range has varied from 82° to 100° mean maximum from 77° to 80°, and the mean range January the maximum has from 48° to 75°, the minimum from 55° to 75°, details are:

KALÁDGI TOWN

	Jan.	Feb.	Mar.
1877.	Maximum ... 63	71	83
	Minimum ... 57	73	75
	Mean Maximum ... 61	72	81
	Mean Minimum ... 59	74	77
	Mean Range ... 21	15	12
1878.	Maximum ... 60	68	85
	Minimum ... 52	63	74
	Mean Maximum ... 57	65	79
	Mean Minimum ... 51	60	72
	Mean Range ... 21	20	13
1879.	Maximum ... 63	77	83
	Minimum ... 57	70	75
	Mean Maximum ... 60	74	79
	Mean Minimum ... 54	72	77
	Mean Range ... 12	7	1
1880.	Maximum ... 63	91	91
	Minimum ... 48	82	82
	Mean Maximum ... 84	88	88
	Mean Minimum ... 55	84	84
	Mean Range ... 49	31	31
1881.	Maximum ... 65	92	92
	Minimum ... 54	87	87
	Mean Maximum ... 81	87	87
	Mean Minimum ... 60	83	83
	Mean Range ... 21	33	33
1882.	Maximum ... 69	95	95
	Minimum ... 72	82	82
	Mean Maximum ... 84	91	91
	Mean Minimum ... 63	83	83
	Mean Range ... 17	20	20

¹ Thermometer readings 31st of December 1839 etc.
Kaládgi Town Town

Month.	
January ...	...
February ...	...
March ...	...
April ...	...
May ...	...
June ...	...
July ...	...

from February to May the maximum temperature has varied from 77° to 106°, the minimum temperature from 57° to 85°, the mean maximum from 74° to 102°, the mean minimum from 63° to 87°, and the mean range from 7° to 41°; from June to October the maximum has varied from 82° to 100° and the minimum from 65° to 90°, the mean maximum from 77° to 96°, and the mean minimum from 65° to 80°, and the mean range from 3° to 25°; and from November to January the maximum has varied from 80° to 91°, and the minimum from 48° to 75°, the mean maximum from 74° to 84°, the mean minimum from 58° to 75°, and the mean range from 8° to 40°. The details are :

KALÁDGI TOWN THERMOMETER READINGS, 1877-1882.¹

Year.	Jan.	Feb.	Mar.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.
1877.	Maximum ... 88	91	93	98	100	01	80	87	83	82	81	80
	Minimum ... 67	73	75	78	73	74	75	72	70	71	67	61
	Mean Maximum ... 80	88	91	96	96	83	84	82	77	79	79	77
	Mean Minimum ... 68	74	81	80	79	74	77	77	73	73	70	67
	Mean Range ... 21	18	18	20	22	17	14	15	13	11	14	10
1878.	Maximum ... 86	88	93	98	86	100	97	81	86	85	82	85
	Minimum ... 62	68	63	84	85	90	87	81	83	82	74	75
	Mean Maximum ... 74	73	83	83	90	96	78	80	82	82	79	78
	Mean Minimum ... 62	68	63	74	78	65	76	80	80	78	75	70
	Mean Range ... 24	20	30	14	11	10	10	10	3	3	8	10
1879.	Maximum ... 82	77	95	102	101	86	80	83	88	89	87	86
	Minimum ... 70	70	75	78	81	74	73	71	70	69	61	54
	Mean Maximum ... 79	74	102	91	92	78	85	79	84	86	76	81
	Mean Minimum ... 72	75	87	83	82	73	75	73	71	71	66	59
	Mean Range ... 12	7	20	24	19	12	16	12	18	20	26	32
1880.	Maximum ... 83	93	103	103	103	96	90	91	84	90	85	83
	Minimum ... 48	62	62	75	76	71	70	69	69	68	65	57
	Mean Maximum ... 84	85	97	101	101	88	82	83	79	83	82	81
	Mean Minimum ... 58	64	74	77	78	74	72	72	71	71	69	61
	Mean Range ... 40	31	41	23	28	25	20	22	15	22	20	26
1881.	Maximum ... 85	92	99	106	105	94	90	90	91	90	88	88
	Minimum ... 54	57	67	74	74	75	74	73	71	65	56	54
	Mean Maximum ... 81	87	95	102	100	89	85	84	85	85	81	82
	Mean Minimum ... 60	63	73	80	79	77	76	74	74	71	66	60
	Mean Range ... 31	35	32	32	31	19	16	17	20	25	32	34
1882.	Maximum ... 89	95	103	105	104	95	86	91	87	90	91	85
	Minimum ... 72	69	77	81	81	76	75	75	74	75	74	70
	Mean Maximum ... 84	91	98	101	98	86	80	81	81	89	83	82
	Mean Minimum ... 63	63	72	78	77	73	72	72	71	67	68	60
	Mean Range ... 17	26	26	24	23	19	11	16	13	15	17	15

Chapter I.

Description.

Climate.

Temperature.

¹ Thermometer readings recorded at Kaládgi from the 1st of January 1855 to the 31st of December 1859 show the following results :

Kaládgi Town Thermometer Readings, 1st January 1855 to 31st December 1859.

MONTH.	Mean.	Max.	Min.	MONTH.	Mean.	Max.	Min.
January ...	76°	89°	60°	August...	83°	93°	73°
February...	79	92	66	September...	82	91	73
March ...	88	101	74	October ...	79	91	68
April ...	89	104	74	November ...	76	88	63
May ...	87	101	74	December ...	72	85	60
June ...	84	96	72				
July ...	82	91	73	Whole Year...	81	93	69

Chapter I.
Description.
Climate.
Rainfall.

The rainfall is extremely irregular varying greatly both in amount and in distribution. In the three northern sub-divisions of Indi, Sindgi, and Bijápur, the average rainfall is about the same as at Sholápur (nineteen to twenty-six inches). The only exception is a tract near Almel about twenty miles east of Indi, where rain falls in greater quantity and more seasonably. In the Kánarese districts as in the Deccan the comparatively rainy belt which stretches fifty or sixty miles east of the Sahyádris is succeeded by a tract of uncertain rainfall, and this again in the extreme east of the Bombay Presidency gradually passes into a country where the rain, though not much heavier, is more seasonable and more certain. The deep rich plains on the banks of the Krishna suffer from want of rain.¹ South of the Krishna and beyond the low sandstone ridges which form the eastern end of the north Ghatprabha range the valley of the Ghatprabha enjoys a better rainfall than the tract to the north of the Bilgi hills. In Hungund the rainfall is even and certain and a failure of crops from want of moisture is rare.²

The year's supply of water is drawn partly from the south-west and partly from the north-east monsoon. The south-west rain generally begins during the first half of June, but occasionally showers fall in March April and May preceded by dust-storms and accompanied with thunder. In July the rainfall is uncertain. In some years it is almost as heavy as in June, in other years there is barely an inch. In August the fall is heavier and there is a further increase in September and October when the Madras or north-east monsoon sets in. The rains are not generally over till about the middle of November. The supply from the north-east monsoon is variable. In some years it fails; in other years it furnishes an important addition to the south-west rainfall. In exceptional seasons, as in 1874, the north-east rains extend as far west as the Sahyádris and the Krishna and the Tungbhadra come down in heavy floods. Passing showers and sometimes heavy falls of rain occur in December January and February. Rain returns³ recorded at Kaládgi during the eighteen years ending 1882 show October to be the wettest month with a fall varying from 9.75 inches in 1880 to 1.7 inches in 1876 and averaging 4.74 inches; September comes next with a fall varying from 12.3 inches in 1877 to forty-two cents in 1879 and averaging 4.68 inches; August comes third with a fall varying from 9.11 inches in 1878 to ten cents in 1876 and averaging 3.93 inches; June comes fourth with a fall varying from 6.83 inches in 1876 to eight cents in 1873 and averaging 3.33 inches; July fifth with a fall varying from 6.81 inches in 1879 to fifty-three cents in 1867 and averaging 1.97 inches; and May sixth with a fall varying from 3.94 inches in 1880 to two cents in 1866 and averaging 1.61 inches. Of the six months from November to April, March is the

¹ Bombay Government Selections, V. 29.

² According to Marshall (Belgaum, 168) the rains of the south-west monsoon are unsteady in the periods as well as the quantity of their fall. This is not correct. Hungund is beyond the uncertain belt of rainfall though exposed to exceptional famines such as that of 1877. Mr. T. H. Stewart, C.S.

³ The rain figures must be received with caution. In several cases the totals of the monthly and the yearly returns do not agree.

driest with an average fall of
with an average of forty-four
forty-eight cents; November
December fifth with an average
with an average of 1.55 inches

Kaládgi

Month	1866	1867	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882	Total
January	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
February	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
March	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
April	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
May	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
June	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
July	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
August	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
September	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
October	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
November	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
December	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

Month	1866	1867	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882	Total
January	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
February	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
March	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
April	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
May	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
June	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
July	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
August	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
September	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
October	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
November	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
December	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Total	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

During the same eight
rainfall at Kaládgi was
inches in 1876 and the
to fix limits within which
injury to the crops. The
test. A heavy fall of a
good compared with a
1876, though the rain
recorded in the ten
September and October.
In 1871 the rainfall,
though there were
crops. The local opinion
June and on to the
provided it falls season
up to the middle of A
crops; after the middle
affected. If the later
if sown they are
untimely that they wa
late crops and the re

driest with an average fall of thirty-three cents; January comes second with an average of forty-four cents; April third with an average of 1.16 inches; December fifth with an average of 1.19 inches; and February sixth with an average of 1.35 inches. The following table gives the details :

KALADGI TOWN RAINFALL, 1865-1882.

MONTH.	1865.	1866.	1867.	1868.	1869.	1870.	1871.	1872.	1873.	1874.
	In. C.	In. C.	In. C.	In. C.	In. C.	In. C.	In. C.	In. C.	In. C.	In. C.
January ...	...	...	...	...	...	0 32	...	...	...	0 30
February ...	...	...	...	...	...	0 59	...	0 24	...	...
March ...	...	...	0 39	0 18	0 33	0 45	0 41	0 45	0 74	0 43
April ...	...	0 17	0 30	0 10	0 33	1 55	1 54	1 51	1 67	2 44
May ...	...	0 2	0 57	1 3	2 97	1 55	3 67	2 70	0 8	2 93
June ...	...	...	4 52	3 20	4 54	2 70	0 55	2 18	0 73	2 64
July ...	1 16	2 75	0 53	1 60	0 67	2 18	2 53	6 17	1 95	0 52
August ...	5 20	...	1 23	2 36	8 62	6 17	2 57	5 61	3 33	2 6
September ...	...	2 30	...	3 96	6 66	5 61	2 57	6 20	7 19	2 98
October ...	3 65	6 57	...	2 78	3 85	6 20	2 43	6 20	...	...
November ...	2 35	...	...	0 5	0 20	0 13	0 22	0 31	...	...
December ...	0 70	...	...	...	...	0 2	...	0 2	...	...
Total ...	13 6	11 81	7 54	15 98	27 87	25 92	13 92	26 44	15 60	14 30

MONTH.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	AVER- AGE.
	In. C.	In. C.	In. C.	In. C.	In. C.	In. C.	In. C.	In. C.	In. C.
January ...	...	...	0 3	...	2 40	...	...	0 33	0 44
February ...	...	...	...	...	0 26	1 22	0 11	0 6	0 33
March ...	0 56	...	0 3	...	0 5	0 41	0 70	...	0 48
April ...	0 14	0 77	1 23	1 7	0 5	3 94	3 1	1 2	1 61
May ...	1 19	1 10	1 70	0 65	1 42	2 16	0 76	2 5	3 33
June ...	6 46	6 83	5 31	1 85	3 53	1 07	1 24	2 54	1 97
July ...	2 76	1 0	0 63	3 86	6 81	4 17	3 28	2 60	3 93
August ...	2 10	0 10	1 83	9 11	2 81	4 87	3 78	8 8	4 68
September ...	6 69	2 53	12 3	4 45	0 42	4 87	2 13	2 16	4 74
October ...	2 28	1 7	0 48	9 67	4 94	9 75	5 8	1 43	1 16
November ...	...	...	...	1 88	0 51	0 65	...	...	1 19
December ...	0 58	...	1 86	...	0 3	...	...	...	...
Total ...	22 76	13 40	31 13	32 54	23 18	28 84	20 9	20 36	20 26

During the same eighteen years (1865-1882) the average yearly rainfall at Kaladgi was twenty inches. The highest fall was 32.54 inches in 1878 and the lowest 7.54 inches in 1867. It is difficult to fix limits within which the rainfall may vary without doing serious injury to the crops. The amount gauged is not of itself a sufficient test. A heavy fall of a few hours may swell the return but be of little good compared with a gentle continuous fall of smaller quantity. In 1876, though the rainfall in June (6.83 inches) was higher than any recorded in the ten previous years, the want of rain in August September and October caused an almost complete failure of crops. In 1871 the rainfall, though small (13.92), was well timed; and though there were threatenings there was no complete failure of crops. The local opinion is that rain may almost entirely fail in June and on to the middle of July without causing serious injury provided it falls seasonably in August and September. The rainfall up to the middle of August affects the sowing of the early or *lharif* crops; after the middle of August it is the late crops which are affected. If the later rain fails the crops either cannot be sown, or if sown they are burnt. During 1876 the falls of rain were so untimely that they were of no benefit either to the early or to the late crops and the result was famine.

Chapter I. Description.

Climate.
Rainfall.

Chapter I.
Description.
Winds.

At almost all times of the year most parts of the district are exposed to strong blighting winds. In the Don valley there is almost always a high wind. From November to February, it is from the east very dry, and often blighting. In March and April the day wind is generally from the north-east and in May from the south. In the evening there is often a lull and about nine a strong breeze sets in from the west. This, which especially east of Bijapur is at first hot, soon cools and lasts till morning. In the north-east of the district the wind keeps hot till eleven or twelve at night. Sometimes there is a lull of one or two hours and then a rush of wind from the west and south-west, cooler but still somewhat warm till near sunrise. All night except during the lull the wind in the black soil parts is exceptionally strong and continuous and to a great extent prevents sleep. Constant dust and thunderstorms with heavy rain and strong wind prevail in April and May damaging the cotton crop. They sometimes, perhaps generally cool the air and relieve the heat, but occasionally a storm is followed by dull cloudy and peculiarly oppressive days. In Bagalkot and Badami early in October after the south-west monsoon is over, for two or three weeks, the winds are variable and the heat most oppressive. Before the beginning of November an almost constant breeze sets in from the north-east and daily becomes colder, especially when it is most from the east. In December and January this east wind is bleak, dry, and disagreeable, injurious to vegetation, and deadly to crops if, as sometimes happens, it lasts till February. In February there is a sudden change from cold to intense heat. The heat increases during February March and the beginning of April. During this season casual squalls often in the form of whirlwinds add to the discomfort of the climate. If at any time a steadier wind sets in, it brings heat rather than coolness and leaves the skin dry and rigid. About the middle of May the south-west wind sets in with a strong breeze, almost a gale. This frequently blows a full month before it brings rain. But even without rain it is always cool and refreshing, and this is perhaps the most agreeable month of the year. In Hungund from November to January the blast of the east wind is often keen.¹

GEOLOGY.

The geology of Bijapur south of the Krishna has been fully described by Mr. Foote of the Geological Survey.² Besides south Bijapur Mr. Foote's survey included north Bijapur as far as Bijapur. Of the country north of Bijapur few details are available. All of it belongs to the great Deccan trap area and differs little from the country between Bijapur and the Krishna. An outcrop of sandstone was formerly supposed to occur in some hills north-west of Bijapur, but Mr. Foote has found that this is a mistake.³

The geology of the south of the district closely resembles the geology of Belgaum. There is the same belt of gneissic rock in the south, the same quartzites and limestones of the Kaladgi series

¹ Marshall's Belgaum, 168.

² The geological sketch of the district has been compiled from Mr. R. B. Foote's Memoir on the Geological Features of the Southern Maratha Country and Adjacent Districts. Geological Survey of India, XII. Part I, of 1877.

³ Memoirs Geological Survey, XII. 24.

in the centre, and the same. Besides that the land passes difference between the geol. in Bijapur the gneissic rock, and that to the north of Mt. and shale beds and inliers as the Karnal or Bhima under four geological divisions. Kaladgi sandstone in the east, and the trap of the district.

The order of these and surface downwards is:

- Post Tertiary or B.
- 8. Sub-aerial.
- 7. Alluvial.
- Later Tertiary:
- 6. Lake and
- Upper Secondary
- 5. Deccan T.
- 4. Intrusive.
- Achieve:
- Sub-metamorphic
- 3. Bhima
- 2. Kaladgi
- Metamorphic
- 1. Gneissic

Taking these gneissic or metamorphic of a line drawn from near belt also passes west about eight miles north-sets of gneiss inliers formations. One set of beds near Avingad at about twelve miles west extreme north-west at about eight miles west of the Krishna about group is in the east miles north-east of Mr. In the main area of the two chief divisions pass in great parallel strike. East of the Bijapur Madgal fort about the Jaldrug gorge on the Muddebihal, stretches twelve-mile broad passes north-west till series, and west of the boulders and cliffs is

in the centre, and the same stretches of Deccan trap in the north. Besides that the land passes much further north the chief points of difference between the geology of Bijápur and of Belgaum are that in Bijápur the gneissic rocks stretch further north than in Belgaum and that to the north of Muddebihál there are limestone, quartzite, and shale beds and inliers younger than the Kaládgi rocks and known as the Karnál or Bhima series. Bijápur may be roughly brought under four geological divisions, the gneissic in the south-east, the Kaládgi sandstone in the south-west, the Bhima or Karnál sandstones in the east, and the trap region including the whole northern half of the district.

The order of these and other subordinate formations from the surface downwards is :

Post Tertiary or Recent :

8. Sub-aërial.

7. Alluvia.

Later Tertiary :

6. Lake and River Deposits.

Upper Secondary :

5. Deccan Trap; (b) Iron-clay; (a) Inter-trappean Beds.

4. Infra-trappean Formation Beds.

Azoic :

Sub-metamorphic

3. Bhima Series.

2. Kaládgi Series.

Metamorphic

1. Gneissic Series.

Taking these formations in the ascending or geological order, gneissic or metamorphic rocks occupy the south of the district east of a line drawn from near Muddebihál to Aiholi. A narrow irregular belt also passes west along the course of the Krishna to Jainapur, about eight miles north-west of Bilgi. Beyond the main beds three sets of gneiss inliers are exposed by the wearing of younger formations. One set of these gneiss inliers is to the west of the main beds near Amingad about six miles and Kamatgi on the Malprabha about twelve miles west of Hungund; the second group is in the extreme north-west at Bisnal on the south bank of the Krishna about eight miles west of Bilgi, and at Mamdápúr to the north of the Krishna about eight miles north-west of Kolhár; the third group is in the east in the Bhima series of limestones about ten miles north-east of Muddebihál and about ten miles east of Tálíkoti. In the main area of gneissic rocks in the south-east of the district the two chief divisions of gneiss, the schistose and the granitoid, pass in great parallel bands with a north-west and south-east strike. East of the Bijápúr border, in the Nizám's country, from Mudgal fort about twenty-five miles east of Hungund, to the Jaldrug gorge on the Krishna about twenty miles south-east of Muddebihál, stretches a line of granitoid rocks. West of this a twelve-mile broad belt of schist known as the Hungund band passes north-west till it is covered by the sandstones of the Kaládgi series, and west of this is another parallel belt of granitoid rock. The best example of the weathering of the granite into rugged boulders and cliffs is at Jaldrug, where, near the Krishna, is much

Chapter I.

Description.

GEOLOGY.

Gneissic Rocks.

Granitoid Areas.

Chapter I.
Description.

GEOLOGY.
Gneissic Rocks.
Granitoid Areas.

beautiful rock scenery, the green of brushwood and great thorny creepers setting off the rich red or pink of the castle-like masses of rock. The commonest type of granitoid gneiss is a porphyritic rock of quartz, felspar, and hornblende. Micaceous granite-gneiss also occasionally occurs. Except at Mudgal, where the true dip and strike of the rock can be measured, the granitoid varieties are not clearly bedded. At the point of transition from the massive crystalline form to bedded and schistose rocks the granitoid gneiss shows a broadly banded structure, the bands being parallel to the true foliation of the less altered rocks and being in fact the true layers of original deposition.

Schistose Areas.

The schistose areas of the gneissic series are of a much smoother surface than the granitoid areas. Even the hills are rounded and rarely rocky. The country is generally bare and the scenery commonplace and monotonous. Within the district, the chief varieties of schist are hornblende, chlorite, and hæmatite. The largest show of hornblende-schist rocks is the Maski band about twenty miles south-east of the Bijápúr border. Hornblende also occurs in the south-east of the Hungund schists. Two beautiful varieties of syenite gneiss occur within the Nizám's territory at no great distance from the district border. One of these, on the south bank of the Krishna opposite Jaldrug, is very porphyritic, of a bright red, and highly polished. The other at Gajendragad, about twenty-five miles south-west of Hungund, is a very rich stone, a mixture of dark-green hornblende and dark salmon-coloured or brownish-pink felspar. In the Hungund band at Timápur, three miles north-west of Hungund, and at various other places along its north-west extension, are many chlorite schists generally of a very delicate pale sea-green. They occur interbedded with and passing into a similar pale green massive chlorite rock of semi-crystalline texture which in many places takes a singularly trappoid appearance.¹ A hill two miles west of Amingad in Hungund has a fine show of rich iron-bearing deposits. The rocks are generally full of hæmatite and the beds stand out in curves and vandykes of rich red. Owing to the great spread of cotton soil between them the relations of the Amingad and Hungund hæmatite beds are hard to determine. The beds differ somewhat in character, the Hungund beds except at the Yerkal cliffs being more schistose, less jaspideous, and much less stained with red. Two inliers of the Hungund beds rise within the limits of the Kaládgi basin, one a few hundred yards from the Amingad hill, the other several miles to the west near Kamatgi on the left bank of the Malprabha. At Todihal on the south bank of the Krishna, fifteen miles north-east of Kaládgi, several small beds of pale pinkish white talc rocks are inlaid between hornblendic gneiss.

Granite.

Granite and syenite veins and intrusions are most numerous in the valley of the Krishna at and around Nátatvád and westward

¹ Early observers took this rock for a true trap. Its position and association with schistose beds convinced Mr. Foote that its traplike appearance was the result of a locally more intense metamorphic action. Geological Survey, XII. 49.

nearly to the Tangadgi and many are ill-marked, and often appear to gra The granite seems to be felspar and is very coarsely varieties of felspar, appa with enclosed crystals or colour. The veins seem u

On the slope of the of the Krishna lie some composed of crystals o glittering mica in the alluvium of the river more southerly part of the Bageradi and runs into broad stretches east. Thi some places assuming the protogine, being combin and imbedded blocks of north bank of the K any considerable height observed in sections the slope of the plain has a nearly horizontal joints village of Gurdini about it is overlaid by beds of obscurely schistose carbonate of lime, calc the village into a small in the bed of which the trap is found. On the surface and veins in abundance; it is the nodules are not so neighbourhood of the

Of granite veins the miles north-west of metal-bearing veins and red bands, the bands of dark-red fels needle-like crystals of but are too much mass of gray village wall. Two small intrusive mass colour.

Occupying a second on the gneiss is the Kadapa series.

¹ Captain

nearly to the Tangadgi ford over that river. None are large, and many are ill-marked, of variable width, and irregular course, and often appear to graduate into the surrounding granite gneiss. The granite seems to be a compound of quartz and pink or red felspar and is very coarsely crystalline. Some of the veins have two varieties of felspar, apparently orthoclase, one peach-blossom coloured with enclosed crystals or crystalline aggregations of a dark salmon colour. The veins seem not to differ in mineral character.

On the slope of the plain which rises gradually to the north of the Krishna lie some scattered blocks of a fine-grained granite composed of crystals of reddish felspar, quartz, and a black glittering mica in minute plates. The overlayer of soil beyond the alluvium of the river is red and quartzose. In the lower or more southerly part of the valley of the Hiri river, which rises near Bágevádi and runs into the Krishna, a feldspathic belt several miles broad stretches east. This rock varies in lithological character, in some places assuming the form of a pegmatite, at others that of a protogine, being combined with quartz and chlorite. A few loose and imbedded blocks of a granite similar to that found on the north bank of the Krishna occur, rarely without rising to any considerable height above the surface. The feldspathic rock observed in sections presented by deep streams running down the slope of the plain has a pseudostratiform appearance arising from nearly horizontal joints. It continues as the surface rock as far as the village of Gurdini about ten miles south of Bágevádi, near which it is overlaid by beds of a friable trap, approaching wacke, with an obscurely schistose structure and penetrated by veins of an earthy carbonate of lime, calcspar, and quartz in crystals. It rises near the village into a small knoll, down whose slope runs a rivulet in the bed of which the first section of the great overlying Deccan trap is found. Depositions of lime-knobs or *kankar* both in beds on the surface and veins penetrating the fissure in both rocks occur in abundance; it is found in a pulverulent and concrete slate, and the nodules are not so crystalline as those that are seen in the neighbourhood of the older trap dykes.¹

Of granite veins the most curious occurs at Madinhal, about four miles north-west of Muddebihál. With a close affinity to many metal-bearing veins or lodes, it shows nine or ten separate white and red bands, the white bands being mainly of quartz and the red bands of dark-red felspar with many quartz crystals. A few small needle-like crystals of hornblende or tourmaline occur in the mass, but are too much weathered to be identified. The vein crosses a mass of gray hornblendic granite-gneiss on which stand parts of the village wall. Two and a half miles south-east of the vein occurs a small intrusive mass of syenite of coarse texture and dirty green colour.

Occupying a second rank and resting directly and unconformably on the gneiss is a series of rocks in many respects closely resembling the Kadapa series. Though found underlying the town of Kaládgi

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GEOLOGY.
Gneissic Rocks.
Granite.

Kaládgi Series.

¹ Captain Newbold in Geological Papers of Western India, 314.

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GEOLOGY.
Kaládgi Series.

and most largely developed immediately round it, the series forms a well-marked basin lying mainly between the Krishna and the Malprabha. Beyond the proper basin are numerous outliers resting on the older rocks and inliers exposed by weathering within the area of younger rock series. On the north of the basin is the Galgali inlier, about twelve miles north-west of Bilgi, and at and near Mamdápúr in Bijápúr are two small exposures of the Kaládgi rocks which are partly inliers partly outliers, as they both overlies small patches of gneiss and are themselves on three sides overlaid by the Deccan trap. To the south-east of the basin are the Gudur and Hanamságar outliers and a group of outliers between Belur about eight miles south-east of Bádámi and Gajendragad. By far the most important sections are found within the boundaries of the basin itself.

The Kaládgi series may be subdivided as follows in descending order:

B.—Upper Kaládgi Series.

6. Shales, Limestones, and Hämatite Schists.
5. Quartzites with local Conglomerates and Breccias.

A.—Lower Series.

4. Limestones, Clay, and Shales.
3. Sandstones and Shales.
2. Silicious Limestones, Hornstone, or Cherty Breccias.
1. Quartzites, Conglomerates, and Sandstones.

The greater part of the Kaládgi basin is occupied by the lower Kaládgi series. Of the area they occupy by far the larger part is in its turn occupied by the lower subdivisions, which for practical purposes may be treated as one. They form the whole western and southern part of the basin, the upper subdivision of limestone and shale being restricted to the north-east.

Lower Kaládgi Series.

The following sections show the character of the different members of the Lower Kaládgi series beginning on the east and following the boundary of the basin first north and then west.

Amingad Section.

The narrow spur of Kaládgi rocks which crosses the Malprabha at Kamatgi forms a dip-meeting or synclinal valley which ends in an elliptical curve to the west of the ruins of the old Amingad fort about thirty miles east of Kaládgi. The succession of beds in descending order is: (d) upper or chocolate breccia; (c) quartzites, brown and red-brown, gritty; (b) chocolate or dirty breccia, the setting or matrix locally very rich in hämatite; (a) quartzites, brown gneiss, drab and salmon-coloured, gritty. The base rests partly on schistose hämatite and talcose gneiss, partly on hämatite schists. The surface of the brown gritty quartzite bed (c) has weathered in parts into great pinnacles unlike anything found elsewhere among the Kaládgi rocks.

Khirsur Section.

The section in the Khirsur hill three miles east of Bágalkot shows the following beds: (c) breccia bed of dirty breccia; (b) quartzites, a thick series, gray, pink, and drab; (a) conglomerates, forming the north scarp of the hill; gneiss.

Adumuranhál Section.

In the Adumuranhál section, in the gorge of the Ghatprabha river, north of Bágalkot the beds exposed are: (c) breccia, with

iron-chalk cement; (b) conglomerates, coarse and chertose, and chlorite schists. The rocks are for their great beauty of a purple or grayish gray and numerous pebbles of the beds of these rocks in the and so firmly bedded the pebbles have generally a west of Adumuranhál, the of red talips. In many broken by weathering and striking, especially under

At the apex of the series makes between Adumuranhál and the of beds as in the fragments weathered; (b) quartzites, purple with gray, by hämatite schist and conglomerates appear the fragments of the which is richly ironed joined by an iron ore of these on the Adumuranhál

The Ghatprabha river second time and west three miles north-west forms a gorge of red basement schists and region. Little rocks occur in the (b) breccia; (d) quartzites, sandstones; (c) and purple, the quartzite-bedded beds of quartzite include the fragments in the hämatite which in the beds lie against the in the middle of the and dip north or a shelving cliff on the another hämatite schist main beds. The of limestones and them; all are fact boundary of this part

The Sitámani section, the various rocks the Sitámani hill on

iron-chalk cement; (b) quartzites, whitish pale-red and brown; (a) conglomerates, coarse and fine, with some beds of quartzite; gneiss, chlorite schists. The conglomerates in this section are remarkable for their great beauty of colour. The setting or matrix is generally a purple or purplish gray gritty quartzite of great density, including numerous pebbles of jasper and hæmatite schist, derived from the beds of those rocks in the gneissic series. The pebbles are all rounded and so firmly bedded that where the rock has been fissured the pebbles have generally split. Along the crest of the ridge, a little west of Adumurunhál, the show of red jasper pebbles is like a bed of red tulips. In many parts where the rock has been freshly broken by weathering and keeps its half-glassy lustre the effect is striking, especially under the midday sun.

At the apex of the sharp horse-shoe curve which the basement series makes between the two gorges of the Ghatprabha at Adumurunhál and Yerka, another capital section shows the succession of beds as in the foregoing, namely: (c) breccia, greatly broken and weathered; (b) quartzites, drab, buff, and reddish; (a) conglomerates, purple with jaspery hæmatite schist pebbles; gneissic series, of hæmatite schist and chlorite schists. In this case some of the conglomerates approach to breccias from the imperfect roundness of the fragments of the older rocks. The setting of the conglomerate, which is richly iron-bearing, consist largely of broken hæmatite joined by an iron cement. The pebbles are generally smaller than those on the Adumurunhál ridge.

The Ghatprabha river breaks through the boundary ridge for a second time and re-enters the Kaládgi basin at Yerka or Herka, three miles north-west of the first or Adumurunhál gorge, and forms a gorge of much picturesque beauty. The section of the basement series is one of the clearest and most instructive in this region. Little ruin of other rocks hides the several rock-beds which occur in the following order: (c) breccia, chalky-iron or dirty breccia; (b) quartzites, buff, pink, and brown, with inlaid shaley sandstones; (a) conglomerates and quartzites, the conglomerates purple, the quartzites purple and gray; gneiss series, highly contorted beds of jaspery hæmatite schists. Some of the beds of quartzite include thin layers of pebbles. Many of the pebbles and fragments in the conglomerates consist of jasper and jaspery hæmatite which in places form very fine cliffs. The conglomerate beds lie against the north wall of the hæmatite cliff. The rocks in the middle of the river are part of the lowest conglomerate bed and dip north or away from the spectator. The low and rather shelving cliff on the right and east bank of the river is part of another hæmatite schist-bed that runs parallel to the north of the main beds. The low rising ground behind the great grove consists of limestones and shales and the breccia bed (c) which underlies them; all are faulted against the gneiss along the northern boundary of this part of the basin immediately behind the rise.

The Sitámani section, like the Yerka section, is clear and instructive, the various rocks of the basement series being well exposed on the Sitámani hill on the south side of the gorge through which the

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*Sumurmatti
Section.*

Yerka Section.

Sitámani Section.



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Series.
Nidgundi Section.

Krishna forces its way across the north-east extension of the Kaládgi basin. The boundary ridge of the basin has been but imperfectly broken through, and forms a great barrier reef across the river bed. The succession of beds is: (c) breccia, a jaspery variety of the dirty breccia; (b) quartzites, gray and salmon-red; (a) conglomerates and grits; granitoid gneiss. The grit beds are generally coarse. Like the conglomerates they consist of white and grayish-white quartz pebbles and the ruins of red felspar. The setting in both is purplish or gray. At Rámápur, a mile and a half south of the Sitámani gorge, the section differs considerably from the Sitámani section, the conglomerates being absent. The basement beds are grits of no great thickness overlaid by salmon-red and purple-brown quartzites which are greatly rippled in parts. The gritty beds rest on granitoid gneiss crossed by numerous dykes of dioritic trap, both large and small, but all older than the Kaládgi rocks.

Nidgundi Section.

For seventeen or eighteen miles west of Nidgundi, the extreme north-east of the Kaládgi basin, the northern boundary of the basin is formed by a fault by which the rocks of the basement series are thrown down and abut against the gneiss. All the Kaládgi rocks which once lay upon the gneiss northward of the line of fault have been worn away. Though it is nowhere visible there is little doubt that the amount of dislocation is considerable. The succession of rocks in the corner of the basin north of the Krishna differs somewhat from the succession in the sections already given, by the appearance of a thick bed of limestone between the quartzites and the breccia beds. The succession is: (c) breccia of chert or hornstone, brown, red, and bluish gray; (b) limestone with cherty bands, gray and reddish gray; (b) quartzite sandstones, shades of brown; (a) conglomerates and pebble beds, pink, brown, and gray; gneiss. Small patches of dark iron-clay, probably of open-air origin, are dotted over all the different formations. The limestone bed is hidden by ruins along the line of section, but shows at some distance on either side. Here, as at Sitámani and Rámápur, the included pebbles are mainly quartz and felspar in a sandstone setting.

Bilgi Section.

The next section worthy of separate notice occurs a little south-west of Bilgi, twenty miles further west. The succession of rocks is normal and the beds seen are: (c) breccia bed, jaspery; (b) quartzites, drab and red, blue and gray, drab and pinkish; (a) grits and conglomerates; granite gneiss. The conglomerates are unusually thin, and the quartzites proportionately thick. The quartzites are quarried, and a remarkable one-stone lamp-pillar on the top of Bilgi hill is said to have been quarried here.

Bisal Section.

The village of Bisal lies eight miles north-west of Bilgi. A section which was taken about half a mile south of the village in a south-east to north-west direction, shows the following succession of beds: (c) breccia, bands of earthy impure limestone at base; (b) quartzites and shaley quartzites of whitish colour; quartzites, red and gritty; (a) grits and conglomerates, gray or reddish, of quartz and felspar ruins; granitoid gneiss, red. In the corner made by the bend of the hills about a mile and a half south-east of the village are

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by a creosoted by the
They give rise to four di-
of sparkling weather. A
subtle downthrow on t
First, the dirty breccia be-
rty beds. This fault
into the north-east cross
disappearing under the
Jainápur.

At Jainápur the quartz-
contact is hidden partly
by thick cotton soil. The
dirty breccia in the bar-
which is very jasperous in
the river. The quartzites

About four miles to the
in Jainápur, are several ex-
posed in the Deccan
granitic series. Seven
hills that run for six mile
back. Six miles south
of similar character at
grit and reddish quartz-
interbedded shales be-
conglomerate beds are

Another interesting
one occurring at Galgoli
river is low. These beds
are of an ellipse with di-
is domed back and a
rocks are gray quartz-
rippled quartzites, mod-
These are overlaid in the
beds of chert and of
and some white chalk-
dark-gray quartzite,
either side of the river.
small aggregate th-

The base of the long
about twenty miles we-
the Kaládgi basin, to
is nowhere shown. The
stratches close to the
covered by the de-
of this ridge near
about eight miles

In 1871, a small quantity
of the same villages of
Bilgi.

four beds of richly hæmatite schist among the quartzites about the horizon occupied by the upper part (b) in the Bisnal section. They give rise to four distinct scarps, due to their greater power of standing weather.¹ A line of fault, accompanied by a considerable downthrow on the north side, occurs at the village of Bisnal; the dirty breccia being faulted against underlying conglomerate beds. This fault and downthrow may be traced several miles to the north-east crossing the Krishna to Jainápur and finally disappearing under the Deccan trap about two miles north-east of Jainápur.

At Jainápur the quartzites are faulted against the gneiss, but the contact is hidden partly by an overlap of the Deccan trap, partly by thick cotton soil. There is a good show of red quartzites and dirty breccia in the bank and bed of the river. The breccia which is very jaspideous forms a small island and several reefs in the river. The quartzites have a westerly dip of 45°.

About four miles to the north of the Jainápur ridge at Mamdápur in Bijápur, are several exposures of Kaládgi rocks which are partly inliers in the Deccan trap area, partly outliers resting on the gneissic series. Seven of these exposures form a row of low hills that run for six miles east and west with only one considerable break. Six miles south-west of Mamdápur is another small exposure of similar character at Kangalgutti; all these consist of purplish grit and reddish quartzites, with pink, chocolate, and drab-white micaceous shales belonging to the basement beds. The usual conglomerate beds are absent.

Another interesting inlier of the lower beds, one of a group of three occurring at Galgali, is seen in the bed of the Krishna when the river is low. These beds of quartzite form a low, flat, dip-parting or anticlinal ellipse with dips varying from 3° to 7°, by which the river is dammed back and a rapid formed near the northern bank. The rocks are gray quartzites and shaley beds overlaid by light-red rippled quartzites, much cut by a most complex system of jointing. These are overlaid in the right bank by impure gray limestone with bands of chert and of impure red, yellow, or drab ochrey quartz, and some white chalk-like scales or laminæ. The whole is capped by dark-gray quartzite, on which the Deccan trap forms low cliffs on either side of the river. The beds shown in this section are of very small aggregate thickness.

The base of the long quartzite ridge that stretches from Biddugal, about twenty miles west of Bádámi, where the Malprabha leaves the Kaládgi basin, to Telachkod, where it again enters the basin, is nowhere shown. The thick cotton soil deposit of the black plain stretches close to the hills and is itself covered by the sandy slope caused by the decomposition of the quartzites. The central part of this ridge near Khánápur about ten miles and Banknari about eight miles west of Bádámi, is much more uptilted than

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Jainápur Section.

Mamdápur Section.

Galgali Inlier.

Quartzites.

¹ In 1871, a small quantity of iron ore was being collected to be smelted at the neighbouring villages of Siddápur and Jainmatti. Memoirs Geological Survey of India, XII, 84.

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Quartzites.

either end. At Biddugal the beds dip 35° north-west, at Khánápur 50° to 60° north-east, and at Banknauri 60° to 75° . The dip falls to 35° at Lakmápur, and to 30° at Chinrasavi, where the quartzite beds cross the Malprabha. Further east the dip falls rapidly to 8° north on the plateau above Belur, and then the strata become horizontal, or roll very slightly, where they form the plateau which caps the line of hills that stretches to Gajondragad. The beds are generally grits or very compact sandstone which assume the character of quartzites where they are even slightly upturned. Conglomerates, though not altogether absent, are not common in this quarter. The same characters hold good in the outliers north of Gajondragad around Gudur. The ruling colours are pale, drab, gray, purplish, reddish, pink, and brown. Here and there, as at Vakand, about six miles west of Gudur, are exceptionally dark beds of sandstone. One of the best sections in the Gudur hills is immediately east of the village on the pathway up to the old fort which is perched on the north-east angle of the chief plateau. The beds exposed in a very steep scarp are pale drab, brown, and reddish-brown, thickbedded sandstones with occasional layers of pebbles, and pebbles are scattered sparsely throughout the mass of the rock. Some of the more gritty beds show much false bedding. The sandstones occasionally have fine scarps, which, like the quartzite scarps in other quarters, show much bright-red iron staining. Such scarps are seen at Parsápur and Hanamságar east of Gudur, at Gajondragad to the south, and in the valley to the north-west of Gudur. Where the sandstones are horizontal or nearly horizontal they are little changed. A very marked example of their changing to quartzites, where upturned to a considerable degree, occurs a few miles west from Gudur at Rangasamudra, a village at the north end of the gorge by which the Nilavágál river flows across the eastern end of the quartzite sandstone area that stretches from Bádámi across the Malprabha, and may conveniently be called the Vakand plateau.

Sandstone.

The eastern edge of the Vakand plateau is formed of sandstone beds, slightly inclined to the south-west. Very soon the beds dip west some 20° to 25° towards a dip-meeting synclinal axis, while at the north of the gorge they dip south-west 65° , and in both cases take the character of typical quartzites. At the north end of the gorge the change may be traced with perfect ease as the beds form a bare scarp running south-east. The eastward continuation of the same beds forms a horizontal capping to the rather high plateau south of Gudur. The gorge of the Nilavágál coincides with the axis of the abovenamed dip-meeting curve. The central part is very picturesque from a great mass of chocolate-coloured breccia, which has been worn into high and rugged rocks rising mainly on the left bank of the stream. West of this stream the beds again become horizontal, or roll at low angles, and again present the character of simple hard sandstone.

North of the Gudur stream is another large plateau of sandstones, partly horizontal partly rolling at low angles. This plateau, whose mineral character is much the same as that of the outlying plateaus

of Gudur and Hanamságar, is a narrow strip that branches out of the Malprabha close to the surface of the granitoid. Different plateaus are deposited on the picturesque Marali. Here the sandstone upper level, shows in many of the upper hills to rest in part directly on Marali and Ganaduhál on the north side of the plateau.

Turning west and a plateau of quartzite is east of Bádámi. These hills in the two fortified hills of the few beautiful spots in the town and the escarpment and a not very wide plateau are chiefly formed of sandstone with in many places beds dip west at a low angle a few feet lower mass by great joints which of the hill from the sliding of the front of the presence of some softer springs, and the overlying by their own weight, approaches to the upper from the top of the that leads from Bádámi, part the very picturesque precincts of which is such extensive false difficult to make out. extension of the Bádámi Allindarji Kar. Further west the even shaley. North often disturbed and mile east of the great the quartzites and for about three miles, are exceedingly well ch-

The boundary of the winding, the wearing rocks in various degrees into the area of the part of the boundary.

of Gudur and Hanamsagar, is united with the Kaládgi basin by a narrow strip that branches from its north-west end, and crosses the bed of the Malprabha close to the village of Aiholi or Aivali. The surface of the granitoid gneiss on which the beds forming these different plateaus are deposited is highly irregular. This is well shown in the picturesque valley that runs from Gudur south-east to Murudi. Here the sandstone plateau, while maintaining a very even upper level, shows in the scarped edges very variable thickness, and many of the upper beds are seen to overlap the lower beds and to rest in part directly on the gneiss. Thus the basement beds at Murudi and Ganudihal form the middle of the series that is exposed on the north side of the plateau.

Turning west and recrossing the Malprabha a remarkable plateau of quartzite sandstones and gritty beds is reached to the east of Bádámi. These beds may be best studied at Bádámi itself. In the two fortified hills to the north and south of the town, is one of the few beautiful spots in the eastern Bombay Karnatak plain. It occupies the mouth of a horse-shoe bay in the hills, the space behind the town and the surrounding cliffs being taken up by a deep lake and a not very wide bank sloping to the water's edge. The cliffs are chiefly formed of pale buffy thick-bedded quartzite sandstone with in many places purple scales outwardly stained red. The beds dip west at a low angle, and parts of them seem to have slid west a few feet towards the plain, being separated from the main mass by great joints which now form deep chasms that sever parts of the hill from the rest. If these chasms were formed by the sliding of the front of the cliffs, the slip was probably due to the presence of some softer thin shaley bed which was acted on by springs, and the overlying masses moved down the slope forced on by their own weight. These great chasms serve as the inner approaches to the upper parts of both forts. The gritty beds which form the top of the plateau are admirably shown along the path that leads from Bádámi to Nandikeshvar in the Malprabha valley, past the very picturesque old Jain temple of Magandi, within the precincts of which is a very fine spring. The gritty beds show such extensive false bedding that the actual lie of the beds is very difficult to make out. Beds of similar character, the unquestionable extension of the Bádámi set, occur to the north-west and north, at Alludkatti, Karadigudda, Belgiri, Hudgal, Kutenikeri, and Rugkápúr. Further west the character of the beds becomes more sandy or even shaley. North-east of the Bádámi plateau, the beds being more often disturbed and upturned, quartzites are common. About a mile east of the great reservoir at Kendur, the boundary between the quartzites and gneiss is formed by a line of fault which runs for about three miles. Some fine cliff scenery in which the quartzites are exceedingly well shown occurs near the east end of the fault.

The boundary of the Kaládgi basin in this quarter is extremely winding, the wearing of the basement beds showing the gneissic rocks in various deeply cut valleys which form bays running far into the area of the basin. The lie of the basement beds along this part of the boundary is generally waving, but considerable areas of

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Sandstone.

rather disturbed strata alternate with equal undisturbed areas in which the strata are horizontal or very slightly inclined.

North of the town of Guledgudd the variation of position of the strata is well marked. The very waving surface of the high plateau between Sirur and Guledgudd agrees over a large area with the true surface of the exposed beds. Within a mile of Sirur the beds suddenly roll north and dip under the limestone and shale, which here come near to the edge of the Kaládgi basin. The hills west of the plateau form a low dip-parting arch which stretches several miles west and dies away under the limestone and shale at Kattigiri. East of Sirur the basement series forms a ridge of considerable height with a dip of 30° to 35° north which stretches to and crosses the Malprabha at the village of Ramdhal. Here beautiful rippled reddish quartzites rest on beds of very handsome purple breccia. This breccia in turn rests with marked unconformity on gneissic rocks of gray and reddish-brown schists and jaspery hematite schists, which doubtless are the source of the materials seen in the breccia. A remarkable set of breccia beds forms the very base of the Kaládgi basin where the new high road between Sirur and Guledgudd passes on to the gneiss area. The Ramdhal breccia beds join those which lap round the great hematite hill on the south boundary of the basin about half-way between Ramdhal and Amingad. A great number of bright red or banded fragments of jasper make the beds equal in beauty of colour to the beds of the Adunurubhal section. This section concludes the series in the circuit round the boundary of the basin. Several sections are to be noticed lying within the area of the basin. In some of these the horizon relative to the series as a whole is very doubtful, partly from the imperfection of the section, partly because the space between that and other sections is hid by overlying formations. The westward extension of the Bádámi quartzite sandstone beds has already been mentioned. By their weathering they give rise to a vast amount of extremely sandy soil forming a considerable slope at the base of the different groups of cliffs and isolated rocks. The quartzite sandstone beds lying in the triangle between the villages of Nidgundi, Bilgiri, and Kerur form a rolling plateau so deeply cut by streams as to make the country very rugged. As they stretch west the beds become more sandy, often indeed passing into friable shaley sandstones, which in some places are overlaid by a thin bed of reddish quartzite. This arrangement is well shown in a flat-topped hill crowned by a little hamlet called Yenklápur, two or three miles south-east of Kerur, and again in a low hill north-east of Malgi. In the Malgi hill the upper quartzite is capped by gray limestone, and this again by an outlier of Deccan trap. The limestone is unquestionably an outlier of the great limestone series, which is largely developed a few miles to the north. Both at Yenklápur and to the north of Malgi the shaley sandstones are mostly grayish, drab, or pale-gray. They are well seen further north-west in the Kallubenkebri stream and to the west at Fakir Budihal and Hoskatti. They also cover a large area to the south of the low and irregular dip-parting or anticlinal which forms the watershed between the valley of the Malprabha on the south and that of the Ghatprabha and of the Kerur-Guledgudd stream on the north.

Shaly bedded in some
places, but in general
the beds are massive
and dip to the north.
The beds are of a
reddish color, and are
interbedded with
limestone and shale.
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The beds are of a
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From a point
west of Kallubenkebri
the beds are of a
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interbedded with
limestone and shale.
The beds are of a
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limestone and shale.
The beds are of a
reddish color, and are
interbedded with
limestone and shale.

Shaley beds form numerous low hills and rolling stretches in the triangle between the villages of Reddi-Timápur, Halgiri, and Somankop. Their rapid weathering near Reddi-Timápur and in the sides of the Hehvkode valley to the north, has given rise to much falling in of the overlying quartzites. The same has been the case with the drab shaley beds and overlying quartzite sandstones north and north-west of Voglápúr. The drab shaley beds are seen underlying the local upper quartzite at Mudíánur south-east of Voglápúr, and at Khánápúr in the Torgal state.

The reddish quartzite sandstones that form the Naganur hill, about twelve miles south-west of Kaládgi, are fully 100 feet thick, and but slightly disturbed, the northern dip being only 15° and the southern dip 5° to 10° . North of the hill is an apparently overlying drab and purple quartzite, some beds of which are strongly ripple-marked. Their high dip of 55° north seems connected with some noteworthy features in the overlying limestones. From Naganur eastward, about seventeen miles to Jalgiri, the boundary is much obscured, the Kaládgi limestones presenting every appearance of dipping under sandstones and quartzites, which, from their position and rock character, belong to the lower or basement series. Actual contact of the two sets of rocks could nowhere be found, even with very laborious search, owing to the thick covering of cotton soil or sandy slope. The relative positions of the rocks show a series of complicated faults. The quartzites and sandstone beds seen along the obscure boundary are almost entirely conglomeratic and have a more or less southerly dip at low angles. The most marked signs of disturbance are at Anival. From Jalgiri eastward the boundary is normal, the quartzites and conglomerates dipping north under the limestone series. West of Kattigiri, about eight miles south of Bágalkot, the quartzites form a dip-parting ellipse, corresponding to that on which the village itself stands, while southward from the ellipse the boundary trends south-west to the Kerur stream, and makes a wide sweep to the south and east, eventually returning north-west, and enclosing a large shallow bay occupied by limestones and shales belonging to the third section of the lower Kaládgi series. The only case of a fault-rock noticed within the Kaládgi basin was a large vein or reef of distinctly brecciated quartz running along the line of the dislocation caused by the fault north of Bisnal, eight miles north-west of Bilgi. It can be traced for about a couple of miles.

From no point can the limestones be better studied than from the town of Kaládgi, which stands upon limestones, nearly in the centre of the basin. The limestone beds are much twisted, and the dips and strikes are very variable. The average dip is about north-east from 35° to 40° . The commonest colour is gray of various shades, banded with very wavy belts of gray chert which generally weather drab or yellow. A very handsome variety occurring north of the cantonment is grayish-black banded with green. It is a very impure, highly clayey variety, overlaid by gray and underlaid by dirty pink, and this by banded gray limestone. A very beautiful pink and pale-green banded or clouded variety was found by Dr. Thorp, the civil surgeon, at the north end of the market-place,

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and several large masses were raised. The greatest exposures of the rock are to the east, south-east, south, and north-west of Kaladgi. The streamlets in the neighbourhood afford good sections of limestone and its associated shales which are beautifully marked by white, blue, green, yellow, and red bands, and seamed with sandy layers. The open seams of the rock are often encrusted with a limestone soaking.

Capital limestone exposures occur about two miles south-east of Kaladgi in the Sillikeri stream, where purple, pink, and white banded, dark, gray, and almost black beds crop out with a dip of 30° to 40° north-east by east, the dark upper beds being the most clayey. Another exposure, one of the largest in the basin, occurs between the two villages of Sillikeri. Here the gray chert-banded variety of limestone is very largely exposed on either side of an important dip-parting, which stretches for some distance, east and west, crossing the Khaleskop stream to the west, where it is traceable some hundred yards till hidden by cotton soil. Similarly, the eastward extension of the dip-parting is lost about two miles south-east of Hire-Sillikeri. South of the village of Chik-Sillikeri, and on the southern side of the dip-parting axis, some very clayey beds appear among the lime-stones. Two of the ones especially noteworthy, because highly prized for economic purposes. The first is a bed of coarse black rock of rather gritty texture and exceedingly tough, quarried for flags, which are formed by rude, imperfect cleavage-joints running nearly at right angles to the bedding. The second is a bed of very tough and strong gray slaty shale, formerly largely quarried for roofing slates for public buildings at Belgaum. The rock shows no signs of true cleavage, but, in a similar bed, if not the extension of the same bed, which shows about a mile south-east of Hire-Sillikeri, the true cleavage, as contrasted with bedding, may be well studied. The cleavage is strong and dips 65° to 70° east, while the bedding forms a low flat dip-parting whose axis lies south-east and north-west.

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Limestone.**

To the south of Sillikeri near Yendikeri, the gray beds above described reappear from under the Khaleskop quartzite hill with a northerly dip of 45° to 65° . A mile south of Yendikeri the beds again roll south, and the lower beds are well repeated. They are dark and extremely silicious besides being full of cherty bands. Some of these cherty bands have an oolitic structure, which in some cases shows distinctly on weathered surfaces. Some others show a texture indistinguishable from a true quartzite. The southern part of the section is obscure, but the limestones and overlying chalky shale dip south against the faulted boundary of the limestone basin to the west of Anival. It has already been pointed out that the ruling colour among the limestones is gray of various shades. Even where other colours occur they are much less developed than the grays especially the paler shades of gray. The other colours are red, pale-green, purple, whitish pale, drab, cream, and blue. Besides the shows of limestone round and to the south of Kaladgi, in several other places large surfaces of the rock are exposed under circumstances favourable for study. The following are the most important

dip of the exposed limestone

At Hire-Sillikeri the limestone is exposed in a series of small patches, the largest being a small patch of gray limestone, which is very much broken up by cherty bands, and is very much weathered.

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of these exposures to the east of Kaládgi and to the south of the Ghatprabha river:

At Bágalkot to the south-west of the town is a great exposure of beds dipping southward 35° to 40° , among which are gray, brownish-gray, greenish-gray, pale-gray, green, brownish-pink, pinkish, white streaked with shaley bands in part, also one bed showing a markedly brecciated structure. Some of the beds show considerable concretionary masses and veins of calcspar of white or grayish-white.¹ In some cases, particularly in the beds close to Gaddankeri five miles west of Bágalkot, these are quarried for the sake of the spar, which is used for various ornamental purposes.

At Nirligi, five miles south of Bágalkot, a great show of gray beds forms a low anticlinal with east-west axis to the south of the village. South of Kattigiri the limestone basin forms a deep bay that crosses the valley of the Kerur-Guledgudd stream. The greater part of the bay is occupied by chalky or clayey purple or chocolate shales interleaved with pale-blue or greenish white bands of limestone from a quarter to one inch thick. These are largely shown in the two streams that drain the slope east of Mannagad. In the lowest part of the bay near the banks of the big stream at Hungurgi these shaley beds are overlaid by much crumpled gray and drab limestone.

At Kakkalgaon, three miles north-west of Kattigiri, are banded gray, grayish-white, and whitish limestones, the latter associated with purple-gray clay rock. At Hulgiri, twelve miles south-east of Kaládgi, a great number of beds crop up north-east of the village, showing nearly as great a variety of colours as the Bágalkot beds.

To the north of the Arrakeri or dip-meeting synclinal valley east of Kaládgi and north of the Ghatprabha is a great show of highly faulty limestone full of cherty bands which often completely hide the chalky parts of the beds. Much of the chalky matter has been removed by weather and the surface of the country is greatly

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¹ At the east gate of the fort of Bágalkot an impure limestone is seen in a streamlet dipping south at an angle of about 15° or 20° . To the south of this limestone schistose clay is exposed, but the succession of the strata is not clear owing to the covering of broken rock and black soil. The limestones near the parallel of Bágalkot are either impure granular limestone or a slaty marble of a compact texture with thin plates and a coloured veining of chlorite and occasionally talc. In a streamlet south of the fort the limestone has a gnarled and twisted appearance and has no trace of bedding. Between Bágalkot and Sirur, a pink or salmon-coloured limestone occurs. The same variety of limestone rarely appears on the same line of strike, owing to the many changes which the beds have undergone, the metamorphising agent acting transversely to the strike. About seven miles west of Bágalkot at the village of Gaddankeri is a calcspar breccia, composed of schists and limestones. The limestone on the east side of the town is fissured north-east by north, and the fissures, which do not exceed a quarter of an inch in breadth, are filled with strings of calcspar. Further west these strings of calcspar increase in size and become thick veins, with the limestone rock still predominating. These veins send branches in all directions and pieces of limestone are isolated as it were in calcspar. More to the west the fragments of limestone and schist are confusedly thrown about in a setting or matrix of calcspar, and these fragments decrease in number until the rock becomes pure calcspar. The calcspar rock is covered with several feet of fine alluvial soil and does not appear on the surface. Lieutenant Aytoun in Bombay Geographical Society's Transactions, XI. (1852), 44, 45.

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masked by chert ruins. The more chalky beds are best seen along the Sholápur road near the Sanagi lake.

Many of the cherty scales show delicate concentrically waving dark lines, which give the chert the appearance of containing an organic structure. The same kind of structure was observed in chert occupying a relatively identical position on the south side of the Kaládgi basin, a little north-west of the Tolachkod ford across the Malprabha and in several other places.

Three or four miles east of Sanagi lake is another rather important show of limestones chiefly in the bed and on the banks of the Tolanmatti. These rocks are gray, green, and pinkish-white, banded and purple in colour, the latter earthy in texture. Six miles east of Tolanmatti, at Tuglihal on the right bank of the Ghatprabha, are purplish-gray beds together with some purple beds banded with bluish-white. At Hudelur, three miles north-east of Tuglihal, is a widespread show of gray cherty limestone. Immediately north-west of the village a large sheet of rock presents a somewhat strange appearance as weathering has formed a band of chert an inch to an inch and a half thick, which passes as a capping beyond the unbroken sheet to various detached patches of the underlying chalky band. At the bend of the Ghatprabha, a little south-west of the village, an outcrop of massive, gray, chertless limestone with concretionary structure has given rise to a very singular appearance in the weathering of the rock. The whole surface is thickly studded with low conical bosses that rise out of small hollows and are much like large rough-shelled limpets or the top valves of Hippurites. Each boss is a concretionary cone, one and half to two or more inches in diameter and about one inch high. They look like weathered cones of percussion, but it is hard to see what could have caused percussion in such a position at the end of a very long still reach of the river where, even in the highest floods, no large shingle would be borne with force enough, and such cones of percussion are not seen where other limestones are exposed to very strong currents.

The two outlying patches of limestone north of the Krishna at Chimalgi and Devlápúr consist mainly of the gray cherty variety, but their stratigraphical relation to the beds in the limestone basin proper is very obscure owing to the immense masses of ruined matter and surface soil which mask the face of the intervening country. What evidence there is points to their not belonging to the limestone basin, but to their being a set of beds that occupy a similar position to those occurring in the valley of the Malprabha north of Manoli, which lie between the upper and lower subdivision of the basement quartzite series.

North of the Ghatprabha and west of Kaládgi, on the bank of the Krishna, a little east of Galgali, and in the river north of Yedhalli, are two beds of limestone, the upper dark-gray the lower light-gray. The upper is very flinty with the cherty concretions arranged vertically like so many rude organ pipes. A great show of very cherty dark-gray limestone is seen in the bank of the Krishna south of the village and stretching across the river to Budihal. At Gulabal, a mile to the south-west, the chert limestone has lost nearly all its

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chalky matter, which has apparently been replaced by a pale-yellow ochrey mineral, and the bed assumes in parts the appearance of a dirty-looking semi-cherty quartzite. North of Galgali in the river, and resting on the quartzite which forms the great barrier across the Krishna, are some thin beds of impure limestone with thin bands of chert quartzite and the ochrey mineral above mentioned. Some scales of white satin spar with very brilliant fracture also occur. The ochrey bands, which are dirty red, yellow, and drab, and certain white chalky scales which accompany them are most likely merely decomposed shale beds. A layer of gray quartzite caps this peculiar succession of beds.

In returning within the limits of the limestone basin, little or nothing is seen of the limestones north of the Arrakeri synclinal or dip-meeting valleys; the country is masked by cherty ruins and cotton soil. South of the valley and north of Khátarki gray limestones occur with a northern dip. Close to the village there is a dip-parting or anticlinal axis, on the south side of which the beds are gray, gray and white, and white with pale green and pinkish banding. These beds stretch to the east and west. To the east they cross the Ghatprabha south of Sirugumpi; to the west they show very widely between Kop and Chik and Hire-Algundi. The variety of tints is even greater than at Khátarki and Lingápur, with bands of pale-green, pink, white, and bluish-gray. The rocks are well seen over large bare areas, and offer sections of crumpled bedding of very great beauty and interest.

There can be little doubt that the great show of beds at Antápur and to the east of the Vajarmatti double curve of the upper quartzite series is the continuation westward of the beds described at Algundikop and Khátarki. Besides the other shades a purplish-gray occurs at Antápur.

South of the Ghatprabha river and west of Kaládgi is the greatest unbroken area occupied by the limestone series. Great stretches are entirely hidden by thick beds of cotton soil. Along the south bank of the river, the first beds of limestone occur west of Shedudhal two and a half miles north-west of Kaládgi. They are pale pink and green with whitish bands, very like many beds at Kop and Chik-Algundi to which set they probably belong. At Chottarband Kota flinty beds occur very largely, and form the western end of a dip-parting or anticlinal axis or stretches south-east nearly to the village of Kajádoni, and is very likely continuous with the Khaleskop dip-parting mentioned before. Some of the flinty bands are cherty, others cannot be distinguished from thin bedded quartzites. North-west of Naganur, twelve miles south-west of Káladgi, are some handsome, purplish, dove-coloured, and greenish banded beds. Some have rippled surfaces, the crests of the ripples showing a flinty framework with fish-scalelike markings. To the north of the dip-meeting, these gray and bluish banded limestones are largely exposed both east and west of Lokápur, where they make the largest show in the whole limestone basin. These two sets of beds are unquestionably the western extensions of those seen at Yendikeri and Khaleskop and Sillikeri, and of which a large display occurs intermediately in the

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valley of the Kajádoni to the south of the village of that name. At this village on the top of rising ground limestone is exposed for about a hundred yards on one side of the road. The limestone has a strike nearly east and west and dips south at an angle of 45°. It is granular in texture and slatey in colour, and overlies a broken schist. The planes are covered with talc and are often green with copper.¹ Faint traces of copper in the shape of thin films of malachite occur in some gray limestone quarried in the bed of the stream about three miles south of Kajádoni. Great quantities of limestone, much of it highly cherty, occur in the valleys of the different streams which unite to form the Kajádoni, especially to the west and north of Chipurmatti. About a mile to the north-west of Chipurmatti are signs of brecciated limestone, pale red or pink fragments included in a dull red setting, also of a variety with a purplish-brown setting, including fragments of gray slate and limestone. Neither variety was seen in place, but numerous blocks had been used as fencing-walls on both sides of the path leading north to Kaládgi. Along the west side of the Yendikeri stream are numerous beds of limestone which dip south at high angles. Among these are some gray beds with occasional thin veins of bright cherry-red calcspar. In the bed of the stream is a layer of pinkish limestone with delicate green stripes, which have been twisted into most elaborate vandykes and give the stone a very handsome pattern. These beds join those in the Yendikeri valley.

The shales which accompany the limestone series are much less exposed and apparently much less developed than the limestones. They are most largely developed above the limestones, and show an approaching return to littoral conditions in the sea or lake in which they were formed. The littoral conditions, when fairly at work, have given rise to the overlying conglomerates and quartzites, whose ruins in most places hide the shales. The most striking and one of the commonest forms of shale is a soft earthy, chalky variety, light purple, violet, chocolate, or lavender in colour, which is generally seen between the upper beds of the limestones and the overlying quartzites. These occur in numerous sections, as on the west face of the Cromlech hill close to Kaládgi, at Govindkop south-east of the same place, at Truchigeri east of Kaládgi, and at Anathilli five miles north-west of Bágalkot. At Arrakeri, underlying the northern quartzite wall of the dip-meeting or synclinal valley, violet and chocolate shales are also seen. South-east of Kaládgi the purple shales are seen north of Kerkalmatti where they are richly charged with red hæmatite. At Kakkalgaon, half-way between Kerkalmatti and Kattigiri, they are again of the ordinary pale purple and form two small outliers capped by thin plateaus of the upper quartzites. They occur largely to the north and north-west of Kattigiri and also show at Anival and Batkurki abutting against the faulted boundary of the lower quartzites.

Chalky Shales.

Purple chalky shales occur in two or three places at the base of the limestones as at Bágalkot and in the north-east corner of the basin between Jerramkunta and a little to the north of Anagvádi. They

¹ Lieut. Aytoun in Bombay Geographical Society's Transactions, XI. (1852), 55.

are probably very largely basin, north-east of Sirur, give rise to a quasi-lam. occurs in immense a boundary between the

Shaley beds of They are buff, yellow, doubtful whether this sha whether it holds some sets of limestone. G. half-way between Hn. bright red, reddish, purp partly chalky and partly area dipping from 15° to

Few reefs or veins large Kaládgi limestone basin; and none offer any points at Kakkalgaon, ten miles ridges that, divided by a anticlinal roll in the quartz veins occur close rock which stands Naganur hill. The appear to be argillo-crystals of limonite, mineral, perhaps calcite. crystals in question. No of the schists to the covers all the margin of to what age to assign are a protruding mass limestone. It may also altered shales belonging veins which offer no further north-west and are finally lost set of rather occurs among the valley south-west of H.

Resting conformably overlying limestones, the Upper Kaládgi series, number of small is the Arakeri valley no these quartzites are the long westerly extension is remarkable for its two sections, shales quartzites with local quartzites show great and often conglomeratic.

are probably very largely developed in the eastern corner of the Kaládgi basin, north-east of Sirur, for they are rich in iron, and in weathering give rise to a quasi-laterite, which, both gravelly and conglomeratic, occurs in immense abundance near Sirur, and completely masks the boundary between the limestones and the underlying quartzites.

Shaley beds of uncertain position occur in the Kaládgi stream. They are buff, yellow, and orange and roll at low angles. It is doubtful whether this shale underlies the whole limestone series, or whether it holds some position intermediate between the different sets of limestone. Other shaley beds of uncertain position occur half-way between Hulgeri and Kerkalmatti. They are in colour bright red, reddish, purple, chocolate, gray or ochrey yellow, and are partly chalky and partly sandy. They roll greatly within a small area dipping from 15° to 60° .

Few reefs or veins large enough to demand notice occur in the Kaládgi limestone basin; even small reefs are by no means common, and none offer any points of special interest. The largest reef occurs at Kakkalgaon, ten miles south-east of Kaládgi, and forms two low ridges that, divided by a break, run east-by-south in the axis of an anticlinal roll in the limestone. A considerable number of small quartz veins occur close together in a patch of doubtful schistose rock which stands among the limestones a little north-east of Naganur hill. The schists which have a strongly gneissic aspect appear to be argillo-talcose, and are full of small rhombohedral crystals of limonite, pseudomorphous doubtless of some other mineral, perhaps calcite. The quartz veins also enclose some of the crystals in question. No section could be found showing the relation of the schists to the surrounding limestones, as thick cotton soil covers all the margin of the schist area. It is therefore doubtful to what age to assign them. It is not impossible that the schists are a protruding mass of gneiss surrounded by the overlying limestone. It may also be that the schists are merely highly altered shales belonging to the Lower Kaládgi series. The quartz veins which offer no peculiarities worthy of note stretch a little further north-west among the limestones south-east of Hoskatti, and are finally lost under the great covering of cotton soil. Another set of rather irregular veins with a north-east and south-west course occurs among the limestone spreads in the Lokápur dip-meeting valley south-west of Hoskatti.

Resting conformably on the lower series come the quartzites and overlying limestones, clay rocks, and shaley beds which belong to the Upper Kaládgi series, and, as at Shimákeri and Anathili, occupy a number of small dip-meeting valleys. The most important of these is the Arákeri valley north of Kaládgi. Nearly all the outliers of these quartzites are the remains of former dip-meeting foldings. The long westerly extension of the south side of the Arákeri dip-meeting is remarkable for its many sharp curves. The upper series contains two sections, shales limestones and hæmatite schists above and quartzites with local conglomerates and breccias below. The quartzites show great uniformity. As a rule they are pale-coloured and often conglomeratic. A strong degree of parallelism between

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the axes of the several dip-meeting basins shows that they owe their origin to a set of great foldings formed by forces acting mainly north-east to south-west. All the basins and ridges formed by the upper series of limestone are broken by small streams that flow north into the Ghatprabha. The height of the upper quartzite ridges shows that the valleys must have been formed when the wearing forces had not cut so deeply into the lower limestones nor formed the longitudinal valleys that now run parallel with the quartzite ridges. So hard is the quartzite that the drainage would not have passed across them unless through lines of weakness caused by excessive jointing.

In the stream that drains the Anathilli basin, this weakness of the southern wall of the quartzites is clearly shown. A close examination of the lines of jointing discloses the following systems, which are either wanting on the ridges east and west of the hollow through which the stream flows or are much less developed than in the valley between. Three systems of jointing are especially marked: first a joint running north 5° east to south 5° west, with an average dip of 45° west by north; second a joint striking north 15° to 17° east to south 15° to 17° west and dipping 55° east by south; and third a joint striking north-north-west to south-south-east, with a dip of 30° west-south-west. The joint fissures are mostly close together, so that the rock is cut into fragments too small to offer any great resistance to a rush of water. The brecciation of the quartzites at the points of sharp bends is in part due to ordinary jointing and in part to systems of cleavage planes. Irregular conchoidal fracture may also be seen in numerous fragments. The largest of the dip-meeting basins may be called the Shimágeri basin, after the village of that name, about five miles west of Bágalkot. The basin measures sixteen miles by two and a half, and except at its southwestern end is a simple dip-meeting ellipse. At that corner the quartzites, instead of forming a simple ridge as they do almost everywhere else, rollover and form a small elliptical basin of no great depth, a large dimple, as it were, on the edge of the larger basin. The other spot where the quartzites do not form a simple ridge is a yet smaller dip-meeting dimple, formed as it were by the curling of the edges of a small lappet-like extension of the quartzites on the south side of the basin immediately east of the new Sholápur road. In both cases the rolling of the strata gives rise to a small knot of hills. In this basin the best sections of the upper quartzites are those of Muchkandi on the south and of Shiágeri and Truchigeri on the north side of the basin in the gorges cut by different streams that drain the basin and the country to the south of it. They offer no points of special interest.

The south side of the Arákeri dip-meeting valley shows a clear and well-marked case of inversion of the beds. The beds shown at the Baluti curve have a dip of only 25° to 30° , but as soon as they trend west they become vertical, and at little more than a mile from the curve they lean forward to the north, so much as to present the appearance of having a true dip of 85° south. This continues west for some distance past Kundurgi when the beds again become vertical and gradually return to a normal northerly

dip, but at very high angles. These highly raised and tilted beds are also in places of quartz, jasper, and conglomerate bed east of the wall of the dip-meeting, green quartz, like pale only over a small area. gneissic rocks of that purple gritty conglomerate the crest of the ridge.

At most of the corners the bedding is greatly broken up, at the north-west corner of the Anathilli basin, at the Arákeri valley. This is due to the presence of

The chalky series is almost entirely of a purplish and gray color, occasionally and generally shales are richly charged with iron-bearing gravel. The surface of this series is red, iron-bearing gravel shales. Large patches of Shimágeri basin. In the were seen, but there is a shales with occasional beds of the same color parallel to the line of the shales only were noted. rippled shaley quartzite rest immediately on the deposits or cotton soil. geri basin, probably of cotton and red soil. Shimágeri, gray and quartzites on which they are largely cleared parallel planes of cleavage are or south. In a rock section talcose surface occurs East of Shimágeri a large shales, with which quartzite of dark purple iron-bearing bed most have been brought to an anticlinal curve. Similar or three places in the corner of the basin, western corner of the

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Quartzites.

Limestones
and Shales.

dip, but at very high angles, which they maintain for several miles. These highly raised and inverted beds show a great deal of brecciation. They are also in many parts conglomeratic containing pebbles of quartz, jasper, and occasionally of older quartzite. In one conglomerate bed east of the Sholápur-Kaládgi road on the north wall of the dip-meeting, small subangular fragments of transparent green quartz, like pale bottle-glass, occur pretty numerous, but only over a small area. No such quartz was noticed in any of the gneissic rocks of that region. The setting or matrix is a brownish-purple gritty conglomerate overlying the bed which locally forms the crest of the ridge.

At most of the curves of the several synclinals or dip-meetings the bedding is greatly broken by jointing. This is the case at Govindá-kop, at the north-west end of the Shimágeri basin, at the west end of the Anathili basin, at the Baluti curve, and at the east end of the Arákeri valley. This great breaking of the bed surfaces is mainly due to the presence of rude cleavage joints caused by great pressure.

The chalky series that rests on the upper quartzites consists almost entirely of purplish or gray chalky shales overlaid by purplish and gray clayey shales. Limestones show only occasionally and generally in their bands. In some parts the purple shales are richly charged with earthy red hæmatite. As a rule, the surface of this series is thickly covered with cotton soil or with thick, red, iron-bearing gravelly soil formed by the decay of the hæmatitic shales. Large patches of this red soil occupy various parts of the Shimágeri basin. In the Arákeri valley no distinct limestone beds were seen, but there is a great thickness of purple or gray chalky shales with occasional thin plates of limestone. On these rest shaley beds of the same colours, which show very imperfect slaty cleavage parallel to the line of dip-meeting. In the Anathilli basin chalky shales only were noted. Among them various very thin beds of rippled shaley quartzite hold the centre of the basin. The beds that rest immediately on the upper quartzites are hid by superficial deposits or cotton soil. No limestones were seen in the Shimágeri basin, probably because they were masked by great spreads of cotton and red soil. In the Gaddankeri stream to the south of Shimágeri, gray and drab chalky shales stretch south to the quartzites on which they rest. These shales are much but very irregularly cleaved parallel to the strike of the line of dip-meeting. The planes of cleavage are nearly vertical, but the dip is invariably north or south. In a rock section at Shimágeri a gray clay rock with silvery talcose surface occurs and probably overlies the chalky shales. East of Shimágeri a large area is covered by purple iron-bearing shales, with which occurs a bed of very rich hæmatite sandstone quartzite of dark purple colour. The section is obscure, but this iron-bearing bed most likely belongs to the upper quartzites which have been brought to the surface by a small local dip-parting or anticlinal curve. Similar beds, but much poorer in iron, occur in two or three places in the small dip-meeting valley at the south-west corner of the basin. Hæmatite occurs also in the shales in the western corner of the basin, and has been smelted to a small

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extent. Traces of rich hæmatite beds were also noticed on the south side of the Arákeri dip-meeting east of the high road to Sholápur.

The only intrusive rocks which occur within the Kaládgi basin are trap dykes. Though sparingly distributed and occurring only in the upper part of the series there is one in the Arákeri dip-meeting valley. These trap dykes consist of compact green diorite weathering in concentric ellipsoidal masses unlike any of the older diorites seen in the gneiss area. Their course is north-west by west to south-east by east, and they show only in the centre of the valleys among the shales.

Bhima Series.

In the extreme east between the gneiss and the trap, stretching from Muddebihál across the eastern border of the district and appearing in two small outliers a few miles to the north-west, is a small area of azoic rocks which differ in character from the Kaládgi series. These rocks, which have been correlated with the Karnal series, and named the Bhima series, have two divisions, an upper and a lower. The rocks that form the upper division are, in descending order, red shales, flaggy limestones, buff shales, quartzites, and limestones, the last locally known as the Tálikóti beds. The rocks forming the lower divisions are red, purple, and green shales and shaley sandstones, and quartzites, grits, and sandstones.

Shaley
Sandstones.

Beginning with the lowest beds, in the west the sandstones and shaley sandstones of the lower series show endless shades of colour. As a rule reddish brown and purple prevail near the upper part of the formation, followed by drab and greenish beds, while near the base yellowish green or brown and dirty-gray predominate. One bed of a purple gritty sandstone at Jambaldini, seven miles north-east of Muddebihál, is very unusually massive, the partings of the sandstone being two to three feet apart.¹ Besides a decided purple matter the sandstone contains a number of small bright green grains. Occupying the same horizon in the Karnal series as the Jambaldini bed is a similar purple gritty bed at Bulehvar, five miles north-west of Jambaldini, and another that forms the base of the Karnal series at Kavrimatti, five miles south-west of Jambaldini. About two and a half miles south-east of Havrimatti a sandstone bed of the same variety, though almost quartzite in texture, caps a table-topped hill. The south side of this tableland is well scarped and shows a total thickness of about 100 feet of lower Bhima rocks in the following order: Purple gritty sandstone, drab, olive and purple and dark-green shaley sandstones, white or drab pebbly grit, and below this gneiss. The shaley sandstones form more than half the thickness of the whole section. Much pisolitic laterite gravel occurs strewn over the surface of the purple sandstone.

The basement beds of the Bhima series consist of pebbly or gritty sandstones, thirty to fifty feet thick, resting directly on the highly uneven surface of the gneiss, great hummocky masses of which as at Sálvargi about eight miles east of Tálikóti may be seen surrounded by

¹ The bed is largely quarried by Vaddars for high-class hand-mill stones.

the younger rocks. composed was evident hills. The ruling is pinkish, or reddish to east of the Nágarte. very thin white pebbles approximate in colour. Don, along the south stretches east of the r ment is overlaid by reddish colour. N of Tálikóti, the cong broken crystals of r Jambaldini a similar, with five sandstones r Muddebihál, the peb where in the several katti valley north of little broken and angles. The sandst drab and pale brown. caps the Sirur hill are rather unusually mass conchoidal cavities. Muddebihál the prev brown weathering into west corner of the pla Between Muddebihál shaley sandstones are

The only represent limestone, named after and is entirely built they are divisible into are mostly very fine, approach to true lith are blue-gray, gray, generally occur in beds resting on the series. The beds a position of formation. had undergone much Deccan trap period. Tálikóti, limestone oc varying according to 24° east 5° south. Di bottom of the well is a

¹ They occur in flaggy to eight inches. In a few separate into flags. The estimated at Sálvargi where is eighty feet.

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*Shaley
Sandstones.*

the younger rocks. The material of which the conglomerates are composed was evidently taken from the neighbouring granite-gneiss hills. The ruling colours of the conglomerate beds are pale brown, pinkish, or reddish brown, white, and purple. About a mile south-east of the Nágarbetta hill the sandstones in a white bed resting on very thin white pebbly conglomerate, are rippled and occasionally approximate in closeness of texture to true quartzites. West of the Don, along the south side of the long spit of sandstones which stretches east of the road from Nálátvád to Tálíkoti, the pebbly basement is overlaid by beds of gritty and fine sandstones of a brown or reddish colour. Near the village of Kavrikánahal, eight miles east of Tálíkoti, the conglomerate is purple in colour with very numerous broken crystals of red felspar. At Hókarani two miles south of Jambaldini a similar purple pudding stone occurs. Gritty sandstones with fine sandstones resting on them are seen at and north-west of Muddebihál, the pebbly conglomerates being seen almost everywhere in the several patches of the Bhima rocks. In the Balvantarkatti valley north of Muddebihál the beds, which are frequently a little broken and upturned, roll in all directions generally at low angles. The sandstones between Karvimatti and Muddebihál are of drab and pale brown. The sandstones that form the outlier which caps the Sirur hill are white, drab, and purplish, the white beds being rather unusually massive and compact, but showing many small shallow conchoidal cavities. The beds are horizontal. To the north-west of Muddebihál the prevalent colour of the sandstone is a pale reddish brown weathering into a cinnamon brown. At the extreme south-west corner of the plateau a white very saccharoid sandstone occurs. Between Muddebihál and Bilibhavi south-east of Tálíkoti shales and shaley sandstones are in places well displayed.

Tálíkoti Limestones.

The only representative of the Upper Bhima series is the Tálíkoti limestone, named after the small town of Tálíkoti which stands upon and is entirely built of this beautiful rock. The limestones, for they are divisible into several beds of varying colour and texture, are mostly very fine-grained, dense, and waxy-lustred, and often approach to true lithographic limestone.¹ The prevalent colours are blue-gray, gray, drab or cream, pinkish, and purple. They generally occur in this order in downward succession: the purple beds resting on the purple shales or sandstones of the Lower Bhima series. The beds are generally undisturbed from their original position of formation. Like the Kaládgi series, the Bhima series had undergone much wearing before the beginning of the great Deccan trap period. In a deep well at Munjghi, two miles west of Tálíkoti, limestone occurs in stratified masses, with a very slight dip varying according to the rise of the plain. In the well the dip is only $2\frac{1}{2}^{\circ}$ east 5° south. Dividing the limestone from the surface to the bottom of the well is a fissure, a foot wide, the direction south 5° west

¹ They occur in flaggy beds, the individual flags having a thickness of three to eight inches. In a few places the beds are two to three feet thick and do not separate into flags. The total thickness of the limestone near Tálíkoti, as estimated at Salvárgi where the almost universal covering of cotton soil is absent, is eighty feet.

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filled with buff-coloured earthy lime-knobs and angular fragments of limestone rock. The limestone in mineral character resembles the limestone of the Kadapa series, but is generally lighter in colour varying from dark-blue to pale-buff or cream, and has few traces of pyrites. The minerals associated with it are hæmatite in small nodules, often occurring scattered like strings of beads through its structure which, falling out, leave regular lines of small holes that resemble the perforations of boring insects and the tubular sinuosities in the laterite. Angular fragments of a buff-coloured jasper are strewn among those of the limestone and from their varicolated that is spotted exterior appear to have been in contact with basalt, possibly limestone, passing into jasper.¹

Underlying the trap and resting sometimes on gneiss and sometimes on the Kaládgi or Bhima limestones and quartzite are certain sedimentary deposits of small thickness and extent. These deposits are usually of soft marly or clayey grits with or without included pebbles of the older rocks, especially of quartzite. Soft sandstones in thin beds and pure clays are much seldomer seen. In many places weather has worn away the setting which enclosed the hard quartzite pebbles, and the pebbles remain as beds of loose shingle on the surface of the older rocks, their presence still showing the former existence of the pre-trappean deposits.

The most easterly occurrence of these deposits is at the village of Nágarbetta to the south of the hill of the same name which stands at the meeting of the lowest trap-flow with the gneissic beds. Here the hollows in the surface of the gneissic beds are filled with red and white unconsolidated grit. Higher up the sloping ground, south of the village, where an outlier of the Bhima beds appears, this mottled and sometimes clayey grit was not seen. These Bhima beds have doubtless yielded the few quartzite and hard grit pebbles that are enclosed in the washed-up beds. The beds are rarely more than a couple of feet thick, and rest on decomposing pink granitoid gneiss with many veins of coarse salmon-coloured granite, whose broken pink felspar crystals form the greater mass of the washed-up beds. The pebbly unconsolidated grit that occurs below the trap on the south side of this Nágarbetta outlier, and is seen in the rain gully sections immediately south of the village of Murála, occupies the same position. At Murála the grit has a thickness of over seven feet and rolls at low angles, as do the overlying trap-flows. No sign of organic remains was found in these beds.

Drab-coloured chalky tufa, with one or two thin beds of drab friable sandstone, are exposed in a small network of rain gullies on the west side of the little outlier of trap that lies two and a half miles south-east of Muddebihál. These beds are totally different in appearance from any noticed in describing the rocks of unequivocal Bhima age. They occupy only a few score square yards, and apparently fill a small hollow in the gneiss.

Holding a similar position with reference to the trap-flows is a bed of gritty marly clay that is exposed to the depth of five to six feet.

¹ Captain Newbold in Geological Papers of Western India, 323.

in the banks of the village about half- and white matter the loose washed-

West of Irri, at meeting of the covered with p... included fragment lumps of gneiss, No trap was found hardly be the ca This breccia seems massive and very on the rising slope remarkable deposit showing gritty mar on the right bank Guddamantal, Re long east and west and to the south- occur associated with

Over about two North of the Kris of the river varying ten in the east. An east of Muddebihál series. With these Krishna is trap at Nágarbetta, about the Krishna trap the north-west belt stretching from the of the great belt of Ghatprabha and the Bijapur trap are rolling downs and increased by the utter want of trees

A little to the n Bijapur, the summit a compact basaltic imbedding a profus of chalcedony lined agate and calc spar rocks are veined a horizontal layers of thick. The softer leave the harder surface. At Hipp trap assumes the rich of Bijapur and is so

in the banks of the stream that runs east from Dehvar-Hulagbál, a village about half-way between Muddebihál and Tálíkoti. In its red and white mottled colour this gritty marly clay greatly resembles the loose washed-up grit seen at Nágarbetta.

West of Itgi, about nine miles north-west of Muddebihál, at the meeting of the trap and gneiss, the surface of the slope is largely covered with patches of massive whitish limestone breccias. The included fragments are many small broken crystals of pink felspar, lumps of gneiss, and a few quartzite and banded jasper pebbles. No trap was found among the included fragments, which could hardly be the case were the lime breccia younger than the trap. This breccia seems to pass under the trap. The tufa is remarkably massive and very close-grained. Its thickness, as it lies exposed on the rising slope, may be estimated at four or five feet. This remarkable deposit had no trace of organic matter. Other sections showing gritty marly clays or clayey grits were noted at Galgali on the right bank of the Krishna to the north of Kaládgi. At Guddgomanhal, Rokatkatti, Rajunhal, and Jangvari, lying on the long east and west spur of trap which stretches south of Kaládgi and to the south-east of Aksurkop, red-mottled gritty or clayey beds occur associated with coarse quartzite shingle.

Over about two-thirds of the district the surface rock is trap. North of the Krishna a strip of gneissic rock runs along the bank of the river varying in breadth from two miles in the west to about ten in the east. And, north of the gneiss, for about ten miles north-east of Muddebihál are the sandstones of the upper and lower Bhima series. With these exceptions the whole of Bijápur north of the Krishna is trap. There is also a small trap outlier among the gneiss at Nágarbetta, about five miles south-east of Muddebihál. South of the Krishna trap appears in two places. There is a small patch in the north-west between Jainápur and Bilgi. And in the south-west, stretching from the west border to near Kerur, is the eastern end of the great belt of trap that forms the water-shed between the Ghatprabha and the Malprabha. The general characteristics of the Bijápur trap area are very monotonous and uninteresting low rolling downs and shallow valleys. This sameness of scene is greatly increased by the large development of black soil and the almost utter want of trees in the high grounds.

A little to the north-west of Sindgi, twenty-five miles east of Bijápur, the summit of a ridge is covered with globular masses of a compact basaltic trap underlaid by a bed of fine red clay imbedding a profusion of zeolites, also heliotrope, plasma, geodes of chalcedony lined with quartz, crystals, semi-opal cacholong, agate and calcspar, resting on a greenish-gray wacke. Both rocks are veined and interstratified with lime-nodules. The horizontal layers of lime-nodules are often ten to twelve inches thick. The softer wacke and amygdaloid in weathering often leave the harder layers of lime-nodules standing out from the surface. At Hippargi, about fifteen miles to the south-west, the trap assumes the rich brownish-purple or chocolate hue of the trap of Bijápur and is seen in the bed of the rivulet resting on a red

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zeolitic amygdaloid. The line of contact is marked and distinct. Heliotrope and plasma are less common. From Ingleshvar to about eleven miles south-west of Bagevadi trap wacke and amygdaloid form the basis of the plain where its southern limit is again crossed by the hypogene area. From Bagevadi to Mangoli the route to Bijapur lies over plains the lowest stratum of which as seen in wells to the depth of twenty to fifty feet and in the beds of streams is the overlying trap.¹ About two miles north-west of Bagevadi the trap is overlaid by a sheet of a conglomerate composed of a nodular and pea-like iron ore and fragments of iron-bearing clay imbedded in a paste of carbonate of lime coloured a light ochre-brown by oxide of iron. The bed of the stream presents the only section of this stratum. It is here four feet thick covered by a layer of black cotton soil and resting immediately on the concentric exfoliating trap which is penetrated by seams of a whiter and more earthy carbonate of lime. Large masses of a laterite rock cemented by chalky and iron-laden matter and having a glazed surface occur in the chalky conglomerate. This conglomerate occurs at various places between Bagevadi and Mangoli, and it continues almost uninterruptedly overlying the trap, for about twelve miles. Near Mangoli the trap again appears as the surface rock, seamed and almost broken by the immense quantity of chalky matter which passes between the layers. The lime is seen to take up some of the colouring matter of the augite or hornblende of the trap and is stained a mottled green and brown. The trap shows surface branching generally dark-brown with a yellow or brownish ground on the smooth surface into which it readily divides on being struck with the hammer. This facility of division arises from natural microscopic fissures existing in the substance of the rock, sometimes visible to the naked eye. The fragments are of different shapes, but almost invariably angular and frequently prismatic. The trap varies from a compact black and phonolitic basalt to a loose light gray wacke, specked with minute iron-caused spots, and is formed both in layers and in balls. Reddish veins cross it without any definite direction. Except in holding more iron their composition does not seem to vary much from the dull brown gray rock that forms the prevailing colour of the trap in the neighbourhood. Deep and nearly vertical fissures dipping generally to the west 70° south cleave its tables in a direction north 25° west. A number of small bag-like hollows pervade its structure, the line of whose longest diameter is generally north and south. This may be accepted as a sign of the course here taken by this great flow of trap.

The city of Bijapur stands on a large sheet of overlying trap with a wavy surface, though here and there may be seen small step-like descents characteristic of trap formations, but none high enough to disturb the general level. The surface of the plain is strewn with fragments of trap, amygdaloid, quartz, chalcedony, opal, cacholong, calcspar, and zeolites, lime-knobs, nodular iron ore and a conglomerate iron clay and iron ore imbedded in

compact lime-knobs. an overlayer of light calcspar and zeolite soils formed by the soil the trap in pul is often seen in a sections such as wells appearance splitting which are again interse imparting a columnar dip irregularly and do Bijapur the fissures have 5° east to 20° south. lining the fissures. A the rock occasioned prob direction, though not the line of the trap's Bijapur, basalt rests it passes. Large beds its surface as seen near beds are seen here, but are made of fr shaped trap cemented in strings and films shaped hollows. The much red bole is diff varies often in the black basalt having a with streaks of ash decaying crystals of neighbourhood has a and becoming stronger having for its basis melts into a black showing a dull green into a greenish black much silicious matter uneven fracture.

Trap, generally rests the cotton soil, and porphyritic, about twelve miles south miles east of Bagevadi imbedded in the soil, through the surrounding shaped and contains

¹ Captain Newbold in Geological Papers of Western India, 81-83.

¹ When reduced to a magnet; the fine powder is treated with acids. Its Papers of Western India, 318.

compact lime-knobs. These weathering in unequal proportions form an overlayer of light brown soil, in which small crystals of a pearly calcspar and zeolite glitter like particles of silvery mica or talc, in soils formed by the decomposition of gneiss and granite. Beneath the soil the trap in public roads and other places liable to abrasion is often seen in a state of concentric decomposition. In deep sections such as wells and quarries the rock assumes a tabular appearance splitting almost horizontally into thick stratiform masses, which are again intersected at right angles by almost vertical fissures, imparting a columnar structure. The fissures though nearly vertical dip irregularly and do not seem to show any line of disturbance. At Bijápur the fissures have a direction north 20° east the joints dipping 5° east to 20° south. Calcspar occurs in thin discoloured seams lining the fissures. A number of empty bag-shaped hollows pervade the rock occasioned probably by gas when the rock was liquid. Their direction, though not uniform, is generally south-west agreeing with the line of the trap's direction. At Torve, about four miles west of Bijápur, basalt rests conformably upon a bed of amygdaloid into which it passes. Large beds of amygdaloid occur in the trap, rising above its surface as seen near the Alhápura gate of Bijápur. Volcanic ash beds are seen here, which seem at first sight to be amygdaloid flows, but are made of fragments volcanic ashes and dusty particles of bag-shaped trap cemented by the deposition of calcite and zeolitic matter in strings and films between the fragments as well as in the shoe-shaped hollows. The volcanic ashes are mostly reddish or purple and much red bole is diffused through the mass. The rock at Bijápur varies often in the space of a few feet from a compact grayish black basalt having a granular structure and conchoidal fracture with streaks of ash gray, to a soft wacke speckled with brownish decaying crystals of augite and amphibole. The trap in this neighbourhood has a blush of red traceable in the darker portions and becoming stronger in the wacke and amygdaloid, the latter having for its basis a fine red clay. The dark compact variety melts into a black glass and is faintly translucent at its edges, showing a dull green; the rest are opaque and melt with difficulty into a greenish black glass. Some varieties which seem to contain much silicious matter are infusible. The less compact trap has an uneven fracture.¹

Trap, generally covered by a bed of reddish lime-nodules on which rests the cotton soil, passing into a reddish amygdaloid, reticular and porphyritic, containing calcspar and zeolites, continues to Ukli, about twelve miles south-east of Bijápur. About two and a half miles east of Bágevádi a large amount of basalt, partly on and partly imbedded in the soil, covers a long swell, probably a basaltic dyke through the surrounding trap. The basalt is amygdaloidal and bag-shaped and contains small globules of calcareous spar, zeolites, and

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¹ When reduced to a coarse powder a few of the fragments are taken up by the magnet; the fine powder is of a dull greenish gray. It does not gelatinize when treated with acids. Its specific gravity is 3.35. Captain Newbold in Geological Papers of Western India, 318.

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chalcedony. The bags or vesicles are usually empty; some of them contain a brownish-yellow earth into which zeolite and calcareous spar are found to decay. The fracture is conchoidal, the fragments are faintly translucent at the edges, and the streaks are grayish white. It melts before the blow-pipe into an intense green glass. It contains little amphibole and seems to be composed almost entirely of augite and felspar. Passing south-east from Bagevadi by Javaneghi and Narsinghi to Alkopa, a village ten miles south-east of Bagevadi, the road lies diagonally across the low trap swells which have generally a south-westerly direction, though their lines sometimes cross each other at obtuse and acute angles. The tops of the swells are mostly slightly convex, though often terrace-like, and are composed of the more compact and globular trap. In the banks of rivers the trap and amygdaloid may be seen alternating and passing into each other; when they occur horizontally the trap is generally the surface rock. The amygdaloid contains irregular bits of decaying felspar and numberless hollows often filled with green earth and crystals of carbonate of lime.¹

The village of Alkopa is near the south-eastern foot of a slope on the top of which the trap has the usual compact and globular form, while at the base it is tabular, schistose, and amygdaloidal. A few hundred yards to the south of the village the trap formation ceases at the foot of a low range of flat-topped sandstone hills. In the bed of a stream about 300 yards from the village the trap is found overlying the sandstone and penetrating some of the numerous fissures by which the sandstone is cleft. The existence of trap in the bed of the river can be inferred from a little disturbance in the sandstone rock which occurs in tabular horizontal masses having a rhomboidal shape by being crossed by fissures with a varied direction, but generally north 65° west crossed by others trending south 20° west. Where the trap penetrates the fissures the two rocks are not found adherent or passing into each other. They are perfectly distinct and separate, a thin calcareous seam occasionally intervening. Both the trap and sandstone seem to be slightly altered by the contact, the trap becoming less crystalline and more earthy, but often extremely tough and splitting into small fragments, with numerous microscopic fissures seaming its structure. The colour of the sandstone from a few lines to several inches distant from the contact is generally reddish, passing into a deep reddish-brown. There is no appearance of semi-fusion or intermixture, nor are any masses of sandstone entangled in the trap. In structure from a loose and variegated grit it approaches a compact quartz rock containing disseminated portions of decomposed felspar, which falling out leave a number of minute oval cavities.² No veins penetrate the sandstone. Pegmatite occurs in the scattered blocks, and judging from the sharpness of the angles of these fragments, the rock cannot be far distant. In the

¹ The green earth in moist situations assumes a black or deep brown colour in decomposition, giving a speckled appearance to the rock. Under the blow-pipe those dark spots turn to black slag. Geological Papers of Western India, 322.

² For building villagers greatly prefer this sandstone to trap.

bed of a stream a few north-east of Alkopa, lime in sheet-like of the amygdaloid, the inches long and of a trap stretches to the when it is succeeded by

In the bed of the Hiri west of Alkopa, trap is colour, even in the a friable wacke, from brownish-speckled, seamed by cross rhomboidal prisms line of contact with a often become five or round. The road from is literally paved with concentric layers, however hard and is uncovered by dust of compact basalt set remain prominent in shades of white, green, nodules showing crystals of quartz, in wacke. At the imbedding crystals of and the streak is of the east is crossed a the Krishna. On the hill-fort of Havrighi, greenstone cuts the slightly distorting the are thrown off, one of trap here splits into

At Nagarbetta, at seems to be made of distinct bands or porcelainoid iron-clay, is probably between of an earthy dirty spherical weathering, the centres which are bluish or greenish quartz-like mineral. the gneiss partly on which here consist of upper flows are of being formed by a chalcedony or quartz

bed of a stream a few hundred yards north-west of Kunkal, a mile north-east of Alkopa, are slender prismatic crystals of carbonate of lime in sheaf-like bunches, with dark pieces of chert in a friable mass of the amygdaloid, the radii of the calcareous crystals being three inches long and of a faint amethystine hue. East from Alkopa the trap stretches to the village of Mudkeysur nine miles from Alkopa, when it is succeeded by the Talikoti limestone beds.

In the bed of the Hiri stream near Umblánur, about two miles north-west of Alkopa, trap is found undergoing many changes in texture and colour, even in the space of a few yards from a compact heavy basalt to a friable wacke, from globular to schistose, from black to red and a light brownish-speckled gray. The layers of the schistose variety are often seamed by cross fissures which divide the rock into rectangular and rhomboidal prisms similar to those observed in clay slate near the line of contact with a basaltic dyke. These again splitting into scales often become five or six-cornered and by further scaling become round. The road from Umblánur to Beylhal, three miles to the south, is literally paved with the boules of trap, which peeling off in concentric layers, leave circular and oval centres. Even the centres, however hard and compact, show signs of peeling. Where the rock is uncovered by dust the road looks as if it were paved with pebbles of compact basalt set in concentric rings of wacke. The centres remain prominent from their superior hardness. Calcspar of various shades of white, green, and pink, chalcedony in pierced and hollow nodules showing concentric ring markings and lined with minute crystals of quartz, semi-opal, and jasper, occur in veins imbedded in wacke. At Umblánur the centres consist of hypersthénic feldspar, imbedding crystals of augite; the fracture is small-grained and uneven and the streak is of grayish-white. A trap dyke running to the east is crossed a little beyond Muddur on the left bank of the Krishna. On the ascent of a low hill a little beyond the small hill-fort of Haverighli, five miles east of Dhanur ford, a dyke of basaltic greenstone cuts the gneiss running nearly due east and west and slightly distorting the layers of the latter rock. Several branches are thrown off, one of which has a south-westerly direction. The trap here splits into prismatic fragments with smooth planes.

At Nágarbetta, about four miles north-west of Nálatvád, the trap seems to be made of several flows, the two uppermost of which form distinct bands or narrow traces round the hill which is capped with a porcelanoid iron-clay. The whole vertical thickness of these flows is probably between 300 and 400 feet. The basement beds consist of an earthy dirty pale-green mass of nodular trap broken by spherical weathering. The concentric layers are very friable, but the centres which are generally small consist of hard and tough bluish or greenish basalt enclosing a few grains of a bluish white quartz-like mineral. This flow forms a plateau resting partly on the gneiss partly on the basement beds of the Bhima series which here consist of grits and conglomerate sandstones. The two upper flows are of hard basaltic trap, the division between them being formed by a band of extra hard and compact basalt. Small chalcedony or quartz amygdaloids are rather common in these hard

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beds and leave many small pittings on the surfaces of the weathered blocks. This Nágárbetta is the highest large outlier of trap. Another section occurs on the north side of this outlier immediately south of Hiremurá about three miles west by north of Nágárbetta. The succession of beds in the sides of a deep ravine are earthy trap much weathered into spheroids, green-gray to yellow-brown in colour; bluish gray clayey trap ten inches to a foot thick; and clayey trap with waxy lustre apple-green and brown mottled one and one-third feet thick. The last bed rests on an unconsolidated pebbly grit which is in parts marly. Seven feet of this pebbly grit are here shown, whose surface had been irregularly worn before the deposition of the trap-flows which have filled the irregularities of the surface. All the beds exposed in this section roll at low angles. The general surface over which the trap was poured was highly irregular. The Bhima rocks were much worn away at an early period and were themselves deposited over a large sea bottom of gneissic rock. In the east of the area, on the border between Bijápur and the Nizám's dominions, at Lukundi, Shellugi, Pirápur, and Talihalli to the north-east of Talikoti the prismatic tendency is seen only where the trap has been stripped to an approximately flat surface when it resembles an extremely rude tessellated pavement, the tesserae forming rather irregular polygonal figures. When broken from the mass the prisms are found not to be longer than their average diameter. The trap is black with many rusty spots and of gritty texture with a fairly metallic ring when struck. To the east of Pirápur two flows of hard black basalt seem recognizable on the sides of the scarp in which the trap plateau ends. One of these forms the basement bed and none of the earthy pale-green weathered trap is seen along the scarp.

Agates.

Agates are found in large numbers on the weathered surface at Hanmápur five miles south-west of Batkurki; red bole at Torve near Bijápur; and large crystals of green glassy-looking olivine united with the porphyritic variety of the Deccan trap. Between Dadiheri and Batkurki minute vesicles or hollows give a few amygdaloid beds the appearance of speckled grit. In the trap area to the north of the Krishna, augite is not much seen in the red amygdaloid rock. Pits or vesicles are seen in all varieties both empty and containing green earth which becomes brown or black on long exposure, chalcedony, cacholong, calcspar, quartz, zeolites chiefly radiated stilbite, heulandite, and mesotype when it assumes an amygdaloidal stamp. These minerals also occur in veins and are most abundant in the red amygdaloid to which they give a reticulated or porphyritic appearance as they chance to occur in veins or crystals. Geodes or hollow nodules of chalcedony are seen containing crystals of quartz and of zeolite enclosing crystals of carbonate of lime. Veins of crystalline quartz are found splitting in the centre, in a direction parallel to the sides, containing all these minerals on their inner surfaces. Grayish crystals of glassy felspar occur in the semi-compact varieties; also small nodules of a compact cream-coloured opaque zeolite with a faint tinge of buff, and marked with concentric

annular delineations re.
Between some of
limited sedimentary
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deccanensis. They
tions in Central India
inter-trappeans, which
chiefly sandstones, a
marl. The three
marl at Todihal, on
north-east of Kaldagi.
to eight feet underlies
The form of the
not the lowest of
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Supadla six and a half
set of inter-trappean
lie horizontally and
is in descending
conglomerate, and
class of inter-
seven miles north-east
of Shellugi and
hood stretching about
width of about a
in great part thickly
variable colour from
Some blocks show a
delicate whitish blue.

On the road from
to Ingleshvar in the
in beds of its wearings
Fragments of chert
Laterite is found
south-west of Troi
penetrated by
arragonite. On the
angular fragments of
soil covering its sides
resembling altered
mostly angular,
whitish exterior so

¹ Some of these nodules
blow-pipe they swell and
nitric and muriatic acids
crystals, of a mineral
of Western India, 319.

annular delineations resembling in shape those in orbicular granite.¹

Between some of the lava flows of the Deccan trap are limited sedimentary beds whose fossil contents in various cases show that they gathered in fresh-water lakes or swamps. The organisms in these beds are *Physa prinsepia*, a small *Lymnaea*, and *Unio deccanensis*. They are the same as those in corresponding formations in Central India and elsewhere. Unlike the Central Indian inter-trappeans, which are chalky and cherty, the southern beds are chiefly sandstones, conglomerates, grits, clays, and occasionally sandy marl. The three typical fossils named above were found in sandy marl at Todihal, on the right bank of the Krishna fifteen miles north-east of Kaládgi. The bed of marl varying in thickness from six to eight feet underlies a flow of ordinary trap, but rests upon gneiss. The form of the ground seems to show that the overlying trap is not the lowest of the series, but has overlapped an older flow, and that the inland lake bed is truly inter-trappean. A large percentage of the shells are much twisted from the heavy pressure of the overlying rocks. In the west of the district at Supadla six and a half miles north of Rámdurg are a well-exposed set of inter-trappean beds without any fossil remains. The beds lie horizontally and are about twenty feet thick. The succession is in descending order, trap, red bole, red sandy marl, sandstone, conglomerate, and again trap. Cherty deposits belong to the class of inter-trappean beds. One bed of this kind occurs about seven miles north-east of Tálíkoti and one mile west of the village of Shellugi and occupies the highest ground in the neighbourhood stretching about three miles north and south with a maximum width of about a mile. The bed forms a small irregular plateau, in great part thickly covered with cotton soil. The chert is of variable colour from mottled whitish gray to yellowish brown. Some blocks show a more chalcedonic character with patches of delicate whitish blue or peach.

On the road from Hipargi, about twenty-five miles east of Bijápur, to Ingleshvar in the south, indications of laterite or iron-clay are seen in beds of its wearings cemented by a brown ivory and chalky paste. Fragments of chert and a variety of limestone porphyry also occur. Laterite is found capping a ridge of trap and wacke a little to the south-west of Ingleshvar. This hill is chiefly composed of wacke penetrated by flattish apparently compressed veins of fibrous arragonite. On the top of the hill are scattered globular and angular fragments of basaltic trap, while partially imbedded in the soil covering its sides are rough blocks of a light-coloured rock, resembling altered limestone passing into chert. These blocks are mostly angular, generally six inches to two feet thick, and have a whitish exterior so rough as to resemble trachyte. When fractured

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¹ Some of these nodules are earthy and have a powerful clayey odour. Under the blow-pipe they swell and phosphoresce slightly. They gelatinize when treated with nitric and muriatic acids. Some of them contain acicular, microscopic, and minute crystals, of a mineral resembling chabasite. Captain Newbold in Geological Papers of Western India, 319.

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the small glistening red and white chalky crystals they imbed might at first sight be taken for those of glassy felspar. The softer and more crystalline portions of this rock effervesce with acids. It also occurs in detached blocks on the wacke at the base of the laterite cliffs south-west of Ingleshvar. The rock here is more compact, homogeneous, less crystalline in structure, and shows dark dendritic delineations. Some fragments are partly coated with a thin bluish white enamel, which is apt to assume a grape-cluster form; on its surface are numerous small white globules of white enamel. Among the decayed laterite which is mixed with these blocks are strewn numerous nodules of a black ashy-looking mineral containing cavities. About seven miles from Ukli between Musibinahal and Bagevadi, a flat-topped hill about a mile to the left of the road, is composed from base to summit of a tabular lateritic rock. Further east, about a mile, runs a low ridge of laterite hills with a north-east and south-west direction and flat contour. About twelve miles to the south of these rise two other flat-topped hills at Nagarvar, which, along with the small hill of Hori Math near Ingleshvar, are entirely composed of lateritic rock. The lateritic rock near Hori Math appears generally to contain more iron than the Malabar and Kanara laterite and is consequently of greater specific gravity. The specimens found do not contain lithomargic earth, nor so much quartz as the Malabar rock; the tubular sinuosities like those of the Malabar variety, are frequently lined with an ochreous earth arising from the decomposition of quartz and felspar and tinged of various shades of brown and yellow by the oxide of iron; the earth forms a compact paste cementing the component parts of the rock and in this respect exactly resembles portions of the Malabar laterite. It is not so soft interiorly. The more compact parts of the rock forming the coating of the tubular cavities become magnetic under the blow-pipe and turn to a dark-gray slag. All these lateritic hills rise above the low trap elevations amid which they are situated, and are the only hills of any height for miles around. This is the result of the wearing of the subjacent trap, the beds of laterite being once probably continuous over its surface. The trap is seen in the valleys and streams at their base on which the lateritic rock rests in tabular horizontal masses. A silicious porphyritic rock, having cavities lined with minute brown crystals, is associated with this rock and is found in loose blocks on the surface. The imbedding paste is a light coloured highly indurated jaspideous clay. Under the blow-pipe the crystals lose their colouring matter, and fuse with carbonate of soda into a white enamel.

There is an outlier of the Deccan iron-clay in the shape of a small capping to the trap on the top of the Nagarbeta hill. The iron-clay rests conformably on the horizontal flows of the Deccan trap. This capping of iron-clay is about 200 yards long and is rudely elliptical in plane. It is of deep yellowish brown and is more compact than the ordinary Sahyadri iron clay. The texture also is more porcelain-like; in some parts it is almost jaspery, and in others earthy and dull. There is no trace of any organism in this

the laterite is a soft red earthy material which is found in the form of small nodules and fragments scattered over the surface of the trap. It is composed of a mixture of iron oxide and silica, and is often found in the form of small nodules and fragments scattered over the surface of the trap. The laterite is a soft red earthy material which is found in the form of small nodules and fragments scattered over the surface of the trap. It is composed of a mixture of iron oxide and silica, and is often found in the form of small nodules and fragments scattered over the surface of the trap.

At Nagarbeta, the laterite is found in the form of small nodules and fragments scattered over the surface of the trap. It is composed of a mixture of iron oxide and silica, and is often found in the form of small nodules and fragments scattered over the surface of the trap. The laterite is a soft red earthy material which is found in the form of small nodules and fragments scattered over the surface of the trap. It is composed of a mixture of iron oxide and silica, and is often found in the form of small nodules and fragments scattered over the surface of the trap.

rock, but in several places it shows polished parallel markings on different exposed surfaces. Another patch of compact iron-clay lies about a mile south of Bantánur, seven miles north-east of Tálíkoti. Here numerous blocks of a more typical iron-clay conglomerate of the usual deep brownish red occur on the same level as and mixed with numerous blocks of whitish chert. The iron-clay blocks of from two to three tons weight are of worm-like structure. The knoll occupied by this mixture of blocks is of small size, hardly more than an acre in area. Beyond the limits of the trap area are two outliers of iron-clay which were probably at one time connected with the trap series. Of these outliers one is near Bellegunti, three miles south-west of Kerur in Bádámi, and the other forms a very marked truncated cone that caps a quartzite plateau five miles south-east of Kerur. Two outliers resting on trap occur a mile south-east of Batkurki. In the case of Hulikeri hill, south-east of Kerur, the iron-clay is a very distinctly vertically tubulated variety, but both the Bellegunti and Batkurki patches consist of vesical and vermicularly tubulated iron-clay.

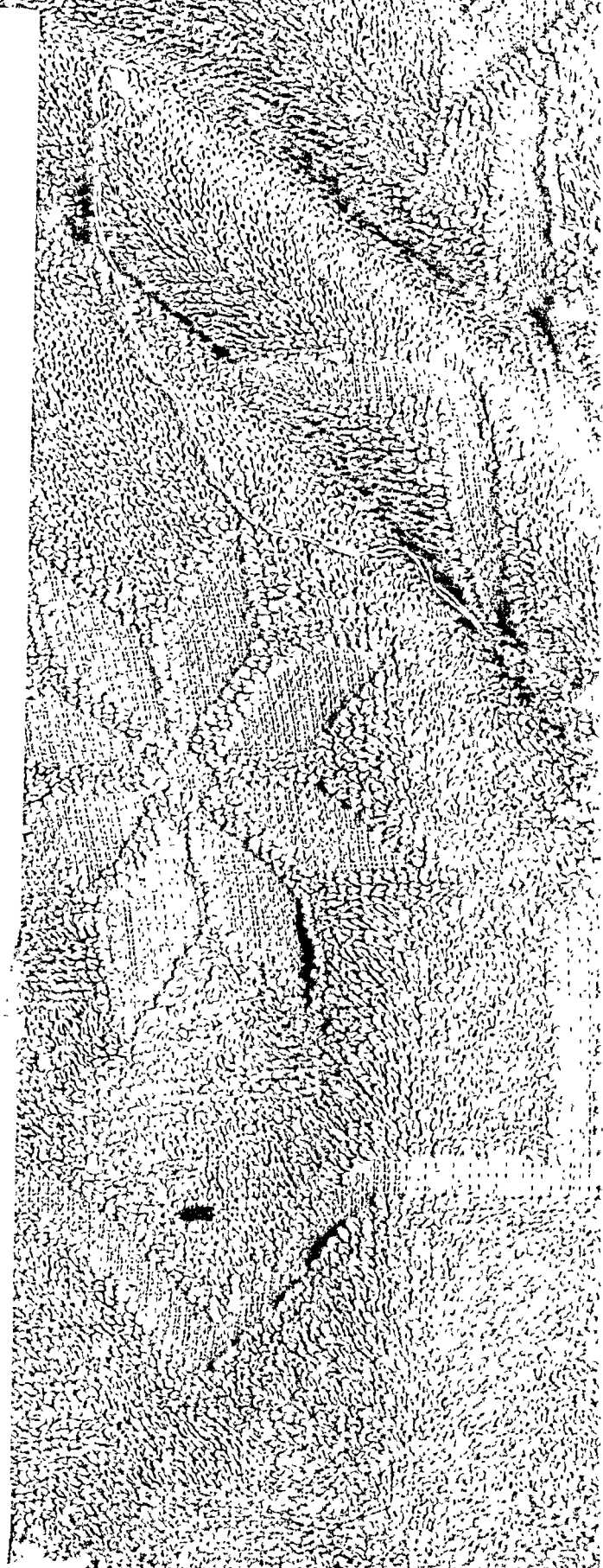
Among the later tertiary and recent alluvial deposits are sedimentary rocks whose constitution and position seem to show that they are the remains of ancient fresh-water lakes. Few observers cross the long valley from Amingad past Bágalkot to Kaládgi without being struck by the idea that it must have been a lake before the rivers had cut their beds to their present depth. An examination of the lie of the sedimentary iron-clay which occupies a great part of the surface of this old valley supports this lake theory, and the theory also accounts for the peculiar position of the old iron-bearing mud banks at which the iron-clay was deposited. The sources whence the whole or most of the iron-bearing mud was obtained lie close at hand in the vast beds of hæmatite and hæmatitic silicious schist of the gneiss area. A minor supply would in parts be derived from some of the conglomerate beds of the Kaládgi series which are mainly composed of the remains of the great hæmatite beds. Yet another source of iron not much inferior in richness to those in the gneiss is found in the hæmatitic jaspery schists that belong to the Kaládgi series, and occur in the hill ridge west of Bilgi. Another source of the iron in the laterite is in the Deccan trap, which in many parts contains numerous grains of magnetite. The greatest development of the laterite occurs at the east end of the valley, where the iron beds of the gneiss overhung the margin of the supposed lake, or rose as islands from its surface. Much laterite shows also in the central part, on both sides of the river, near the Anagvádi ford over the Ghatprabha. This hypothetical lake serves to explain the rounded water-worn fringe of quartzite fragments along the southern base of the Lower Kaládgi quartzites east of Bágalkot and a similar fragment of fringe noticed at Sirur, eight miles to the south-east, on the south side of the supposed lake basin. The banks of iron-bearing mud which afterwards assumed the laterite character were deposited upon this marginal fringe of coarse quartzite shingle. The extent of the old lake appears to have been considerable, but its limits cannot be precisely fixed owing to the presence of open-air lateritic rocks, as well as of

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immense spreads of cotton soil over great part of the Kaládgi limestone basin. Its eastern shore was probably the edge of the basin formed by the upraised lower quartzites of the dip-meeting or synclinal valley east of the Malprabha. The continuation of the northern side of that dip-meeting line formed the northern boundary of the central part as far as Anagvádi, where the quartzites trend to the east, and here the lake probably had a great arm stretching as far as the eastern base of the Sita Dongar hills. For five miles west of Sirur itself the southern boundary was formed by the Sirur hills and then trended north along the line of the hills that form the north side of the Shimágeri dip-meeting valley. It is doubtful whether the lake spread within the area of the dip-meeting valley; probably it did not. West of Kaládgi the limit of the lake basin is very doubtful, though it most likely included the lateritic knolls for a couple of miles south of the cantonment. Still further west the lake may have reached as far as Chatterband Kota, eight miles west of Kaládgi. At Badnur and Bantur a thick bed of laterite gravel with numerous fragments and chips of quartzite covers a wide area at a level much above the Ghatprabha valley. This bed is also in part conglomeratic.

The Kaládgi laterite or sedimentary iron-clay rests on a very uneven limestone surface and is of various thickness. South of the cantonment near the cemetery it is a very compact rock, enclosing considerable fragments of quartz. In the section shown in the jail well, thirty to forty feet of impure earthy laterite or gravel are exposed. But it is doubtful whether this is not of much later origin than the conglomerate to the south and east of the town. A few miles east of Kaládgi a laterite conglomerate forms a distinct terrace which abuts against the upper quartzite ridge west of Truchigeri. A similar conglomerate at about the same level forms an outlier on a sharp-cut little hill north of the village, and here rests on violet shales. Another patch of conglomerate of the same character and in a similar position caps a small hill about one and a quarter miles north-west of Anagvádi, on the north bank of the Ghatprabha. Here the laterite cannot be less than sixty to eighty feet thick, and is exceedingly compact in texture, showing a very few worm or sack-like hollows. Fragments of quartzite that have apparently been weathered out of it lie on the surface. This conglomerate rests against the apex of the anticlinal or dip-parting ellipse to the north of Anagvádi and stretches to Tumurmatti at a corresponding level. It seems to have once been continuous with the outliers that cap the Anagvádi and Truchigeri hills and also with the Truchigeri terrace before mentioned. Where the laterite lies upon shelly beds, the latter have been affected to a considerable depth by the soaking of iron-laden water.

In many parts of the valley the surface is generally of a rich deep purple-brown, the rock where broken and crushed, as in the wheel tracks of some cross country roads, showing the deep red streak of the nearly pure hæmatite. The massive laterite is often of extreme toughness; when broken it shows a hæmatitic setting with many angular grains of quartz enclosed, and presents an appearance as if the old hæmatite of gneiss had been ground by surf to a perfect

mind, which, on being hardened its present often shows worm-like conglomeratic coats of various degrees of iron. It often contains rolled proportion of quartzite the laterite. In the less iron mud was worn away. Still parts of the valley. of Yarkal in the Krishna, and the Sita in shallow water, probably in this corner at Je. like conglomeratic laterite widespread laterite. Bádami seems to mark or another of similar immediately to the west of these supposed laterite the shape of the conglomerate mud deposits. In the of these deposits in to open-air changes of laterite rests directly

A dark reddish-brown Don. This red clay alluvium. High lying Krishna. A large mass of quartzite occurs at A similar coarse conglomerate of Srunga. A deposit of partly on the gneissic ferruginous on the Kaládgi quartzite and quartz from a little east of Islámpur. Cementation deposition of earth bed of the Krishna local alluvial conglomerate alluvium chiefly composed of conglomerate in the the stream contains an instance of conglomerate gravel and shingle in the Ghatprabha at A. with quartzite shingle quartzite tools occur five miles south-east of meeting of the Benna and Chik-Mulingi, about 877-7

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mud, which, on drying, gathered round the grains of sand and hardened its present consistency. The surface of the laterite often shows worm-like hollows, but to a less extent than the conglomeratic coast laterite. Much of the laterite occurs as gravel of various degrees of coarseness. This is sometimes pure, but oftener contains rolled fragments of quartzite. In some cases the proportion of quartzite pebbles becomes so large as nearly to hide the laterite. In the centre and west of the old lake valley either less iron mud was formed or it has since been more thoroughly worn away. Still well-marked patches of laterite remain in these parts of the valley. The outlying laterite patches to the north-east of Yarkal in the corner enclosed between the Ghatprabha, the Krishna, and the Sita Dongar hills seems also to have been formed in shallow water, probably in an arm of the large lake. One section in this corner at Jerankunti shows twenty to thirty feet of worm-like conglomeratic laterite exposed in the village well. The rather widespread lateritic conglomerate that occurs to the south-west of Bádámi seems to mark the site of another shallow lake. This lake or another of similar character occupied the valley of the Banknari immediately to the west. No organic remains have been found in any of these supposed lake beds. But in spite of this strong objection the shape of the country and the position of the shingle and iron mud deposits favour the hypothesis, as they explain the presence of these deposits in many places where they could not be referred to open-air changes of iron-bearing rocks, as, for example, where the laterite rests directly on unaltered quartzite.

A dark reddish-brown clay occurs frequently in the banks of the Don. This red clay passes upward into the black regur-like alluvium. High lying gravels are often found along the banks of the Krishna. A large gravel and shingle bed consisting almost entirely of quartzite occurs at Girgaon, sixteen miles north-east of Kaládgi. A similar coarse quartzite shingle bed shows a little to the east of Svuna. A deposit of quartzite shingle resting partly on the trap, partly on the gneissic rocks, occurs a little to the north-east of Baloti ferry on the Kaládgi-Sholápur road. A very large quantity of quartzite and quartz shingle covers the slope of the high ground from a little east of the Tangadgi ford at intervals as far east as Islámpur. Cementation of the gravels into true conglomerates by deposition of carbonate of lime takes place on a large scale in the bed of the Krishna at Ballur, six miles north-west of Bilgi. This local alluvial conglomerate is overlaid by a thirty feet thick clayey alluvium chiefly consisting of re-deposited black soil. A similar conglomerate in the Don river below Tálikoti and still lower down the stream contains pebbles of the Tálikoti limestone. Another instance of conglomerate formed in a river-bed by cementation of gravel and shingle with iron-clay is seen a little below the ford over the Ghatprabha at Anagvádi. Great beds of gravelly limestone with quartzite shingle and a few well-shaped clipped and large-sized quartzite tools occur at Kaira on the left bank of the Malprabha five miles south-east of Bádámi, at the place three miles south of the meeting of the Bennihalla and the Malphrabha and between Hira and Chik-Mulingi, about twenty miles above Kaira.

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North of the basement quartzite ridge north-west of Kaira and between Somankop and Chamankatti red lateritic subsoil, most likely in part of open-air and in part of lake origin, is exposed. Gravel beds of lake or river origin occur at Tolanmatti, thirteen miles north-east of Kaládgi. These gravel beds consist of quartzite pebbles and yield clipped stone tools occurring in place and imbedded about three feet below the surface.

Sub-aërial
Formations.

Of the sub-aërial formations due to the reproductive action of atmospheric agencies there are deposits cemented together by the chemical precipitation of calcareous matters and tufas. Of calcareous tufa formations two classes occur, the first in which the tufa forms solid masses of rock, and the second in which the calcareous matter occurs in detached gravel-like nodules. An example of the first class occurs a little south of Bânshankari two and a half miles south-east of Bádámi. An area of several acres is here covered with large irregular masses of a perfectly concretionary tufaceous limestone unlike anything belonging to the older limestones of the district. No section is seen showing the relation of this tufa to the underlying rock, but it very likely covers a thin bed of chalky shale such as occurs further west or from which the calcareous matter was brought down by the streams. Of the second class of tufaceous deposits an accumulation of limestone gravel lying on the Deccan trap occurs on the high ground six miles north-east of Muddebihál and covers a large stretch of ground. The lime-nodules are pale red and form banks of unconsolidated gravel.

There are very few of the rain aggregations which are not uncommon in the hill country to the west. In some places, especially to the north and west of Bádámi, large tracts are covered with almost pure sand.

Soil.

As in Belgaum the two leading varieties of soil are the red, a directly decomposed trap, and the black, decomposed trap sandstone and gneiss mixed with organic matter. There are also the sands mentioned above and a half sandy soil pale drab or olive green formed of decomposed basalt. This form of weathering seems almost as characteristic of basaltic rocks in the eastern plains as iron-clay weathering in the western hills. Of exceptional soils, soda and potash soils are rare. Large quantities of alkaline salts occur in other soils, especially in black soil. The most marked instance of these salt soils is the valley of the Don whose water is so salt as to be almost undrinkable during the hot weather. The large stream which flows into the Don from the north-east at Tálíkotí is even more brackish and parts of its bed when dry are crusted with a thick layer of impure salt. The source of the salt must be deep-seated for the soil which fills the main part of the valley is famous for its richness.

"The variety of geology of Bijápur, Gold is said to be in the sand of the river Near Kajádóni, for copper. It is not a repay search.

Iron ore is found Krishna. of iron at the village The ore was found in a range of sandstone of colour of iron rust, leaving a red chalk-like forge, in the form of the founder of the smelters. Before head blacksmith. funnel-shaped external diameter furnace from the where the burning like a flat oven, shelf. Supposing thick, the diameter. In front, a few inches powdered charcoal floor to receive the was placed at the

"The mineral section is Irrigation, Belgaum and. The process of sifting the hollow, five or six feet in and nearly a foot thick part of the place with drop on the top of the close to its base, while the and beaten. This was Marshall's Belgaum, 148.

CHAPTER II. PRODUCTION.

¹THE variety of its strata, which gives so much interest to the geology of Bijapur, makes the district rank high in mineral wealth.

Gold is said to have been formerly found in the Malprabha, but the sand of the river-bed is now nowhere washed.

Near Kajadoni, four miles south-west of Kaladgi, are traces of copper. It is not known whether the ore is plentiful enough to repay search.

Iron ore is found in various parts of the district south of the Krishna. Sixty years ago (1820) there was a small manufacture of iron at the village of Adgal, about four miles north of Badami. The ore was found about four miles from the furnace at the base of a range of sandstone hills. It was a greasy hæmatite, somewhat the colour of iron rust, with a purplish tinge, soiling the fingers, and leaving a red chalk-like mark on paper. In a little hut close to the forge, in the form of Shiv's bull, was a rude stone image of Basav, the founder of the Lingayat religion and the guardian of iron-smelters. Before each melting the image was worshipped by the head blacksmith. The furnace consisted of a clay chimney with a funnel-shaped mouth, the height being about four feet and the external diameter about eighteen inches. The lower part of the furnace from the base to the bottom of the chimney was the place where the burning went on, the solid part at the back, which looked like a flat oven, being nothing more than a buttress or at times a shelf. Supposing the sides of the chimney to have been three inches thick, the diameter of the furnace must have been about one foot. In front, a few inches above the base, was an opening for a bed of powdered charcoal, kneaded with a little clay, which was put on the floor to receive the melted metal, and a small portion of lighted fuel was placed at the opening.² Just above the opening was the nozzle

Chapter II.
Production.
MINERALS.

Iron.

¹The mineral section is contributed by Mr. R. B. Joyner, Executive Engineer for Irrigation, Belgaum and Dhárwár.

²The process of sifting the charcoal was curiously primitive. In the middle of a hollow, five or six feet in diameter, was placed a cylindrical stone about a foot high and nearly a foot thick with a rounded top. The charcoal was beaten in the outer part of the place with batons and was taken up in double handfuls and allowed to drop on the top of the stone. The finer parts either remained on the stone, or fell close to its base, while the coarser rolled to a greater distance and were taken up and rebeaten. This was continued until there was as much powder as was wanted. Marshall's Belgaum, 148.

Chapter II.
Production.
MINERALS.
Iron.

of the bellows.¹ This was a clay cone into which entered two iron pipes each leading from an air-bag or bellows formed of a buffalo's hide and lying on a platform about the same height as the opening. When the aperture was properly fixed the opening was carefully and rather neatly closed by clay tempered with powdered charcoal. A little above the base of the furnace, also closed by clay and charcoal, was a small side opening for the escape of ashes, but all the metal fell to the bottom. From the top of the chimney the whole cavity was filled to the brim with charcoal, the bellowsmen at the same time beginning to blow. Powdered ore was thrown in small shovelfuls on the top of the charcoal, and sank through its seams. Twelve shovelfuls weighing nearly ten pounds formed the first load. Over the ore charcoal was again heaped, and in a little time, as the heat increased, a smoke, apparently inflammable air expelled from the ore, appeared at the top of the pile. The smoke was lighted and remained burning during the whole of the process. As the charcoal sank in the chimney more charcoal was thrown in, and more ore was sprinkled on it. The whole load of the furnace in one working, which lasted from eight in the morning until about three in the afternoon, was about fifty or sixty shovels weighing forty-two to fifty pounds. The charcoal was about twenty-five baskets, each basket containing about one-third of a bushel. When the process was about one-third over, the hole for the melted cinder was opened and a few pounds flowed out. It was again closed, and this was repeated three times in the course of the working. The front of the fire was also frequently stirred by thrusting a small poker through the clay immediately above the nozzle of the bellows, and, towards the end of the melting, this poker was used to test the state of the metal. When the blacksmith thought it sufficiently reduced, the front of the furnace was opened, and the mass of iron was drawn out by an immense pair of iron tongs, in which it was dragged into the air and for some time beaten hard with two clubs to free it from cinder. Before cooling it was cut into two pieces with axes as it was more easily forged in half than whole. There were two smeltings in the twenty-four hours, one in the day and the other at night. The workmen who were not immediately engaged slept near the furnace. All the workmen were husbandmen and made iron during only four months of the year. Fifteen pounds ($\frac{1}{2}$ man) of iron worth about 4s. (Rs. 2) was reckoned a good outturn for one smelting. The furnace-clearing was taken in turn by each of twenty partners, the blacksmith having a double share

¹ The bellows were by far the best part of the apparatus. Each bag was a buffalo's hide, whole, and very well prepared; the four leg holes were closed and into the neck hole was thrust from the inside a conical iron pipe, the broader part of which entirely filled the hole. The hinder part of the bag was open and its edges cut straight, one of them overlapping the other two or three inches. A leather thong fastened to the upper part of the bag was tied round the blower's right arm, which he alternately raised and depressed to admit the air by the opening, or expel it through the tube, while with the left he kept the bag steady. As one of the blowers raised his arm when the other lowered his, a tolerably constant stream of air was blown into the furnace. The two pipes were kept in their proper place by being fitted tightly into two iron rings at the opposite ends of a short iron bar. *Belgaum, 148.*

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¹ Marshall's Belgaum, 1.
² The details are: Two
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Chapter II.
Production.MINERALS.
Iron.

as director of the work and owner of the tools. Eight men were employed in the woods making charcoal, four were stationed at the bellows where they relieved each other by pairs, others made ready the clay for stopping the holes, others pounded and sifted the charcoal or fed the furnace with charcoal and ore. The ore was provided by the man whose turn it was to have the profits of the working. The only labourer who was paid in cash was a woman who pounded the ore on a flat stone with an iron pestle. The iron was forged on the spot into common field tools, chiefly hoes, hatchets, and small ploughshares.¹

In 1873 iron ore was, and to a limited extent is still (1883) smelted at Siddápur, twelve miles, and at Jainmatti, six miles north of Kaládgi, where it occurs as silicious red hæmatite schist; at Sidanhal, about fifteen miles south-west of Hungund, on the right bank of the Malprabha, the ore being brought from the great hæmatite beds west of Amingad; at Haligeri and Rághápur in Bádámi, the ore being obtained from red and brown hæmatite beds; and at Benkanvádi near the Malprabha about thirteen miles south-west of Hungund, the ore being chosen by a blacksmith at the mine and brought about four miles from a hæmatite bed on the top of a hill between Amingad and Rámthal. The ore smelted at Siddápur, Jainmatti, and Sidanhal is dusty, flakey, coarse in grain, and of poor quality. The smelting furnace is made of red clay; and at Sidanhal, where the clay is bad, the chimney is in several places hooped with iron. The furnace is worked with a double skin-bellows with yoked iron nozzles passing into a clay nozzle or tuyere which enters a triangular hole in one of the sides. The daily outturn of two furnace clearings is thirty-six pounds (12 *viss*) which is reduced to thirty after the cinder is hammered out. At Haligeri and Rághápur the smelting process is different. The raw ore is broken into small pieces and put into an earthen crucible with charcoal, limestone, and fuel. Fire is applied, and, when the mass has been well heated, bellows are worked to help to separate the metal from the alloy. At the end of the process the iron is found in a lump at the bottom of the crucible. Iron made in this way is very malleable and can be beaten into shape even when cold. If a husbandman wants a field tool he employs the blacksmith, paying him in grain and helping him by gathering fuel and ore. The cost of making thirty pounds of iron is about 13s. 3d. (Rs. 6½).² It is softer and tougher than foreign iron, lasts longer, and is better suited for field tools. At the same time as it is about 2d. the pound dearer than foreign iron, it is never able to command much sale. Since the 1877 famine the smelting industry has almost ceased. With cheap fuel the beds near Benkanvádi are rich enough to pay, but since 1870 a Government duty has raised the price of fuel and all but put a stop to the smelting. In spite of their high price some of the

¹ Marshall's Belgaum, 147-149.

² The details are: Two bellowsmen, 9d. (6 *as.*); one fireman, 4½d. (3 *as.*); one man and two women breaking ore, 10½d. (7 *as.*); blacksmith, 2s. (Rs. 1); 32·16 cubic feet of charcoal, 6s. (Rs. 3); 1·68 cubic foot of iron ore, 1s. (8 *as.*); and six men for hammering, 2s. 3d. (Rs. 1); total 13s. 3d. (Rs. 6½). Mr. H. F. Silcock, C.S.

Chapter II.
Production.MINERALS.
Laterite.

Benkanyádi tools are still in demand at the yearly Bánshankari fair. Iron ore is also found in the hills near Sirur.

There are some laterite or iron-clay hills at Ingleshvar, Mutgi, and Masvinhal in Bágevádi, and at Belkandi and Batkurki in Bádámi; but these are not worked at present. The same formation is found to a small extent at Nágarbetta, Bantánur, and Nagabnál in Muddebihál, while near Bijápur heavy iron-stone gravels and conglomerates occur.

Gneiss.

The various granitoid rocks in the south-east of the district, locally known as *chinchkal*, on account of the cost of working them, are little used except for lintels and slabs. At Bilgi, twelve miles north of Bágalkot, a beautiful rose-coloured granite is quarried, equal in appearance to the best Aberdeen or Mount Sorrel granite. The rough slabs are quarried by Vadars who crack the blocks by burning fuel over them or by chiselling a line of holes and driving in wedges. They then separate the blocks with the help of levers. The rough slabs are dressed by a class of men called Sangtarás. Roughly squared slabs about eight feet long and two feet wide can be had on the spot at 4s. to 6s. (Rs. 2-3). Near Nálátvád in Muddebihál and elsewhere a syenite is found, from which slabs twelve feet long and two and half feet wide can be cut. These fetch about 6s. (Rs. 3), but, though of good quality, they are not much used as a softer stone is found in the neighbourhood. The softer gneissic rocks are often used by villagers in their rough stone and mud walling. Hæmatite schist, though the best stone for roads, is a bad building stone as it does not take mortar well and cannot be given much shape. Still it is very durable and is the only building stone at Hungund. The price of fair-sized rubble is 7s. to 8s. (Rs. 3½-4) the hundred cubic feet. Dark green chlorite schist has been used in a new school-house at Nálátvád in Muddebihál and makes a good workable stone. The extremely beautiful granites and kindred rocks of great variety of colour and capable of taking a high polish will find a market when the district is opened by roads and railways.

In old times these granitoid rocks were much used for forts and temples. Many Jain temples, where the stone must have been carried for miles, have single stone columns, often beautifully cut, and large lintels and slabs of gray and rose granite. These old granite pillars are often seen built into modern fort-walls and used as gate-lintels. A notable instance occurs in Bijápur, thirty miles from the nearest part of the granite region, where there are hundreds of ornamental granite pillars either in old Hindu temples or worked into mosques or Musalmán mansions. One more or less dull gray gneiss does not stand transverse strains on exposure; and the surface of some micaceous schistose stones rapidly peels. With these exceptions the granites in the old buildings are as sharp-edged as when they were tooled 800 to 600 years ago.

Greenstone.

The dioritic greenstone, *hasarka kallu*, apparently cut from the dykes which occur in the granite, has been made into *lings* whose high polish has for centuries remained undimmed. In Bijápur the same stone has been used for grave stones, and, though exposed to the weather for the last 200 years, is often as sharp-edged and

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lustrous as if it had just left the stonemason's yard. In the ruins of Bijápur are many large cubical blocks of almost pure quartz with two or three highly polished faces.

Quartzite rocks occur in Bágalkot where they seem to be chiefly a highly silicious limestone; a small patch crosses the Krishna north into Bijápur; in Bádámi they hold a large area and stretch into south-west Hungund; and in Muddebihál they form an irregular band passing through the towns of Muddebihál and Tálikoti. In Bádámi, Hungund, and Muddebihál they are crystalline sandstone rather than limestone. The quartzites are generally pinky or salmon-coloured, though often gray, whitish, white and green, buff, pearly, or waxy. They are very beautiful, but excessively hard and tough. They are difficult to quarry and tool, and are used generally in the rough, chiefly in the form of slabs which are taken out by wedges and levers. One of the best quarries, near Bilgi in Bágalkot, yields slabs up to ten feet long. The following is the table of prices:

BILGI QUARTZITE, 1883.

Length.	Breadth.	Depth.	Cost.	Length.	Breadth.	Depth.	Cost.
Feet.	Inches.	Inches.	Rs.	Feet.	Inches.	Inches.	Rs.
2	12	6	1½	9	18	4	11
3	18	6	2	7	18	4	4
4	24	6	3	8	18	4	5
6	18	6	5	10	18	4	8

These slabs are used for lintels, drains, temples, and wells, and are able to bear a great transverse strain. At Bilgi is an ancient single-stone pillar or *stambha* of a beautiful pinkish quartzite which has been carefully tooled throughout. It is thirty-five feet high and is only eighteen inches square at the base. Some temples in the neighbourhood of Bilgi are also made of quartzite beautifully tooled. A few specimens of the stone may be found in the Bijápur ruins probably taken from old temples.

The crystalline sandstones of a quartzite nature, which may include the hard sandstone grits and conglomerates, are often not clearly separated from the rest of the sandstone series which are also more or less crystalline and which they underlie. They vary in colour from white and yellowish white to red, reddish brown, purple, purplish black, drab, and dark gray. In Muddebihál they are quarried at Basarkhod, Belanturkanti, Gudial, Jakerál, Jambaldini, Kávdimatti, Machgál, Muddebihál, Murál, Shirulgudd, and Tornál; in Bádámi, at Bádámi, Guledgudd, Jálíhál, and Kerur; in Bágalkot, at Sirur and Vanháli; and in Hungund at Aiholi. It is quarried by a class of Vadars called Bhandi Vadars, and by another class of Vadars called Kalkatakarus, and by ordinary masons or Pátharvats is dressed into querns or *chákis*, rollers, and troughs. Good slabs can without much difficulty be cut from six to eight feet long and two feet broad. These fetch 1s. 4½d. to 6s. (Rs. ½-3) in the Muddebihál quarries, and rubble fetches 4s. to 4s. 6d. (Rs. 2-2½) the hundred cubic feet. Guledgudd slabs, eighteen inches broad, have a grèat local name and fetch the following normal prices:

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Production.

MINERALS.

Quartzite.

Sandstone.

Chapter II.
Production.
MINERALS.
Sandstone.

GULEDGUDD SANDSTONE, 1883.

Length.	Depth.	Cost.	Length.	Depth.	Cost.
Feet. 4½ 6-7	Inches. 4-6 4-6	s. 2-4 4-7	Feet. 7-11 6-11	Inches. 6 7½	s. 8-14 14-18

Beams thirteen to fourteen feet long and ten to fourteen inches thick and wide can be had for 18s. to 20s. (Rs. 9-10) and rubble stone for 5s. (Rs. 2½) the hundred cubic feet. The stone is used for modern buildings as rough rubble and slabs. The new civil buildings at Muddebihal and at a few other places are built of this stone. In old times it was much used for fort-walls and temples. In the walls of Muddebihal, Basarkhod, and Kerur, and in temples at Sirur, Aiholi, and Patadkal it shows no signs of decay. It has also been used for the large wheels of the triumphal cars attached to the different temples. Many of these wheels, finely dressed and five to seven feet in diameter, are each cut out of one homogeneous slab. The crystalline sandstone querns, troughs, and currystones have always been celebrated. Lately, especially in the quarries near Muddebihal, first-class road-rollers have been made, costing 30s. to 60s. (Rs. 15-30) according to size and finish. The Muddebihal querns cost at the quarry 1s. to 6s. (Rs. ½-3) according to size and a trough 8s. to £1 (Rs. 4-10). The Badami querns range through the following prices: 4½d. (2½ as.) for a stone nine inches in diameter, 1s. (8 as.) for a stone twelve inches in diameter, 1s. 6d. (12 as.) for a stone eighteen inches in diameter, and 4s. (Rs. 2) for a stone two feet in diameter. In 1879 rectangular troughs four feet long two feet broad and eighteen inches deep sold for 12s. (Rs. 6), rectangular troughs ten feet long three feet broad and twelve inches deep for £1 4s. (Rs. 12); circular troughs with a diameter of one and a half feet and one foot deep for 2s. (Rs. 1), and circular troughs with a diameter of three feet and two feet deep for 7s. (Rs. 3½).

Many of these articles are also made of ordinary sandstone. The crystalline sandstone is more often full of joints and horizontal fissures, which make the quarrying of it comparatively easy, as, except large blocks, the stones can be separated without blasting. For this reason the ordinary rubble made from it is cheap.

The more ordinary sandstones are found chiefly in Badami. They also cross the Malprabha in the east into Hungund at Aiholi, appear in parts of Bagalkot, form an isolated patch north of the Krishna at Mamdapur in Bijapur, and occur to a certain extent in Muddebihal. In Badami this sandstone forms large tabular hills, often bounded by perpendicular scarps 200 to 300 feet high. The rocks vary in texture from fine-grained truly crystalline to shaley coarse and loose-grained or gritty. The colour is often a fine red, but oftener perhaps a whitish or yellowish red and buff changing to brownish and almost purple, very often in bands of different colours, and occasionally in stripes of purple and white like a zebra. Some of the varieties, especially at Guledgudd in Badami and at Aiholi, Hanamsagar, and Guddur in Hungund, are most excellent building stone and have been greatly used in old Jain temples. Especially at Sirur in

Bagalkot, at Badami and in Hungund, and in Bijapur carved lintels and jambs, particular, are very richly mouldings being most of some of them are over 1. fresh.

The curious old fort are built of this stone, 579) and Jain (A.D. 650) well preserved, though about fifteen miles south of thirteen miles north of Bagalkot suitable for the large sandstone and the sandstone for tool-sharpening which Sandstone rubble is used and at Guledgudd by the large chapel and (Rs. 2-3) the hundred sandstone which might be fraud being detected except

At Bilkop, about six sandstone, locally known and sold in small round pieces to a foot or a foot and a half. It is used for grinding powder.

Limestones are very irregular and apparently an irregular band that runs to the Nizam's frontier at a break between Muddebihal the division between the Bhima series and the K. difficult to classify as the nearly pure carbonates flinty series, back to the limestone area is in Bagalkot north-west Badami, north of the Krishna. The local name of Talikoti is Shababad limestone. The Sindgi from the Nizam's and colour. Near Kala and of different shades black, occasionally with bands, and again pale.

Bágalkot, at Bádámi and Pátadkal in Bádámi, at Aiholi and Hungund in Hungund, and in Bijápur, the Musalmáns have used many well-carved lintels and jambs. The temples at Aiholi and Pátadkal, in particular, are very richly carved, some of the friezes, figures, and mouldings being most admirable specimens of work, and, though some of them are over 1200 years old, often as clean cut as when fresh.¹

The curious old fort at Bádámi and many other village fortifications are built of this stone, and in the well-known Bráhmanic (A.D. 579) and Jain (A.D. 650) caves at Bádámi the carvings are clear and well preserved, though more than 1200 years old. Samples at Gudur about fifteen miles south-west of Hungund, and at Párvati about thirteen miles north of Bádámi are considered by Mr. Foote thoroughly suitable for the large millstones used in first-class mills. This sandstone and the sandstone shales are also used for grindstones, for tool-sharpening whittles, and for oil-mills and oil-mortars. Sandstone rubble is used by the natives for their ordinary buildings and at Guledgudd by the German Mission who have lately built a large chapel and mission house. It can be supplied at 4s. to 6s. (Rs. 2-3) the hundred cubic feet. Near Muddebihál is a bed of sandstone which might be cut and sold for loaf-sugar without the fraud being detected except by taste.

At Bilkop, about six miles south-west of Bádámi, a red clayey sandstone, locally known as *sahán*, is dug from caves of some depth and sold in small round pieces varying in diameter from two inches to a foot or a foot and a half and selling at 3d. to 1s. a piece (2-8 as.) It is used for grinding sandal and other sweet-scented woods into powder.

Limestones are very interesting and, like the other rocks, irregular and apparently confused in position. Roughly they form an irregular band that runs north-east about sixty miles from Kaládgi to the Nizám's frontier at Tálíkot and Salvárgi in Muddebihál with a break between Muddebihál and the Krishna river, this being the division between the limestones of what geologists call the Bhima series and the Kaládgi series. These rocks are somewhat difficult to classify as they vary from almost pure quartzites to nearly pure carbonates of lime, and thence, through a somewhat flinty series, back to impure and clayey limestones. The greatest limestone area is in Bágalkot. Limestones also occur in north and north-west Bádámi, and a small patch is seen in Bágévádi just north of the Krishna. In Muddebihál they again occur under the local name of Tálíkot limestone, which is perhaps better known as Sháhabad limestone. Further north a small patch enters east Sindgi from the Nizám's dominions. They vary much in texture and colour. Near Kaládgi and Bágalkot the rocks are massive and of different shades of gray deepening into blue and almost black, occasionally with black and green or even pink and green bands, and again passing from white to green and from pink to

Chapter II. Production.

MINERALS.
Sandstones.

Limestones.

¹ Fergusson's Indian and Eastern Architecture, 218.

Chapter II.
Production.

MINERALS.
Limestones.

brown. They take a high polish and chemical analysis has shown them to be true marbles.¹ Though they are useful for building and would certainly rank high as decorative stones, neither in ancient nor in modern times have they been used either in plain or in ornamental work. The Collector's office at Kaládgi is almost the only building in which they have been used. The price of rubble is from 6s. to 9s. (Rs. 3-4½) the hundred cubic feet. The stone is burnt when a pure lime is wanted for whitewashing.

The Tálíkoti limestones locally called *shedikal* are in finer layers from one to fourteen inches thick. They are very flakey near the surface and vary in colour from deep blue to pale buff and cream, creamy pink, or purple. They have been spoken of as lithographic limestones.² But search has lately been and is now being made both at Tálíkoti and near Bágalkot without finding any specimens soft and bibulous enough for lithographing. Some specimens, locally called *kahavinkallu* or lichen stone, found in the bed of the Don, on being split, show most beautiful black markings of sea-weed exactly like the so-called moss of moss agates.³ Besides at Tálíkoti limestone is found chiefly at Tumbgi and Menujgi in Muddebihal, and at Kalkeri in Sindgi and other villages in the neighbourhood. It is easily quarried and is often worked by ordinary labourers, as it only requires cutting out and breaking into size by heavy hammers called *sutkis*. It is dressed with broad-headed chisels and light hammers. It is brittle, breaking with a conchoidal fracture, and is ill-suited to carry weight. The price of the stone on the spot is 4s. to 6s. (Rs. 2-3) the hundred cubic feet. It is much used for building, the cream-coloured varieties being most prized close to the quarries. The whole town of Tálíkoti, with its fresh-looking and perfect walls, are of this stone. Slab after slab can be built into a wall with hardly any mortar. Houses of this stone are very uniform, the different rows of stones being perfectly even. In some Tálíkoti buildings different coloured stones have been used with a very pleasing effect. The thin slabs are used for roofing shop verandas or as paving stones. They also make very good house cisterns by joining six slabs and cutting a hole in the uppermost. The only modern public building in which the stone has been used is the school-house at Tálíkoti.

At Honhalli in Sindgi, on the borders of the Nizám's territory, a massive blue-black limestone is found approaching a marble in nature and appearance. The gray and purple stones of Tálíkoti were brought fifty miles to Bijápur for decorative purposes, and may be found in different ruins either as praying stones in the mosques, or as ornamental panels as in the face of the Mehtri Palace. In the Mehtri Palace, for the sake of the tints, the most clayey and shaley

¹ The details are: Silica 2.69, ferric oxide 0.45, alumina 0.37, carbonate of magnesia 5.84, and carbonate of lime 90.65.

² Some specimens of the Tálíkoti limestone sent by Captain Newbold (1842-1846) to the lithographic establishment at St. Thomas' Mount in Madras were found to answer. Geological Papers of Western India, 323-324.

³ This does not seem to have attracted the attention of any of the geologists who have visited the place. Except in one doubtful case in the sandstone conglomerate Mr. Bruce Foote obtained no organic remains or traces in the Bhima series. Mr. R. B. Joyner.

beds were chosen. Sháhahad have been carried far along the

The most ancient of chipped stone to Mr. Foote and have parts of the Bombay

Occasionally as hard clay slaty almost solely in Bag at Muchkhandi through other places. It is The top layers, light roofing and paving are got by blasting flags or slates, they stone and slates have Kolhápúr palace and and for corner-stones were formerly taken places, but of late seldom more than laid under a covering £1 (Rs. 10) the thousand more massive stone in polish. Large black inscription slabs. To preservation of some in south Bijápur. In

In 1853 at the S. 18 eighteen inches broad for 5s. to 6s. (Rs. 2½) (Rs. 3½-5) if six inches broad, and ten

Rubble stones cost: Khaterki, three miles clay schist or argillite for sharpening razors the surface covered by jointing, the pieces, etc. They were formerly in demand has fallen, they are kept for sale price varies from 6d. to

The trap rocks which north of the Krishna, and amygdaloid further

¹ Mr. Bruce Foote mentions at Kaládgi which he records in his Memoirs of Geological Survey

beds were chosen and have not stood well. The same beds at Sháhahabád have been used for railway stations and buildings and carried far along the line for platform paving and flooring.

The most ancient use of the Kaládgi quartzites was the manufacture of chipped stone tools, many specimens of which were found by Mr. Foote and have been gathered by Mr. R. B. Joyner from all parts of the Bombay Karnatak.

Occasionally associated with the limestone are excellent beds of hard clay slaty rock which is prized as a building stone. It is found almost solely in Bágalkot, at Selikeri four miles south-east of Kaládgi, at Muchkhandi three or four miles south of Bágalkot, and at a few other places. It is very hard and tough of a deep indigo black. The top layers, lighter coloured slates or hard shales, are used for roofing and paving and for writing slates and pencils. The stones are got by blasting by the village people, not by Vadars, and, if for flags or slates, they are split by mining bars and wedges. The stone and slates have been taken long distances the stone for the Kollhápur palace and for some buildings, it is believed, in Belgaum, and for corner-stones in the modern buildings at Kaládgi. The slates were formerly taken in large quantities to Belgaum, Goa, and other places, but of late the demand has almost ceased. They are small, seldom more than six inches square, and in roofing are generally laid under a covering of tiles. Their nominal price at the quarry is £1 (Rs. 10) the thousand. They are also used as paving flags. The more massive stone makes good slates and rollers and takes a fine polish. Large blocks have been used for temple pillars, images, and inscription slabs. To the excellent quality of the slate is due the preservation of some of the ancient inscriptions so frequently found in south Bijápur. Inscriptions are also found on sandstone.

In 1883 at the Selikeri quarry a slab three to five feet long and eighteen inches broad sold for 4s. to 5s. (Rs. 2-2½) if two inches deep, for 5s. to 6s. (Rs. 2½-3) if four inches deep, and for 7s. to 10s. (Rs. 3½-5) if six inches deep. A slab eight to twelve feet long, ten inches broad, and ten inches deep sold for 18s. to £1 8s. (Rs. 9-14).

Rubble stones cost 5s. to 6s. (Rs. 2½-3) the hundred cubic feet. At Khaterki, three miles north of Kaládgi, is found a dark-blue hard clay schist or argillite called *sani-kalu*, which makes excellent hones for sharpening razors and knives. It is found about eight feet below the surface covered by about two feet of hard shales. From its fine jointing, the pieces, though not too small for hones, are never large. They were formerly widely known and greatly prized. Of late the demand has fallen, much of the quarry is filled with black soil, and they are kept for sale only at one house in Kaládgi town. Their price varies from 6d. to 1s. (4-8 as.).¹

The trap rocks which cover more than four-fifths of the district north of the Krishna, as a rule, are argillaceous near Bijápur and amygdaloid further south. Towards the south and south-east

Chapter II. Production.

MINERALS. Stone Tools.

Clay Slate.

Trap.

¹ Mr. Bruce Foote mentions a black clay slate with delicate green bands occurring at Kaládgi which he recommends as a very beautiful stone for decorative purposes. Memoirs of Geological Survey of India, XII, 263.

Chapter II.
Production.MINERALS.
Trap.

the trap is nodular with concentric laminæ surrounding small nuclei of hard basalt which have not weathered to the surface nearly so generally as in the rest of the Deccan. As elsewhere the traps and less crystalline basalt are risky stones to build with and should be very carefully chosen after long experience. It is not enough even to choose a quarry, as the quality of the stone varies much in the same beds. Bijápur is a good example of the uneven quality of trap. In some buildings earthy traps have decayed into utter ruin, while in others the more crystalline basalts, as in the intricate carvings of the Ibráhim Roza, remain as fresh, and in the city walls as strong as when they were cut. The Musalmáns did much to preserve their buildings by whitewash and plaster, but now that all but a few are left unprotected weathering and decay go on rapidly. The price of the rubble at the quarry varies from 10½s. to 11½s. (Rs. 5¼-5½) the hundred cubic feet. At Bijápur, where it is taken from the ruins, it costs only 4s. to 6½s. (Rs. 2-3¼). The Bhandi Vadars with their heavy hammers break the basalt into slabs and large rubble. Slabs two to four feet long, nine inches to one foot wide, and six to nine inches thick can be had for about 8d. (5½ as.) a foot. The best places for slabs and quarry-stones are at Nindoni, Bobleshvar, and Hangergi in Bijápur; at Horti, Mainhali, Arjangi, Golsar, and Shirshádh in Índi; at Mangoli, Masvinhal, Nidgundi, and Mulvád in Bágevádi; at Kuntoji in Muddebihál; and at Padganur, Bobleshvar, and Yergal in Sindgi. Blocks four feet long, three feet broad, and one foot thick, can be found at prices varying from 2s. to 4s. (Rs. 1-2). At Shirshádh dressed stones, two feet nine inches in diameter and five feet three inches high, prepared as oil-mills, can be bought for £2 (Rs. 20) at the quarry. At Bobleshvar and Yergal, troughs made by the Bhandi and Kalgotki Vadars can be bought at 12s. to 30s. (Rs. 6-15) according to size. The greenstone and green basalt, used in the Bijápur buildings for slabs, pillars, and doorways, were chiefly brought from the Krishna river where it occurs in large boulders. Laterite caps hills north and north-east of Bágevádi and near Mangoli; it is not used as a building stone.

Lime.

The lime chiefly used for mortar and plaster is the surface nodular and tufaceous concretion, commonly known as *kankar* and in Kánarese called *barli kallu* or *sinna kallu*. It is found throughout the district in all soils. It generally has some and in some cases has marked hydraulic properties. The cost at the pits varies according to the difficulty of getting it from 3s. to 9s. (Rs. 1½-4½) the hundred cubic feet. Near the Bánshankari temple in Bádámi a large unused tufaceous deposit is now being worked. Calcareous conglomerates are often seen in river and stream beds, and in parts of Muddebihál there are small hills of tufaceous conglomerate.

Sand.

Sand for building purposes can be had in many streams and river-beds. As a rule it is not of very good quality. In the trap districts it is generally mixed with grains of lime and pieces of soft trap, and in the sandstone districts it is of too fine a grain. In the larger rivers it is full of silt and dust. The price varies from 1s. 3d. to 6s. (Rs. ½-3) the hundred cubic feet. Coloured sands for

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There are no good clay deposits in Bijápur suitable for bricks, jars, tiles, and pots. Tiles and burnt bricks are hardly ever made, except on special occasions by imported labour, and then the silt of rivers and ponds is used. The potters occasionally turn their hands to tile work, half-round tiles costing 8s. to 12s. (Rs. 4-6) the thousand. Burnt bricks cost 12s. to £1 8s. (Rs. 6-14) the thousand according to size and quality. Water pots and jars, holding six to eight gallons are made from silt at many places and cost about 3d. (2 as.) a piece. Specially excellent clay is brought from a place called Mulhállí in the Nizám's country.

One of the most curious features of the district is the river Don and some of its tributaries, chiefly the Little Don near Ukli in Bágevadi, the waters of which are more or less saline according to the season. Those who live on its banks in some cases become used to drinking the water. Salt and saltpetre used to be made by evaporation from the water of the Don and its salt tributary the Little Don near Ukli in Bágevadi, and remains of ancient salt-pans may be seen on the dams of many of the old reservoirs in the south of the district, where, according to the local story, salt was made by washing the earth. This was probably saltpetre which is still made at Gogihal, Kannoli, Kantoji, and many other places by a class called Uppars. Saltpetre is sold at four to five pounds and salt at eight to ten pounds the shilling (Rs. 2½-3 the *man* of 12 *shers*).

White, common yellow, and purple earths and shales, and the rarer red bolé are used for colouring.

At Gaddankeri about seven miles east of Bágalkot beautiful specimens of calespar or *rangoli-kallu* are found, which, when powdered, is used by Bráhmaus for strewing in their temples and on the thresholds of their houses.

Agates, but not of a brilliant colour, are found chiefly in the Krishna bed and at Hanmápur, eight miles north-east of Bádámi. Stick sulphur of poor quality is found in quantities in the ruins of Bijápur citadel. This was probably procured from the iron pyrites found in the limestone beds in the Nizám's dominions. Iron pyrites is also found at Tálíkotí, but is not much used. Gravel for road metal as a rule is not sold; a heap 200' × 200' × 1' would cost about £1 (Rs. 10). At Degnal, ten miles south-west of Indi, glass bangles are made in small quantities from old and imported glass, and sold at twenty for a penny.

Of 5757 square miles, the whole area of the district, 245 or 4·2 per cent have been set apart as forest land. On the 31st of March 1883 of the total forest area 155 square miles were reserved and ninety square miles were protected forests. Except small areas of grass-land bearing *bábhul* and *jámbhul* in the bed of or near the bank of the Krishna, the Ghatprabha, and the Malprabha, the forest lands of the Bijápur district are on the hills to the south of the Krishna and between the Krishna and Dhárwár. They stretch east to the Nizám's territories and west to the petty states of Mudhol, Rámdurg, and

Chapter II. Production.

MINERALS. Clays.

Salt and Nitre.

Colouring Earth.

Calc-spar.

Agates.

FORESTS.

Chapter II.
Production.
FORESTS.

Torgal. That till recent times these hill-sides had an abundance of moderately sized trees and firewood is shown by coppice stools and decayed roots. The present barrenness is due to the recklessness of the people in dealing with forests, and to the drain which the old iron-smelting industry must have caused. The hills about Kaládgi and Bágalkot are bare. North towards Bilgi, south-east about Bádámi and Gudur, and south-west towards Rámdurg and Torgal, there is a large stretch of rough country more or less covered with scrub and such small trees as the *dhánda* (M.) *dindal* (K.) *Anogeissus latifolia*, *báhava* (M.) *kakkai* (K.) *Cassia fistula*, *nim* (M.) *bevin* or *bevu* (K.) *Melia azadirachta*, *timburni* (M.) *balvi* (K.) *Diospyros melanoxylon*, *khair* (M.) *khairda* (K.) *Acacia catechu*, *halda* (M.) *mashvála* (K.) *Chloroxylon swietenia*, some armed and unarmed acacias, and numerous varieties of thorn bushes. The hills best clothed with wood and scrub are those of Bádámi and Hungund. Here many parts have much improved since 1874, when conservancy was enforced, and the bamboo, which in 1870 was all but extinct, now makes a fair show on some of the hill-sides. The Bijápúr forest may be divided into two sections, scrub forests and *bábhul* or *bábli* *Acacia arabica* reserves. The scrub forests, scattered over 238 square miles, are composed chiefly of stunted *mashvála* *Chloroxylon swietenia*, *kakkai* *Cassia fistula*, *nim* *Melia azadirachta*, *aval* *Cassia auriculata*, *hulgal* *Dalbergia arborea*, *khair* *Acacia catechu*, *ippi* *Bassia latifolia*, and *jaune* *Grewia rothii*. These forests at present are valuable only as firewood reserves; wood required for minor building purposes and for field tools can also be obtained from the forests of Bádámi and from part of Hungund. The *bábhul* reserves include the lands which yield *bábhul*, *nim*, bamboo, *jámbhul*, and *bor*. These lie in isolated patches and together do not spread over more than six square miles. Almost all are covered with both old and young trees grown artificially. Among the woods in this district the *nim* and *bábhul*, which do not suffer from the attacks of white ants, are considered very strong and are used by all classes as house beams, posts, ploughs, plough-staves, cart-wheels and cart-staves, and other field purposes. The wood of the *mashvála*, *kakkai*, *hulgal*, and *khair* is used for poles. Large beams, logs, scantlings, and planks of teak and blackwood, for good buildings, are yearly brought from the Kánara forests. As this district is remarkably treeless, and as much has to be done to improve the bare tracts no revenue return can be expected for some years. The average yearly revenue during the five years ending 1882-83 amounted to £1237 (Rs. 12,370); and the charges, including the forest staff, seeds, nurseries, and plantations, to £908 (Rs. 9080). The permanent forest staff includes a sub-assistant conservator on a monthly salary of £15 (Rs. 150), his office clerk and messenger a monthly charge of £2 4s. (Rs. 22), two foresters on monthly salaries of £1 4s. (Rs. 12), and ten forest guards on monthly pay of 18s. (Rs. 9), and nine on monthly pay of 12s. (Rs. 6); the whole representing a yearly cost of £330 (Rs. 3300). The permanent staff is supplemented by seventeen temporary guards at a yearly cost of £130 (Rs. 1300).

Karnatak.]

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¹ The tree.

Except a few strips of land along river-banks and the heads of reservoirs where there are *bábhul*, *Acacia arabica*, reserves, and on the slopes of the uplands south of Indi, where there are remnants of catechu, *khair*, *Acacia catechu*, north Bijápur is bare of timber.¹

Besides a sprinkling of cocoa palm, *tengu* (K.) *náriel* (M.), *Cocos nucifera*, and palmyra, *táli* (K.) *mád* (M.), *Borassus flabelliformis*, scattered in gardens, the chief liquor-yielding tree is the wild date *shendi* (M.) *ichalu* (K.), *Phoenix sylvestris*. Occasionally a few seeds are planted in prepared holes, but, as a rule, the date grows wild on the banks of small rivers and in moist hollows. The tree begins to yield juice, the staple intoxicating drink of the district locally known as *henda*, when it is six years old, and continues to yield till it is sixteen. When the time for tapping comes, in the early morning, a triangular hole is cut well into the tree at the base of the leaves and an earthen pot is fastened below the cut to receive the juice. In the evening the pot is taken away and the tree is allowed to rest for a day. On the third day a fresh cut is made and the juice is again drawn. This alternate tapping and resting is carried on for three or four months till all the juice has been drawn. The tree is then given two years' rest, when the same process is repeated. An average well-grown healthy tree yields, in one season, seventy to a hundred pounds of juice, which, when sold at $\frac{3}{4}d.$ ($\frac{1}{2}$ *anna*) the pound, brings 4s. 4½*d.* to 6s. 3*d.* (Rs. 2½ - 3½). As the tree costs nothing to grow the surplus of 1s. to 1s. 6*d.* (8-12 *as.*) after meeting the cost of drawing the juice, is clear profit. The right to sell this liquor, which is yearly farmed, yielded to Government in 1881-82 a revenue of £3084 (Rs. 30,840). Besides juice the wild date yields leaves which are plaited into mats and baskets.

Of the trees found in the district north of the Krishna some are round villages, some in gardens, and some along roads. Besides being planted along roads, the mango, *ámha* (M.) *mávu* (K.), *Mangifera indica*, and the tamarind, *chinch* (M.) *hunchi* (K.), *Tamarindus indica*, are found in groups round villages. The mango is planted when young in sandy soils where it flourishes best. The value of the fruit of an average tree, yielding 500 to 1000 mangoes, is about £1 10s. (Rs. 15), though the price varies much according to quality. Close to the old town of Sháhápúr, four miles north of Bijápúr, is a mango grove, probably grafts from Goa mangoes, brought during the time of the Adil Sháhi kings (1489-1686) as their fruit both in taste and look closely resembles the Goa mango. The produce of a full grown healthy tamarind tree, varying according to age, is, on an average, 144 pounds (6 *mans*) of the value of 8s. (Rs. 4). Among the trees which are fairly plentiful or are planted in private gardens and sites particularly designed for groves, there are the jámbul *jámbe* *Eugenia jambolana*, the jujube *bagri* *Zizyphus jujuba*, the plantain *bále* *Musa sapientum*, the wood-apple *bálva* *Feronia elephantum*, the sour lime, *huli nimbe* *Citrus bergamia*, the guava *perle* *Psidium guava*, the *nelli* or the myrobalan tree *Embllica officinalis*, the papay *pappái* *Carica papaya*, the sandalwood

Chapter II.

Production.

TREES.

¹ The tree portion is contributed by Mr. H. F. Silcock, C.S.

Chapter II.
Production.

TREES.

shrigandh Santalum album, and the monkey-bread tree *báobáb* or *gorakimli* Adansonia digitata. Of these the monkey-bread tree, with its huge stem and short branches, is a relic of Musalmán supremacy.¹ It is a native of Africa and was brought by Sidis or Habshis in the service of Bijápur kings. It yields large hanging fruit and light porous wood used as floats by fishermen. Besides the tamarind and mango the chief roadside trees are the *bevu* or *nim* *Melia azadirachta*, the bark and leaves of which are used medicinally; the *bábhul* or *bábli* *Acacia arabica*, from which the ordinary gum sold at 6d. (4 as.) the pound is extracted; the *aval* *Cassia auriculata*, the bark of which is used in tanning and the twigs as a tooth-brush; the *dindal* *Conocarpus latifolia*, which yields gum; the *arále* (K.) *Ficus religiosa*, and the *basari* (K.) *Ficus infectoria*. Of these the *nim* and the *bábhul* are the most common. They occur either healthy or stunted almost everywhere throughout the district. The *bábhul* likes black soil and the *nim* red soil. Both grow successfully and reach a considerable size if they are planted on the soil they like, regularly watered during the first two years, kept clean from weeds and other growth-choking creepers, and watched against depredators of all kinds.

DOMESTIC
ANIMALS.

²Though there is no want of fodder, and though the climate is favourable for rearing animals, foreign cattle are generally preferred to the local breeds. The finest district-bred cattle are found in villages bordering the river Krishna where there is always an abundant supply of good fresh water and excellent grazing. The only good market for cattle is held weekly at Amingud, about eight miles west of Hungund, where cattle are brought for sale from parts of the Nizám's territory and Dhárwár.

Oxen.

Of Oxen the 1882-83 returns show a total of 201,752 head. They are of four kinds: Mudalshimi or eastern, Surati or Gujarát, Málvi or Málwa-bred, and Deshi or local. The finest of these, the Mudalshimi, come from Bangalor, Bellári Chitaldrug, and other places in Madras. They stand about five feet high, are very large and muscular, and are useful both for draught and as plough cattle. An ordinary pair costs about £15 (Rs. 150) and a fine pair as much as £40 (Rs. 400). Surat and Málwa oxen sell for about £10 (Rs. 100) a pair or nearly double the price of an ordinary pair of country-bred animals.

Cows.

Of Cows the total is returned at 104,948. Except that there are no Mudalshimi cows and that Málwa cows are rare, the cows are of the same breeds as the oxen. Both the Málwa and Surat cows are considered superior to the Desh cows; they are much larger and stronger and give double the quantity of milk. A pair of Surat cows costs £5 to £15 (Rs. 50-150), while the price of an ordinary pair of the common district breed is not more than £3 (Rs. 30) and a pair of Málwa cows can be had for between £3 and £5 (Rs. 30-50).

¹ One of these trees in the centre of the town of Bijápur near the tomb of Khavás Khán has a girth of nearly forty feet about four feet from the ground.

² Contributed by Mr. H. Kennedy, formerly Superintendent of Police, Kaládgí.

Of Buffaloes the r. 25,790 were males and better called Gavlaru or buffalo known simply as Nágpur. It has very milk than the common costs £5 (Rs. 50), while a pair. The well-to-do it is richer and more r

Sheep and Goats are three varieties, Mural district afford excellent best sheep are found in the pair. Goats co. the Kengori which co Kunri or Gujarát goat. feet high. The Kunri their milk which is p

The district is a poor particularly in the Indi and cheap ponies. west of Indi, has a horses are brought in in Sholápur; very fair parts of the Nizám's large towns horses Pendhárís, and, though can occasionally be p number of horses was

Camels are not bred northern districts and Besides by some E. Málwa Váni used to carry silk, £20 (Rs. 120-200) a amount to £1 (Rs. 10) for carrying packloa wandering tribes and find.

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³ Twenty years ago Bears karádi Ursus

⁴ In 1830 at where about 500 m the eight days the fa themselves on the carcasses the dead bodies and buried ⁵ The Wild Animal and R. 877-9

Of Buffaloes the returns show a total of 93,213 head, of which 45,790 were males and 67,423 females. They are of two kinds, a better called Gavláru or Gavlis' buffaloes, and the ordinary inferior buffalo known simply as *mhais*. The Gavláru buffalo comes from Vágpur. It has very long horns and is much stouter and gives better milk than the common district buffalo. A pair of common buffaloes costs £5 (Rs. 50), while the Gavláru cost £7 10s. to £15 (Rs. 75-150) a pair. The well-to-do classes prefer buffalo milk to cow's milk as it is richer and more nourishing.¹

Sheep and Goats are returned at 361,518 head. Of sheep there are three varieties, Muralgini, Patalgini, and Batgini. All parts of the district afford excellent grazing ground for sheep, but perhaps the best sheep are found in Bijápur where they can be had for 8s. (Rs. 4) the pair. Goats costing about £1 (Rs. 10) a pair, are of two kinds, the Kengori which comes from Venkatgiri in Madras, and the Kunyi or Gujarát goat. Kengori goats stand about two and a half feet high. The Kunyi are famous for the quantity and quality of their milk which is particularly good for children.

The district is a poor place for horse-breeding, but in many parts, particularly in the Indi and Sindgi sub-divisions, there are excellent and cheap ponies. The village of Sonkanhalli, about ten miles west of Indi, has a local name for its breed of horses. The best horses are brought from the Jath state in Sátúra and from Sangola in Sholápur; very fair animals can also sometimes be found in parts of the Nizám's territories. In Kaládgi itself and a few other large towns horses and ponies are kept for sale and hire by Pendhárís, and, though as a rule they are poor, some good animals can occasionally be picked up from these people. In 1882-83 the number of horses was returned at 8505.

Camels are not bred in the district, but are brought from the northern districts and from a place named Ganvad in Sholápur. Besides by some European officers, they are kept by well-to-do Márwár Váni merchants in such large towns as Bágalkot, and are used to carry silk, grain, and other articles. They cost £12 to £20 (Rs. 120-200) a pair and the charges for their feed and keep amount to £1 (Rs. 10) a month. Asses, returned at 4923, are kept for carrying packloads by Vadars, Ghisúdis, Dombáris, and other wandering tribes and are left to pick up what grazing they can find.

Pig are very common. They are kept in great numbers by Korvis, Vadars, Mhárs, and Máugs, who consider them good eating. They feed upon nightsoil and are very useful as village scavengers.

² Twenty years ago both Tigers *huli* or *hebbhuli* *Felis tigris*, and Bears *karádi* *Ursus labiatus*, were found in the Bádámi and

Chapter II. Production.

DOMESTIC ANIMALS. *Buffaloes.*

Sheep and Goats.

Horses.

Camels.

WILD ANIMALS.

¹ In 1820 at Mangalgud, a village near Bádámi, Marshall noted a three-yearly fair where about 500 male buffaloes and several thousand sheep were sacrificed. During the eight days the fair lasted the Dhangars, Maráthás, Berads, and Mhárs sated themselves on the carcasses. At the end of the fair they carried off the remnants of the dead bodies and buried them in their fields. Marshall's Belgaum, 126.

² The Wild Animal and Bird sections are contributed by Mr. A. H. Spry, C.S.

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1 The same belief prevails in parts of the States from New York to California, where the harmful effects are generally attributed to sales, not to the use of the substance. In the States of New York, New Jersey, and New England, the substance is sold under the name of "Vital, C.S."

2 Both *Diposa trizonata* and *Diposa p. albata* are therefore mistaken for the same species.

3 The same is true of the other species of the genus.

[illegible]

The common belief is that it has two heads, one at each end of the body, and that every six months the tail takes the place of the head and the head of the tail.

Chapter II.
Production.

kavadya sápa or *ghonas*.¹ During the eight years ending 1882 rewards were given for the destruction of thirty-two snakes. During the same period sixty-five men and four animals were reported to have been killed by snake-bite.

There are no tame bees. Honey is produced only in Bádámi by two kinds of bees locally called *doda jenbula* or the big bee and *sanna jenbula* or the little bee. Neither of these bees is like any kind of European tame bee. The honey of both kinds is produced from January till April. Both kinds are fond of the *turvech* flower and the honey produced from it is good. The combs of the larger bee are found among rocks, and those of the smaller bee generally attached to bushes. Though smaller in quantity the honey of the smaller bee is more valued than that of the larger bee. The yearly yield in the district from both kinds of bees is estimated at 500 pounds of honey and 144 pounds of wax. Honey sells for 3*d.* a pound (2 *as.*) and wax for 5*d.* (3½ *as.*) a pound. All the honey is locally used; none is either imported or exported.

BEES.

² Except the Don, the larger rivers of the district are fairly stocked with fish. The chief varieties are, *avul*, *báli*, *belchi*, *gogri*, *hadd*, *hanggi*, *hasru*, *hávu*, *heral*, *jhingi*, *katráni*, *kemp*, *kund*, *kurub*, *malag*, *surma*, and *unchi*. Of these the *kund* is the largest, sometimes five or six feet long. It is of a blackish gray on the back and a white belly, and it is furnished with a large ventral fin four or five feet long. The *hadd* has its head furnished with several tentacles from three to six inches long. Though of a rather dull muddy flavour its flesh is fairly good and is often eaten by Europeans. The *avul*, which is the chief fish eaten by Europeans, is of a dark colour reaching eight or ten pounds in weight, and from two to three feet in length. Its chief characteristic is the care with which it guards its young, the male and female watching them by turns until the young are able to care for themselves. The *báli*, weighing as much as fifteen pounds, and the *malag* as much as eight, belong to the *Muraenidae* or eel family, the former representing the common English fresh-water eel. The *gogri*, a small fish of a reddish golden colour and somewhat like a perch, rarely weighs more than a pound and is so full of bones that it is almost useless as an article of food.

FISH.

Breeding fish and fry are not destroyed to any great extent. In Indi the fish are trapped during the rains in irrigated fields, and all over the district they are caught both by rod and line and by net. With the rod and line the bait in general use is wheat flour made into paste, the rod being generally a piece of bamboo with a line tied to the end of it. Neither the frog bait nor the fly is ever used. With a minimum mesh of the size of a wheat grain the nets used are of five sorts, *sarkhya*, *bagar*, *sokari*, *jhyar*,

¹ The name *baliradak hávu* meaning literally broken bangle snake would seem to refer to the three conspicuous and sometimes broken chain markings, which cover the upper parts of the chain viper. The name Cobra manilla, a Portuguese corruption of *Coluber monileger* literally necklaced snake, is applied to the same species and conveys a similar idea. Mr. G. W. Vidal, C. S.

² Contributed by Mr. H. F. Silcock, C.S.

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Production.
Fish.

and *bica*. Of these the *rankhyr* and *bagar*, fastened to stakes driven into the river-bed and left stationary, are large nets with meshes about two inches in size. The *solari* and *ghar* are land-nets with very small meshes; while the *bica*, a long deep net with large meshes, is used chiefly for dragging river-bed pools. None of these nets are dyed; they last two to three years. They are made during the rains by the fishermen themselves from hemp brought from the Nizam's country. Besides a few Musalmáns who fish for amusement, the fishermen belong to the Mhar, Bhoi, and Andhgar castes. Almost all are poor, and as there is very little trade in fish, they work as day labourers. Fish are eaten by those who catch them and are sold both for money and grain. They are neither sold in regular markets nor hawked from place to place. Their price varies according to their size, 6L (1 oz.) 1L a fair price for a fish of four or five pounds. Maráthás, Dhángar, Chámbar, Vohar, Kutabhar, Musalmáns, and other low-caste Hindus forming perhaps twenty-five per cent of the whole population, eat fish. The local supply of fish is believed to have neither increased nor decreased for several years.

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CHAPTER III.
POPULATION.

ACCORDING to the 1881 census the population of the district was 638,493 or 110.90 to the square mile. Of these Hindus numbered 570,776 or 89.39 per cent, Musalmáns 67,066 or 10.50 per cent, Christians 625 or 0.09 per cent, and Pársis 26. The percentage of males on the total population was 49.74 and of females 50.25. The corresponding returns for 1872 were a total of 816,273 or 143.30 to the square mile, of whom Hindus numbered 728,671 or 89.26 per cent, Musalmáns 87,549 or 10.72 per cent, Christians 52, and Jews 1. Compared with the 1872 returns the 1881 returns show a decrease of 177,780 or 21.77 per cent which is due to the mortality and emigration during the famine of 1876-77.

Of 638,493 the whole population, 573,102 or 89.75 per cent were born in the district. Of the 65,391, who were not born in the district, 30,070 were born in the Nizam's country; 14,074 in the Southern Maráthha States; 5260 in Sholápur; 5016 in Dhárwár; 4469 in Belgaum; 3612 in Sátára; 1204 in Madras; 398 in Poona; 236 in the Konkan districts; 128 in Gujarát; 90 in Bombay; 69 in Ahmadnagar; 67 in Kánara; 43 in Goa, Diu, and Daman; 28 in Khándesh; 11 in Násik; 587 in other parts of India; and 29 outside of India.

Of 638,493, the total population, 527,332 (261,718 males, 265,664 females) or 82.59 per cent spoke Kánarese. Of the remaining 111,111 persons, 63,744 or 9.98 per cent spoke Hindustáni, 24,569 or 3.84 per cent spoke Maráthi, 14,025 or 2.19 per cent spoke Telugu, 6105 or 0.95 per cent spoke Hindi, 1531 or 0.24 per cent spoke Gujaráti, 799 or 0.12 per cent spoke Tamil, 137 or 0.02 per cent spoke Márwári, 113 or 0.01 per cent spoke Tulu, 46 spoke English, 19 spoke Portuguese-Konkani or Goanese, 14 spoke Persian, 7 spoke German, one spoke Chinese, and one spoke Bengali.

The following tabular statement gives the number of each religious class according to sex at different ages, with at each stage the percentage on the total population of the same sex and religion. The columns referring to the total population omit religious distinctions, but show the difference of sex:

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1872-1881.

Birth-place.

Language.

Age.

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Age.

BIJAPUR POPULATION BY AGE, 1881.

AGE IN YEARS.	HINDUS.				MUSALMA'NS.			
	Males.	Percentage on Males.	Females.	Percentage on Females.	Males.	Percentage on Males.	Females.	Percentage on Females.
Upto 1	5982	2.10	6054	2.10	709	2.09	684	2.03
1 to 4	15,439	5.43	15,518	5.40	1759	5.25	1810	5.38
5 to 9	38,326	13.50	38,764	13.50	4647	13.89	4593	13.66
10 to 14	45,825	16.14	40,416	14.08	5612	16.87	4738	14.14
15 to 19	21,303	8.56	21,124	7.36	2772	8.29	2969	8.74
20 to 24	23,710	8.35	28,495	9.93	2850	8.52	3293	9.89
25 to 29	20,337	10.35	29,502	10.28	3449	10.31	3563	10.59
30 to 34	29,490	10.35	29,468	10.38	3410	10.19	3703	11.02
35 to 39	18,029	6.56	16,284	5.67	2154	6.44	1841	5.47
40 to 49	23,381	9.99	23,062	9.77	3255	9.73	3186	9.47
50 to 54	11,457	3.96	14,413	5.02	1310	3.91	1703	5.03
55 to 59	3968	1.39	4721	1.64	386	1.18	527	1.58
Above 60	5239	3.25	13,801	4.80	1090	3.26	1691	5.02
Total	293,814		236,962		33,433		33,633	

AGE IN YEARS.	CHRISTIANS.				PARSIS.				TOTAL.			
	Males.	Percentage on Males.	Females.	Percentage on Females.	Males.	Percentage on Males.	Females.	Percentage on Females.	Males.	Percentage on Males.	Females.	Percentage on Females.
Upto 1	11	3.10	4	1.47	...	...	...	...	6699	2.10	6742	2.10
1 to 4	27	7.62	20	7.38	...	...	...	...	17,226	5.42	17,370	5.40
5 to 9	46	12.99	39	14.39	...	...	...	...	31,225	13.54	43,403	13.32
10 to 14	71	20.05	29	10.70	...	...	...	...	12,600	16.22	45,205	14.08
15 to 19	20	5.65	16	5.90	...	...	...	...	27,095	8.51	24,409	7.29
20 to 24	38	10.73	34	12.54	...	...	...	...	26,598	8.37	31,827	9.91
25 to 29	23	7.00	31	11.44	...	...	...	...	32,844	10.34	33,099	10.31
30 to 34	34	9.60	37	13.65	...	...	...	...	18,775	10.33	33,564	10.45
35 to 39	24	6.78	11	4.05	...	...	...	...	20,809	6.55	18,136	5.65
40 to 49	30	8.47	23	10.33	...	...	...	...	32,636	10.33	31,277	9.74
50 to 54	14	3.95	10	3.69	...	...	...	...	12,531	3.96	16,127	5.02
55 to 59	5	1.41	5	1.84	...	...	...	...	4367	1.37	6251	1.63
Above 60	6	1.69	7	2.58	...	...	...	...	10,335	3.25	15,499	4.83
Total	354		271		10		16		317,611		320,832	

Marriage.

The following table shows the proportion of the people of the district who are unmarried, married, and widowed:

BIJAPUR MARRIAGE DETAILS, 1881.

HINDUS.												
	Under Ten.		Ten to Fourteen.		Fifteen to Nineteen.		Twenty to Twenty-nine.		Thirty and Over.		Total.	
	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.
Unmarried	57,451	49,242	36,262	13,144	12,239	1325	8842	2367	3168	3076	117,956	63,157
Married	1971	10,200	7829	24,295	10,274	17,839	39,232	46,843	80,267	45,221	139,623	144,401
Widowed	325	804	1734	2977	1790	1960	4973	8787	17,411	58,700	26,233	73,405
MUSALMA'NS.												
Unmarried	6997	6613	5089	2847	1983	309	2002	217	563	254	16,630	10,240
Married	93	432	432	1741	682	1796	3331	5687	9311	5607	14,399	15,263
Widowed	15	44	71	170	107	164	466	957	1736	6795	2395	8130
CHRISTIANS.												
Unmarried	84	60	68	17	17	1	26	1	7	2	202	81
Married	...	3	2	11	3	14	38	52	89	42	132	122
Widowed	...	...	1	1	...	1	2	12	17	54	20	63

According to Occupation
population into six classes
I.—In Government
II.—In House Service
III.—In Trade and Co
IV.—In Agriculture
V.—In Crafts and In
VI.—In Indefinite
257,101 or 49

According to the
occupied and 40,086
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According to Occupation the 1881 census returns divide the population into six classes :

- I.—In Government Service, Learned Professions, Literature and Arts, 10,519 or 1·64 per cent of the population.
- II.—In House Service 2735 or 0·42 per cent.
- III.—In Trade and Commerce 1393 or 0·21 per cent.
- IV.—In Agriculture 236,530 or 37·04 per cent.
- V.—In Crafts and Industries 130,215 or 20·39 per cent.
- VI.—In Indefinite and Unproductive Occupation, including Children, 257,101 or 40·26 per cent.

According to the 1881 census, of 154,619 houses, 114,533 were occupied and 40,086 were empty. The total gave an average of 26·85 houses to the square mile, and the 114,533 occupied houses an average of 5·57 inmates to each house.

According to the 1881 census twelve towns had more than 5000 and three of the twelve more than 10,000 people. Excluding these twelve towns which together numbered 89,379 or 13·99 per cent of the population, the 549,114 inhabitants of Bijápur were distributed over 1129 villages, giving an average of one village for 5·09 square miles and of 486·37 people to each village. Of the 1129 villages 134 had less than 100 people, 217 between 100 and 200, 423 between 200 and 500, 230 between 500 and 1000, 93 between 1000 and 2000, 18 between 2000 and 3000, and 14 between 3000 and 5000.

The founders of the Bijápur villages, which are seldom less than a mile or two apart, have generally chosen for the site of their settlement a patch of light or red soil slightly raised above the plain. The favourite sites are along the main rivers especially at a bend of the river where the floods have piled high wall-like banks. To the south of the Krishna many villages lie in the light clean quickly drying soil near the foot of the low lines of sandstone hills. From a distance the first parts of a village that catch the eye are the trees and the village tower. Closer at hand the trees are generally found either to form a mango grove or to shade the well and line the hedgerows of a plot of watered garden land. One or two trees are also generally planted in front of the village gate, beside the temple, and self-sown in empty plots in different parts of the village. The villages may be divided into two classes, walled and unwalled. As stones are abundant, by far the greater number of villages have walls. The village walls are ten to twelve feet high and two feet thick, plain and without loopholes or battlements, made of stones and earth mixed with gravel. In the village walls there is generally at least one entrance, a plain deep flat-topped gateway entered by a path which is roughly paved with large stones, as most of the village flood-water drains through the gateway. As a rule the outer face of the gateway is plain covered with a coating of earth mixed with cowdung, and for a few feet on either side the walls are built with special care. On entering the village the gateway is found to be about twelve feet deep and to have on either side, raised three or four feet above the ground, a room about twelve feet long, eight deep, and six high, with a heavy flat earth roof supported on rough wooden pillars. In the gateway in the face of the platform wall on one side is a fire-niche, and sometimes on

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the other wall is a niche for the shoes of any one who is resting in the gateway chamber. In small villages the gateway chambers are the headman's office, but the gateway is generally only a travellers' rest-room, or a spot where villagers gather to smoke and talk shaded from the sun. Inside of the gate on the right hand is a temple of Hanumán, a small plain shed raised five or six feet from the ground, the walls of rough stone and earth and sand, and the flat roof supported by rows of undressed wooden posts. Round the temple is a little plot of ground enclosed by a rough low stone wall, and generally shaded by one or two trees. Beyond the temple the village dwellings line both sides of a narrow rough path, the houses varying in style from well built walls coated with a well kept mud plaster, through many degrees of roughness and carelessness, to the house of the labourer which is little more than a mud-roofed shed with a thatched hut for cattle and litter. The street-front of a rich villager's house is a long stone and earth wall with a gateway, sometimes plain and flat and sometimes arched, the wall pointed with mortar for a foot or two on either side of the gateway. In the gateway, on either side, as at the entrance to the village, is a chamber called *dehlej* where during the day the household sit and talk and the women spin, and at night one or two of the family or a servant sleeps to guard the house. The gate opens on a yard. On one side of the yard is a cattle-shed; on the other an open space with a shed for grass and straw and a pyramid of cowdung cakes. In a small altar in one corner is a basil plant. The dwelling stands in front. In the first room, which is called *pardvi* or *sopa*, the people sit and talk during the day and sleep at night. Behind the entrance room is the mid-house or *máj-gad*, with on the right a strong room or *kole* in which money is kept, and on the left a cooking and eating room where the cooking and eating vessels are stored. Near the cook-room is the god-room. Grain is stored in a *per* or pit sometimes in the house sometimes outside. There is also a place for washing, almost every one who can afford it using warm instead of cold water. The poorer houses have seldom more than three rooms.

In the skirts of the village are the quarters of the Mhárs or Holías and of the Mángs or Mádigers whom the body of villagers hold impure. In many villages in the Mhár and Máng quarter are well-built houses with stone and earth walls and flat earthen roofs. There are also almost always some poorer dwellings with rude stone walls and roofs thatched with cotton stalks and rushes. There are many remains of cattle and always some unsightly rubbish and strong smells. Still the houses and the ground close to the houses as a rule are well swept and clean.

Outside of the village, at a different quarter from the dwellings of the impure, are the huts of some wandering gang or half-settled tribe. Among these in small roughly made huts with one room, and the place round dirty and untidy, are the dwellings of Vadars of two classes, the grindstone-cutters and the builders. The calling of the hut-owner may be known by the animals that stand about the door; if buffaloes are about the owner is a building Vadar, and

if ducks he is a builder of small black cranes and a Bhat. Muslimán Jaths and C found out side of the village bullock drivers always

Near the huts of the some surrounded with hedges. The thorough or Kurubars pen the and panthers is the piled so high. The clean by a plaster of crowded in with just shepherd's night hat steep roof is that the enclosures, which are generally for service of millet straw, each around, piled in the with a coating of mud is said to improve by such heaps of cow-d.

Though in the main hamlets, they have is the village town. stands within the with or without earth opening in the wall seem suited for the which the people in hands of Pahláns themselves and their. Now the need of the of the god old day enough to spare to sake.

As in other districts besides husband the regular village officers and several headman, the gurer or temple or carpenter, the talár or watchman, beadle, the Máng or Besides these some kázi or Muhamma or priest. Some Kolkars or headman messengers who hold

if donkeys he is a grindstone-cutter. In either case there are numbers of small black pigs. Besides the Vadars, Phansipárdís or snarers and a Bháts or begging genealogists, and colonies of Musalmán Jaths and Chhapparbands or thatchers are occasionally found out side of the village. The Lamánis or Upper Indian pack bullock drivers always build their huts in the fields by themselves.

Near the huts of the unsettled tribes are often small enclosures, some surrounded with thorns, others enclosed with live milk-bush hedges. The thorn-girt plots are the folds in which the Dhangars or Kurubars pen their sheep and goats at night. The risk of wolves and panthers is the reason why the thorn-hedge is so thick and is piled so high. The floor of the pen is beaten and kept firm and clean by a plaster of mud and cowdung. At night the sheep are crowded in with just standing room. Close by the pen is the shepherd's night hut, a small extinguisher-shaped sentry-box whose steep roof is thatched with cotton stems and millet stalks. The enclosures, which are surrounded by live milk-bush hedges are generally for storing fodder and fuel. The fodder is chiefly Indian millet straw, each stem seven or eight feet long and an inch or two round, piled in the shape of large haystack. The stack is covered with a coating of earth, and, except the surface layer, the straw is said to improve by a year or two's keeping. Beside the millet stacks heaps of cowdung cakes are piled six or eight feet high.

Though in the main the large villages are large editions of the hamlets, they have one or two special features. The chief peculiarity is the village tower. The tower, generally but not in every case, stands within the village enclosure. Almost all are of rough stone with or without earth. They are hollow and have generally one opening in the wall about eight feet from the ground. They seldom seem suited for defence. They are rather watch-towers from which the people in the fields got warning of the approach of bands of Pendhárís and other mounted robbers in time to hurry themselves and their cattle within the shelter of the village walls. Now the need of them is forgotten. They are taken to be a trace of the good old days when life was easy and each village had enough to spare to deck itself with walls and a tower only for look's sake.

As in other districts of the Bombay Karnatak the Bijápur villages, besides husbandmen and labourers, seem formerly to have had the regular village staff of twelve *balutedárs* or hereditary village officers and servants. The twelve *balutedárs* were, the *pátíl* or headman, the *kulkarni* or accountant, the *joshi* or astrologer, the *gurav* or temple ministrant, the *sonár* or goldsmith, the *sutár* or carpenter, the *parit* or washerman, the *nhávi* or barber, the *talvár* or watchman, the *Mhár* or *Holia* the village watchman and beadle, the *Máng* or scavenger, and the *Chambhár* or shoemaker. Besides these some villages had a *mathapati* or Lingayat priest, a *kázi* or Muhammadan judge or marriage registrar, and a *mulla* or priest. Some villages had also Bárkers or village purveyors, Kolkárs or headman's henchmen, Korbus and Natekars or village messengers who held rent-free land and were occasionally employed

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by Government. In 1817, on the introduction of British rule, of these officers the *pátíl* or headman, the *kulkarni* or village clerk, and the *talwár* or watchman were alone continued as Government village servants. The other members of the staff were continued in their hereditary lands on paying a *judi* or quit-rent, and the villagers were left to make what arrangements they chose for securing their services in return for grain and other payments at harvest time.

The *Pátíl* (M.) or *Gauda* (K.) has generally the revenue and police charge of a village, the duties being in some cases divided between a revenue and a police headman. The chief duty of the police *pátíl* is to look after the petty crime of the village, and of the revenue *pátíl* to collect the Government land revenue. The headman is generally a Lingáyát of the Panchamsáli or Banjig division, and sometimes a Marátha, a Dhangar, or a Musalmán. Besides holding land on a quit-rent he draws a fixed salary from Government. The office of headman is generally hereditary. As the social head of the village the headman leads all village festivals and is the first to receive the betel-packet or *pán-supári* at village marriages and other public occasions. At yearly fairs the headman also receives the slaughtered heads of he-buffaloes which are offered to the village shrine. He takes away the heads and buries them in his own enclosure. The village clerk or accountant called *Kulkarni* (M.) or *Shánbhog* (K.) keeps the village accounts, writes the landholders' receipt-books, prepares the village returns, and records the findings of village juries. With a few exceptions the *kulkarnis* are Bráhmans. As a rule, each has charge of one village and sometimes of a group of two or three small villages. Besides quit-rent land they have fixed money stipends. The office of village accountant is generally hereditary. Besides the headman and accountant, the village has, of watchmen and messengers, Talwárs, Mhárs, Mángs, and Shetsandis. In some villages Kolkars, Bárkers, Nátekers, and Korbus are also found. For Government these servants act as village police, messengers, and revenue-carriers; for the villagers they act as watchmen, boundary settlers, and scavengers. The Shetsandis or land-deedholders are not *vatandúr* or hereditary but removable. They are supported partly by the grant of rent-free land and partly by grain payments from the villagers. Of the non-Government members of the village staff the *sutár* or carpenter mends the field tools, the *kumbhár* or potter acts as torch-bearer and performs certain religious rites when the village is attacked by an epidemic, the *nhávi* or barber is the village messenger and musician, and the *chambhár* or shoemaker repairs field leather work. Their services are generally paid by the village people in grain allowances. The *gurav* acts as *pújári* or temple ministrant at the village shrines and holds the temple land on quit-rent. In most Bijápur villages the bulk of the people are Bráhmanical Hindus; in some the bulk are Lingáyats. Bráhmanical Hindus and Lingáyats have separate religious office-bearers, the Bráhmanical Hindus *joshis*, *purohitis*, and *mathádhípatís*, and the Lingáyats *mathádayyas*, *ganácháris*, *chalvádís*, and *basvis*. Except Pánchals, who have their own priests, the village *joshi* is the priest of Bráhmans, Salis, Maráthás, Raddís, and other Bráhmanical

classes. He generally officiating as a priest, calendar, draws up the Bráhman's house, being in a non-Bráhman Bráhman family the generally divided between who helps the *joshi* in The *mathádhípati* or guide or scint of the on the yearly into breaches of caste for the orders of the village ceremony. better and show the religious officers are or monastery-manager *lasri* or female head presides at all of caste discipline, and His services are paid manager presides at cash. The *chalvádi* carrying an image of and sings religious people. The *lasri* or religious ceremonies, hall for public religious heads, the public prayers and sla enjoying rent-free land.

Large villages have a Government or and in other points villagers generally masters sometimes any number of near the village. cakes, chipdís or seldom bring wood where they exist Mhárs and Mángs, drinking reservoir or have no separate have their pitchers. Contributions to wells temples and contributions and by 1876 famine old people belonging to sometimes distinguished their old village as a

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classes. He generally holds land on quit-rent. Besides officiating as a priest at ceremonies, the *joshi* reads the Hindu calendar, draws up horoscopes, and tells lucky moments. In a Bráhma's house, besides cash, the *joshi* receives cooked food, and in a non-Bráhma house he is given undressed food. In a Bráhma family the *joshi* is not the sole priest. His fees are generally divided between himself and the *purohit* or family priest who helps the *joshi* in the ceremonies and worships the house gods. The *mathádhpati* or monastery-head is the deputy of the religious guide or *svámi* of the village people and holds his appointment on the yearly payment of fixed sums to the *svámi*. He inquires into breaches of caste and religious rules, and submits his inquiries for the orders of the *svámi*. The *mathádhpati* receives fees on every village ceremony. Vaishnavs as a rule feed their *mathádhpatís* better and show them greater respect than Smárts. The Lingáyats religious officers are the *mathadayya* or monastery head, the *ganáchari* or monastery-manager, the *chalvádi* or Mhá's sacristan, and the *basvi* or female temple servant. The *mathadayya* or monastery head presides at all Lingáyats ceremonies, levies fines on breaches of caste discipline, and admits fresh adherents to the Lingáyats sect. His services are paid by fixed fees. The *ganáchari* or monastery-manager presides at inquiries into divorce cases and gets fees in cash. The *chalvádi* or Mhá's sacristan attends religious meetings carrying an image of a bull and a bell which he repeatedly rings, and sings religious songs. He lives upon the charity of the people. The *basvi* or female ministrant calls the people to social and religious ceremonies, sweeps the temple, and prepares the reception-hall for public meetings. Of the *kázi* and *mulla*, the Musalmán religious heads, the *kázi* registers marriages and the *mulla* leads the public prayers and slays animals for food. Besides in some cases enjoying rent-free land, these officers receive fees in cash.

Large villages have generally their own village moneylender and a Government or private vernacular school. In sending petitions and in other points requiring a knowledge of English official forms villagers generally consult the schoolmaster, and private schoolmasters sometimes work as notaries. Each villager is free to graze any number of cattle in the village pasture which in most cases lies near the village. The villagers generally use as fuel cowdung cakes, *chipdis* or millet-stalk refuse, and cotton stalks. They seldom bring wood from the forest lands. Common forest lands where they exist are used for grazing. Except by the degraded Mhá's and Mángs, who have generally a well of their own, the village drinking reservoir or well is used by all classes. In villages which have no separate reservoir or well for the Mhá's and Mángs they have their pitchers filled from the buckets of other villagers. Contributions to works of local usefulness, making and repairing wells temples and reservoirs, are paid by the well-to-do in cash contributions and by the poor in labour. In several cases since the 1876 famine old settlers have given their holdings to well-to-do people belonging to neighbouring villages. The new settlers are sometimes distinguished from the old settlers by taking the name of their old village as a surname.

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The chief classes who move about and beyond the district are traders and field labourers. They go to Kánara, Belgaum, Dhárwar, Bellári, Sholápur, Sátára, the Nizám's country, and Bombay. Their usual time for leaving the district is between December and April, and they generally return before the south-west rains. Bráhmans also sometimes go to the Nizám's country in search of employment as state clerks. Besides these, Bháts, Dombárs, Gosávis, Kilikets, Kolátis, Lamánis, and Vadars move about and sometimes go beyond the district. Except Gujarát and Márwár Vánis few outsiders come to settle in the district. The supply of labour for ordinary purposes is greater than the demand. Under special circumstances as in making railways or other great public works, there is a scarcity of local labour, and workers, both skilled and unskilled come from other parts of the Deccan and the Karnatak. A band of Cutch masons are at present (February 1884) at work on the Krishna railway bridge.

Bijápur Hindus belong to two main classes Bráhmanical and Lingáyat. Bráhmanical Hindus include upper and middle class residents, wandering tribes, and impure classes. Lingáyat Hindus include True Lingáyats, Affiliated Lingáyats, and Half Lingáyats. True Lingáyats are the descendants of those who were recruited by Basav (A.D. 1154) the founder of the Lingáyat faith or were converted to the Lingáyat faith by Basav's leading disciples shortly after his death. According to Lingáyat books and traditions the first converts formed one caste. At present, they are divided into many distinct bodies separated by difference in profession and religious observance. Still all enjoy full religious privileges and any of them can rise to the highest religious honours. According to their own accounts when the early zeal of the sect cooled the Lingáyats gradually became more and more exclusive; and though many Bráhmanical castes have since grouped themselves round Lingáyat-ism they have not been allowed to join the original Lingáyat community. The members of these affiliated classes wear the *ling* and follow Lingáyat customs and practices, but do not enjoy full Lingáyat privileges. The extent to which the different affiliated classes share in Lingáyat privileges is believed to depend chiefly on the time at which they adopted Lingáyat practices. The desertion of Bráhmanic priests in favour of Jangam priests has spread widely among the local Bráhmanical population. The practice has given rise to many half-Lingáyat castes whose religious observances are irregular. Some of them wear both the *ling* and the sacred thread, and employ both Bráhmans and Jangams to perform their ceremonies.

BRÁHMANS.

Bráhmans include eight divisions with a strength of 20,163 or 3.53 per cent of the Hindu population¹:

¹ The 1881 census shows that 19,162 people born in Bijápur were in that year found in different parts of the Bombay Presidency. The details are, Dhárwar 9227, Belgaum 4252, Sholápur 3834, Kánara 801, Poona 469, Sátára 318, Ratnágiri 96, Násik 58, Thána 39, Khándesh 36, and Ahmadnagar 32.

Caste.	Male.
Devastha	612
Kyapla	71
Kyapla	222
Kyapla	123
Kyapla	273

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¹ Journal Ethnological Soc.
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BIJÁPUR BRÁHMANS, 1881.

CLASS.	Males.	Females.	Total.	CLASS.	Males.	Females.	Total.
Deshasths ...	9442	9196	18,638	Shenvis... ..	38	31	69
Kanojás ...	74	89	113	Tirguls... ..	10	8	18
Kánvas ...	232	206	438	Vidurs ...	41	40	87
Karhádás ...	128	111	239	Total ...	10,240	9923	20,163
Konkanasths ...	278	286	564				

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DESHASTHS.

Deshasth Bráhmans are returned as numbering 18,638 and as scattered over the whole district, their number being largest in Indi and smallest in Bádámi. The word Deshasth is generally taken to mean a resident of the plain or upland Deccan as distinguished from the hilly west and the seaboard Konkan, but, as the bulk of the Bráhmans of the Bombay Karnátak even as far south as Dhárwár claim to be Deshasths though not Dekkanis, it is possible that Sir W. Elliot's explanation that *Deshasths* means people of the *desh* or country, in the sense of local Bráhmans, may be correct.¹ According to their own tradition they came in old times from Northern India,² but in appearance they differ little from the other upper classes. Deshasths form about 92·44 per cent of the Bráhman population of the district. They do not differ in names, stock names, or house deities from the Deshasths of Belgaum, Dhárwár, or Kánara. They are divided into Smárts, Vaishnavs, and Saváshes of whom the Smárts are the most numerous. Most Smárts and Vaishnavs eat together and intermarry. Strict Vaishnavs do not give their daughters to Smárts, because, though they would not themselves eat rice balls on that day, if it is suitable on other grounds, Smárts do not scruple to offer rice balls to the souls of the dead on the lunar eleventh fast day. This is inconvenient, because when a Vaishnav woman is married to a Smárt man her son must at the time of offering rice balls to the souls of his deceased ancestors, offer also a rice ball to his deceased maternal uncle, and the soul of the deceased maternal uncle, though a Vaishnav, is obliged to accept the offering even on the fast day. The Saváshes take food cooked both by Smárts and by Vaishnavs, but neither Smárts nor Vaishnavs eat with them. The only exception is that Vaishnav followers of Rághvendra, the Saváshes' pontiff, will dine with Saváshes if Rághvendra is present.

To explain why the Saváshes, which is supposed to mean the 125's, were put out of caste this story is told. A Bráhman digging in his garden found a pot full of charcoal. He knew the charcoal was gold which his evil eye had turned to charcoal. He hung one of the pieces of charcoal in front of his door and waited till some pure-eyed person should be struck by the sight of gold. The charcoal could be turned to gold only by the sight of some one whose glance

¹ Journal Ethnological Society, New Series, I. 118.

² Most officers who know the people of Bijápur say, that, supposing a row of men seated bare to the waist and without sect marks, it would, with a few exceptions, be impossible to tell Bráhmans from Páncháls and other classes of craftsmen, and difficult to tell Bráhmans from Lingáyats and the upper class of husbandmen. Sir W. Elliot (Journal Ethnological Society, New Series, I. 118, 122, 123), who knew the people thoroughly, held that the Deshasth Bráhmans had no Aryan blood and were local converts to early Bráhman missionaries.

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had power to overcome the blight of the Bráhma's evil eye. At last a tanner and his daughter passed and the girl asked her father to look at the gold. At all risks he determined to marry a wife who would turn his dross to gold. He married and was put out of caste. He was rich in gold, but he was lonely. To get some of his caste-fellows to forfeit their position as he had done, he built a great mansion with 125 rooms. He asked 125 men of his caste each separately and secretly to come and dine with him. Each was received in a separate room and thought himself alone till rising after dinner to wash his hands at the house well he found the other 124 each washing his hands. The crime could neither be hidden nor forgiven so the 125 form a separate and inferior community.

With a few exceptions Bijápur Deshasths are dark middle-sized and unmuscular, the face is round, the features well-cut, and the expression intelligent. Their home tongue is Kánarese. They live either in one or two-storeyed houses with mud or stone walls and flat roofs; the floor as well as the wall both inside and outside being plastered with cowdung. The houses are badly aired and are not clean. Those who are in Government service have tables, chairs, and other European furniture; all have metal vessels, plates, lamps, wooden boxes, and the other articles in use among Bráhmans. Many keep cows, buffaloes, and ponies. The well-to-do have family priests and servants both of their own and of other castes. Except some Sháktás or worshippers of female powers who do it as part of their religion and some whose English education has led them to disregard the caste rules of conduct, they are careful to avoid the use of animal food and of liquor. Government servants and priests take two meals a day, and those who work as husbandmen take three. Like the Kunbis the first meal of those who take three meals consists of cold food left from the last evening's supper. Their staple diet is millet bread and *chatni* or a pulse curry, cooked rice and vegetable curries being their special dishes. Both men and women bathe before meals. The men wear a silk waistcloth or a cotton waistcloth which has been freshly washed and touched by no impure hand. After putting on the dining robe, they say the sacred sun-hymn or *gáyatri* and seat themselves on low wooden stools. Before beginning to eat a Bráhma dips his hands in a water-pot, and passes his wet hand round his plate so that it is encircled by a line of water-drops. On the right side of the plate, if he is a Smárt, he lays five, or if he is a Vaishnav he lays three pinches of cooked rice or whatever other food forms the chief part of the meal. These tiny doles of food are called *chitránna* or Chitrágupta's food. They are supposed to represent the five dishes which should be kept ready for chance guests. He takes a little water on his right palm, sips it and swallows five morsels of food for the five vital airs or *panch-prán*. After this he does not leave his seat till he finishes his meal. They are good cooks and moderate eaters. They are proverbially fond of sweetmeats, and make many sweetmeats on holidays and during the *chaturmās* or four godless months from July to October. As a rule married women eat from their husband's dish after he has finished his meal. The men shave the head except a topknot which among priests is small and among laymen is large. The chin is shaved, and the

waistcloth is worn cut close to the body, the sacred thread, the headscarf, and with a back and short skirt. The upper end is drawn like a veil. In-doors a long coat of doors a long coat. Men and married among Dhárwār Deshasths wear rings, the a red robe and no ring with the word Rám. Men with vermilion make a round red brown-trident-shaped lines of the root of the nose. with sandal paste marks are clean, hardworking, hot-tempered, hospitable. Most of them own lands, calling of priestship; some are traders and some are husbandmen, from others. Except by the men. From eight the house. Boys stop at night. Some hold rent-Peshwa. The spread of and in Government service. They borrow on cent. Though, as a class, so well off as they used.

Those who work in or twilight prayer and is left over from bread with them sunset. They come their cattle till nine, from January to May, four hours sleeping accountants or kull others go out at and ten, recite prayers,

¹ Details are given in "The Little help that the whole work, the gardeners' is done."

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moustache is worn cut close by priests and by laymen full and long in the *galmishi* or twirl-moustache style. Men's ordinary dress includes the waistcloth, the sacred thread, the jacket or long coat, the shoulder-cloth, the headscarf, and country shoes. The women wear a bodice with a back and short sleeves and a robe whose skirt is puckered in front and the end drawn back between the feet and tucked in behind. The upper end is drawn over the back and the head which it covers like a veil. In-doors boys below twelve wear a loincloth and out of doors a long coat reaching to the ankles and a skull cap. Men and married women wear all the ornaments in ordinary use among Dhárwár Deshasths.¹ Widows shave the head, take off their ear and nose-rings, the lucky necklace, and glass bangles, and wear a red robe and no bodice. They are allowed to wear a gold finger ring, with the word *Rám* engraved on it. Married women mark the brow with vermillion paste and wear flowers in the hair. The Smárts make a round red brow-mark and the Vaishnavs draw three upright trident-shaped lines of sandalwood paste from the top of the brow to the root of the nose. They also stamp their temples, arms and belly with sandal paste marks of Vishnu's conch shell and discus. They are clean, hardworking except the priests, sober and orderly, but rather hot-tempered, hospitable, intelligent, cunning, showy, and thriftless. Most of them own lands and houses. Some follow the hereditary calling of priestship; some are Government servants as *mámlatdárs*, *kulkarnis*, and *pátils*, some are house servants to well-to-do Deshasths, some are traders and bankers, some are cooks to merchants, and some are husbandmen, either tilling their own land or land leased from others. Except by minding the house the women do not help the men.² From eight or nine a girl begins to help her mother in the house. Boys stop at school till they are old enough to earn their living. Some hold rent-free or quit-rent lands granted them by the Peshwa. The spread of English has lessened their receipts as priests, and in Government service Chitpávans and Lingáyats press them hard. They borrow on personal security at twelve to eighteen per cent. Though, as a class well-to-do, they complain that they are not so well off as they used to be.

Those who work in the fields rise early, bathe, recite the *sandhya* or twilight prayer and worship house gods, and breakfast on what is left over from supper. In the busy season they take millet bread with them and dine at noon in the fields working till sunset. They come home and sup, talk over their crops and their cattle till nine, and go to bed. In the slack season, that is from January to May, they come back at nine and pass three or four hours sleeping and talking with their neighbours. Village accountants or *kulkarnis*, village headmen or *pátils*, merchants and others go out at daybreak, work, and return home between nine and ten, recite prayers, worship the house gods, and dine between

¹ Details are given in the Dhárwár Statistical Account.

² The little help that Bráhma women give to their husbands is proverbial, *Sálin sagli*, *Málin ardhi*, *Telin dhanin*, *Bhatin rin-karin*. That is the weaver's wife does the whole work, the gardener's does half, the oilman's wife is his ruler, the Bráhma's his dun.

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eleven and twelve. They rest for some hours, go back to work and sup after coming home before it is dark, and talk and joke with their family before going to bed. Priests rise at dawn, bathe in cold water, recite the sacred *gayatri*, worship the house gods, and read some sacred book. If their services are required they go to their employers. If not they take their meals and remain in the house till the afternoon when they go to the village temple; they return at nightfall, say their prayers, sup, talk over any news that is stirring, and go to bed. Well-to-do women mind the house, visit temples both in the morning and evening, worship the *tulsi* or sweet basil and the *pimpal* or sacred fig,¹ serve their husband at his meals, and visit friends in the afternoon. The poorer women rise early, clean the cooking vessels, sweep the house, bring water, cowdung the house-shrine, bathe, and putting on a silk robe worship the sweet basil plant, cook their husband's dinner, and heat water for his bath. If she has time before her husband comes, she combs her hair and makes the brow-mark. She dines when her husband has finished, and busies herself in scrubbing cooking vessels and plates and cleaning rice and grinding corn. She goes out for an hour or two either to friends or to the village temple. On her return she makes supper ready and goes to bed as soon as her work is over. Boys too young for school spend the day in play. They hold themselves higher than any other Bráhmans, but rank equal with Chitpávans Karhádas and Shenvis. A family of five spends £1 to £3 (Rs. 10-30) a month on food and £1 (Rs. 10) a year on clothes. A house costs £10 to £100 (Rs. 100-1000) to build, and 1s. to 4s. (Rs. ½-2) a month to rent. Their house goods are worth £5 to £50 (Rs. 50-500). A birth costs £3 to £6 (Rs. 30-60); a boy's thread-girding £4 to £10 (Rs. 40-100); a boy's marriage £60 to £100 (Rs. 600-1000); a girl's marriage £30 to £100 (Rs. 300-1000); a girl's coming of age £3 to £10 (Rs. 30-100), and a death £2 10s. to £50 (Rs. 25-500). The Smárts are followers of Shankarácharya of Malabár, who lived about the eighth century and is the apostle of one theory or *ekmat*, that the soul and the Supreme Being are the same. Though they lean to Shaivism, they hold the worship of Vishnu and of Shiv to be of equal importance. The Vaishnavs or Bhágvats follow Madhavácharya who was born in South Kánara in A.D. 1199. He was the apostle of the dual theory or *dvaitmat* that the soul and the Supreme Being were different, and held that Vishnu was the true object of worship.

Though the keen rivalry which formerly marked the relations between the Smárts and the Bhágvats has to a great extent passed away the Vaishnavs are still careful to show their dislike of Shiv. Some of them when passing a Shaiv temple cover their face with a cloth that they may not see it, and most of them take pleasure in

¹ A little water is poured on the trunk of the tree and it is daubed with sandal paste, and grains of rice are stuck on it. Red and scented powder and vermilion are sprinkled over it, a frankincense light and a lamp are waved about it, and raw sugar is offered to it. The worshipper bows to the tree and goes several times round it from left to right. Sometimes as many as 108 rounds are made. When the number is large, the rounds are counted by dropping one bead of a rosary at the end of each round.

observing Shaiv fast days they show their difference by showing their teeth up and down. Their family gods of Smárts are Maháballeswar of Gokarn in the Nizám's country, or 1 of Kolhápur, Vithoba of Nashik, or Vyankatgiri in North Kanara, kept in the house and are in water, rubbing them with flowers and cooked frankincense before they perform the worship. Their own sect called *Smárt* is respected. Some activities under the Shaiv worshippers offer and afterwards eat the *ling* the emblem of Shiv. and worshipped on the Vaishnavs live at Sim in North Kánara. Dandya marks his followers as the lucky number marked his discus or *chakra*. Gokarn.

Smárts keep almost all Mondays of Shaiv fast. In the fourth in all months, thirteenth, and Shaiv fast. Vaishnavs being lunar observance, Gokarn's eighth in dark. Vaishnavs go on India, Rameswar in V note. The favourite Gokarn in Kánara, and of Vaishnav the North-West Point in North Arkt. D soothsaying, astrology.

Of the sixteen only birth, thread-girding, death. Women are lying-in room which is carefully noted and a horoscope. The babe are bathed in oil and the mother a

¹ Death fasts and

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observing Shaiv fast days with special feasting. In small matters they show their difference by marking their brows and by brushing their teeth up and down instead of across as the Shaivs do. The family gods of Smárts are Khandoba of Jejuri in Poona, Mahábaleshvar of Gokarn in Kánara, and Bhaváni of Tuljápuri in the Nizám's country, and the Vaishnav family gods are Mahalakshmi of Kolhápuri, Vithoba of Pandharpur in Sholápur, and Vyankatesh of Vyankatgiri in North Arkot. Images of the family deities are kept in the house and are worshipped every day by bathing them in water, rubbing them with sandal paste, and offering them fruit flowers and cooked food, and waving lighted lamps and burning frankincense before them. In poor families the head of the house performs the worship himself; the well-to-do employ a priest of their own sect called Achárya who is fed and clothed and is much respected. Some Smárts secretly worship Shaktis or female activities under the name of Amba Bhaváni, Durga, or Káli. Shakti worshippers offer cooked meat and spirits to the goddesses and afterwards eat the offerings. Some Smárts worship an earthen ling the emblem of Shiv. It is made every day with the right hand and worshipped on the palm of the left hand. The guide of the Vaishnavs lives at Sávanur in Dhárwár, and of the Smárts at Sonda in North Kánara. During his visitation tour the Vaishnav guide brands his followers with heated metal seals called *Shrimudra* or the lucky *mudra* marked with Vishnu's conch shell or *shankh* and his discus or *chakra*. Of late this practice has begun to fall into disuse.

Smárts keep almost all Hindu fasts, and specially observe the Mondays of *Shrávan* or July-August, *Sankashtis* or troublesome dark fourths in all months, *Shanpradoshs* or Saturn's evenings the thirteenth, and *Shivrátris* or Shiv's nights the fourteenth of the dark halves. Vaishnavs observe their special fast days only, the fast days being lunar eleventh, new and full moons, and *Gokuláshdami* or Gokul's eighth in dark *Shrávan* or July-August.¹ Both Smárts and Vaishnavs go on pilgrimage to Benares Gaya and Prayág in North India, Rámeshvar in Madura, and many other holy places of less note. The favourite places of Smárt pilgrimage are Bádámi in Bijápuri, Gokarn in Kánara, Jejuri in Poona, and Shrishail in North Arkot; and of Vaishnav pilgrimage Dwárka in West Káthiáwár, Mathura in the North-West Provinces, Pandharpur in Sholápur, and Vyankatgiri in North Arkot. Deshasth Bráhmans have strong faith in soothsaying, astrology, sorcery, and ghosts.

Of the sixteen sacraments or *sanskárs* most Bráhmans observe only birth, thread-girding, marriage, a girl's coming of age, and death. Women are confined with the help of a Kunbi midwife in a lying-in room which is specially set apart. The moment of birth is carefully noted and told to an astrologer who prepares a birth-paper or horoscope. The child's navel cord is cut and the mother and babe are bathed in warm water. The babe is given some castor oil and the mother a mixture called *sunthavda* or ginger-mixture.

¹ Deshasth fasts and feasts is given in the Dhárwár Statistical Account.

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it a name. The name chosen is given by the eldest member of the family and is the name of a deceased grandfather or of some other near relation who is dead. One of the house women bends over the babe and whispers *kur-r-r* in its ear, and after saying *kur-r-r-r* she says the name. While she is doing this four or five little girls pat her on the back. The child is then taken out of the cradle and given to the mother who is seated on a low wooden stool. Before taking the child she rubs her hands and face with turmeric powder and marks her brow with vermillion paste. The guests wave lighted lamps round her face, turmeric and vermillion are handed round, and the guests are feasted. After supper they withdraw, taking the present trays filled with soaked gram. For her first confinement a girl generally goes to her parent's.

Boys are girt with the sacred thread between seven and eleven. The boy's father asks an astrologer to examine his son's horoscope and to fix a day for the ceremony. In the morning of the day before the thread-girding a god-pleasing or *devkârya* is performed when the family gods are solemnly worshipped, castemen and women are fed, and married women singing merry songs rub the boy with turmeric paste. The boy's father and mother, with friends and musicians, go to ask caste people to attend. Some of the caste people join them and go with them to the village temple, where the guests leave them and go back to their homes. Next morning the guests come half an hour before the fixed time and the boy takes the mother-feast or *mâtrikâbhojan* eating in the cook-room for the last time out of the same dish with his mother. He is brought out of the cook-room, bathed in warm water, and in presence of the guests has his headshaved by a barber. After being shaved he is again bathed and led to an altar or *bahule* where the priest girds him with the sacred thread with a small piece of deer skin tied to it, makes him put on a girdle of sacred grass to which a turmeric coloured loincloth is fastened, and puts in his hand a stick of *palas* or *Butea frondosa*. The father kindles the sacred fire or *hom* and whispers the sun hymn or *gâyatri* into the boy's ear.¹ The boy takes in his hand a beggar's wallet or *jholi* and beginning with his mother goes round the guests and gathers alms. At the end of the begging money is handed to the priest and to begging Brâhmans and the guests are treated to a rich dinner. The festivities last till the fourth day when the boy's ochre-coloured robes are taken off and he is dressed in every-day clothes.

Boys are married between twelve and twenty and girls between seven and eleven. Widow marriage is not allowed and polygamy is practised. The offer of marriage comes from the girl's parents, who ask either some relation or their family priest to find a suitable match. When a match is proposed the father of the boy and girl, or a friend or relation on their behalf, visits the house of the boy and girl to see whether the match is suitable. If the proposal is accepted, the family priests both of the boy and the girl are asked to compare the horoscopes. They choose a lucky

¹ The sacred *gâyatri* or sun hymn runs, Om ! Let us think the worshipful light of the sun, may it lighten our hearts.

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hour during the marriage season which lasts from *Margashirsh* or November-December to *Jeshth* or May-June, excepting the months of *Paush* or December-January and *Chaitra* or March-April. The fathers settle the amount the girl's father is to pay the boy's who repays in money and ornaments twice as much as he receives. Next comes the betrothal. After sending word that they are coming a kinsman of the bridegroom's with some married women goes to the bride's. At the bride's a party of caste people are met and the bridegroom's kinsman is received with great attention. When the guests are seated, the bride is brought before them by her father, and the boy's kinsman marks her brow with red paste and lays in her lap five halves of cocoa kernel, five dry dates, five pieces of turmeric, five betelnuts, five plantains, and a handful of rice. He seats her in his lap and puts a little sugar in her mouth. Presents of money are made to the priests, betel and lime are handed to the guests, and the bridegroom's party though pressed to remain for supper go home. When the marriage day draws near, the bride's father sends a party to the bridegroom's to ask them to the wedding. When the bridegroom belongs to a distant village his party come a day or two before the lucky day and put up in a temple in the girl's village. Along with his people he is there received by the bride's father, who washes his feet, rubs them with sandal paste, and presents the boy with a headscarf. This is called *simantpujan* or boundary worship. The bridegroom then goes with his party to the lodging which has been prepared for him and invitations are sent to caste people. When the bridegroom reaches his lodging, a party of married women come bringing cooked food from the bride. Early in the morning married women set an earthen pot full of water at each corner of a square marked by cotton thread which is passed several times round the necks of the pots. They bathe the boy in water taken from the pots and dress him in a new suit. His parents bathe, put on silk robes, and, with the help of the family priest, worship the guardians of the marriage porch or *mandapdurtas*. The bride's people do the same in their house dressing the bride in a girl's narrow robe without drawing the upper end over the breast or head. When her dressing is finished the bride worships new earthen pots which were brought the day before with great pomp from a potter's house. When the lucky moment fixed for the marriage draws near the bridegroom wearing the *basingh* or marriage brow-horn is seated on a horse and brought to the bride's. At the bride's he is met by her father who leads him to a raised seat in the booth and brings in his daughter, carrying her on his hip, and the boy and girl are seated side by side on two low wooden stools. The boy's father fills her lap with dry dates and other articles, and she goes to the house shrine and worships her father's house gods. While the bride is away her parents wash the bridegroom's feet, rub him with scented powder and paste, and pour water on his right hand which he sips. On the bride's return she stands opposite the bridegroom and her parents join her and the bridegroom's hands and pour water on their hands. A cloth whose centre is marked with a red Jain cross is drawn between them. The family priest hands red rice among the male guests and recites lucky verses or

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mangaláshtaks, while the guests keep throwing the red rice over the pair. At the lucky moment, which is fixed by the filling of the cup in the priest's water-clock, the cloth is suddenly drawn aside, the guests clap their hands, the musicians raise a deafening din, and outside of the house guns are fired. The officiating priest winds a cotton thread five times round the hands of four priests, twists it into a cord, cuts the cord in two, ties a piece of turmeric to each cord, and binds one to the boy's right wrist and the other to the girl's left wrist. The lucky thread or *mangalsutra*, which is prepared by a dancing girl, is given to the bridegroom, who fastens it round the bride's neck and the priest kindles the sacred fire or *hom*. The couple walk five times round this fire and take seven steps in front of it with their skirts tied together. Betel leaves, betelnuts, and lime are handed to the guests, the ends of the bride and bridegroom's clothes are untied, and they eat together with a company of married women. For three days after the marriage the bride and bridegroom stay at the bride's father's and during that time the guests are feasted. On the fourth day the pair are bathed. The bridegroom is dressed in the rich clothes and ornaments which were given by the bride's father, and the bride in those given by the bridegroom, and for the first time the upper end of the bride's robe is in woman's fashion passed over her chest and head. The parents of the bride and bridegroom exchange presents and the bridegroom's mother lays in the bride's mother's lap five pieces of bodice cloth and other articles. The girl's mother walks into the house shrine, and, holding over her head a metal tray with a lighted lamp in it, walks five times round the marriage guardians while her brother holds a naked sword slanting through the light of the lamp. At the end of the fifth turn the soot which has gathered on the blade is scraped off and with the soot the boy's and girl's faces are spotted. The parents of the bride then make over the bride to the bridegroom's parents and the girl is seated on her mother-in-law's lap. On this the bride and bridegroom, riding the same horse the girl in front, start for the village-temple where they worship the god and go on to the boy's lodging. At the boy's lodging a little cooked rice is waved round the faces of the pair and thrown away as an offering to evil spirits. Their thread wristlets are taken off, and the couple go to the house shrine and bow to the gods. At the door of the shrine is a metal cup full of rice with a gold ornament in it, which the bride upsets with her left foot as she enters. The bride's father gives a feast at his house and the bridegroom's father asks his own party to dine at his lodging.

When a Bráhma girl comes of age she is dressed in gay clothes and ornamented with flowers and jewelry. She is seated under an ornamented canopy or *mantap* and her husband's clothes are sprinkled with turmeric water. In the evening of the third day her mother's relations come with sweetmeats which she eats. On the fourth day she is bathed, her husband is seated beside her, and her lap is filled.

When sickness takes a fatal turn the dying man is bathed. A piece of the floor in the outer hall or public room is washed and strewn with sacred *darbh* grass and sesamum seed. Over

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the sacred grass a white blanket is spread and the dying man is laid on the blanket; the five cow-gifts are put in his mouth; and he makes gifts of money, cows, clothes, and furniture to Bráhman priests. When no sign of life remains, friends and kinspeople come and bring all that is wanted for the funeral. If the dead is a married woman who leaves a husband alive she is dressed in a regular robe and ornamented with glass bangles and other jewelry, her eyes are marked with black salve, and her brow with vermilion paste. Except the face men and widows are covered all over with a white shroud. The body is placed on a bamboo bier to which it is tightly tied by a hemp rope. Meanwhile the chief mourner bathes in cold water and shaves his head and face and again bathing dresses in, and, with the help of the family priest, makes ready some sacred fire in an earthen jar. When the fire is ready he carries the firepot by a string, and starts close in front of the bier, which is carried on the shoulders of four near kinsmen and is followed by a band of friends and relations. Half-way to the burning ground the party stops, the bier is set on the ground, and a copper coin is left there. The bearers change places and the funeral party moves on to the burning ground. On reaching the burning ground the mourner cuts the rope which tied the body to the bier by rubbing it between two stones. He pours the live coals from the firepot on the ground. He goes to the nearest water, fills the jar, and pours a little water into the mouth of the corpse. The body is set on a pile of wood with the head to the south and the feet to the north, blocks of fuel are laid over it, and the pile is lighted. When the body is consumed the chief mourner takes on his shoulder the earthen jar full of water, goes three three times round the pile, one of his relations at each turn piercing the bottom of the jar with the lifestone or *ashma*, and at the spot where the head lay dashes the jar on the ground. All who take part in the funeral procession bathe in a pond or river and go to the house of mourning, where the spot where the spirit left the body is coddunged and a lamp is lighted. Close to the lamp is placed a small earthen vessel containing water and a coil of thread the end of which is tied to a peg driven into the nearest wall. The funeral party go to a temple or rest-house and sit there till the stars come out. The after-death ceremonies begin on the first, third, fifth, or other odd day before the tenth. The ashes and bones are gathered and thrown into water and Bráhmans are feasted. On the tenth day the chief and other male mourners go to the burning ground and offer balls of cooked rice to crows, and, before they return, the house is washed with a mixture of coddung. If the crows at once feed on the rice balls the mourners think that the dead mourner prays them to eat and promises to carry out all the dead man's wishes. If even after these prayers and promises the crows will not eat, the chief mourner takes a blade of sacred grass and with it touches the food. On the eleventh day they go outside of the village to complete the funeral rites and do not return till the next day when ceremonial impurity ends. On reaching home

the chief mourner bathes, forced the funeral party to the house is again feasted. Breaches of custom punished by their spirit. Most people teach their b. write Kanarese and Marathi.

Kanoja's, returned as over the whole district. some petty traders and the Kanpakubas, who do India and their home settler and occasional.

Kanra's are returned district except the school. the Bráhmans at Ilkal are accountants of a good. They are found in the B several hereditary villages but particular from De neither eat nor marry with eat but do not marry and moneylenders, and are.

Karhada's, returned numbers in all the larger. Kátara. Some are employed well-to-do merchants, and settled in the district, they time preferring to marry Karhadi. Their customs.

Konkanasths or Kan and as found thinly scattered from the Konkan. As far as during the time of D. employment. Their number. Peshwas, and since the have come as G. district. They are 1-7 leuders, and beggars. 7 than other Bráhmans. 7 they speak Kanarese. 7 tious, and enterprising.

Shenvis are returned as small numbers in Bidámi, gund. They are emigrants Government servants. 7 of Belgaum Shenvis which Account.

¹ Kanoja customs are.
² Konkanasths customs are.

the chief mourner bathes, and feeds five priests and others who formed the funeral party on victuals separately cooked. On the thirteenth the house is again coudunged and the caste-people are feasted. Breaches of social discipline are enquired into and punished by their spiritual guide during his tour of visitation. Most people teach their boys as well as their girls to read and write Kánarese and Maráthi.

Kanoja's, returned as numbering 178, are found thinly scattered over the whole district. Some are beggars, some watchmen, and some petty traders and sweetmeat-sellers. They are a branch of the Kannyakubjas, who do not eat with them. Their home is North India and their home tongue is Hindustáni. They are not permanent settlers and occasionally visit their native land.¹

Kánva's are returned as numbering 438 and as found all over the district except the sub-divisions of Bijápur and Indi. Almost all the Bráhmans at Ilkal are Kánvá and they are hereditary village accountants of a good many small villages in the neighbourhood. They are found in the Bádámi sub-division, and there also hold several hereditary village-clerkships. They differ in no important particular from Deshasths who look down on them and neither eat nor marry with them. Telugu and Konkanasth Bráhmans eat but do not marry with them. They are husbandmen, priests, and moneylenders, and are well off.

Karháda's, returned as numbering 236 and as found in small numbers in all the larger villages, came originally from Karád in Sátára. Some are employed as cooks by Márwári Vánis, some are well-to-do merchants, and some are petty dealers. Though long settled in the district, they visit their original home from time to time preferring to marry their children to their caste-people at Karhád. Their customs differ little from the customs of Deshasths.²

Konkanasths or **CHITPÁVANS** are returned as numbering 564 and as found thinly scattered over the district. They are immigrants from the Konkan. As far as memory remains the oldest families came during the time of Bijápur rule, some as beggars and some in search of employment. Their number increased and they prospered under the Peshwás, and since the country passed to the English many Chitpávans have come as Government servants, some of whom are settled in the district. They are landholders, Government servants, cooks, moneylenders, and beggars. They are fairer, taller, and better-featured than other Bráhmans. Their home tongue is Maráthi but out of doors they speak Kánarese. They are intelligent, frugal, sober, industrious, and enterprising. Many of them are well-to-do.

Shenvis are returned as numbering sixty-nine and as found in small numbers in Bádámi, Bágalkot, Bágévádi, Bijápur, and Hungund. They are emigrants from Belgaum and Dhárwár. They are Government servants. Their customs do not differ from the customs of Belgaum Shenvis which are described in the Belgaum Statistical Account.

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KÁNVAS.

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SHENVIS.

¹ Kanoja customs are given in the Poona Statistical Account.

² Konkanasth customs are given in the Poona Statistical Account.

Agarvals are returned as numbering twenty and as found only in Bijapur. Their names, surnames, stock-names, and family-gods do not differ from those of the Agarvals of Pandharpur with whom they both eat and marry. They are said to have come about 150 years ago for trade purposes and are said to be descended from Rajput ancestors. They are tall, wheat-coloured, muscular, and manly. Their home tongue is Maráthi and they live in one-storeyed terrace-roofed houses of mud, using the same dress and food as the Belgaum Maráthás. Their hereditary profession is selling perfumes, but they are also husbandmen. They are religious, respecting Bráhmans and employing them to perform their ceremonies. Their spiritual guide is a North Indian Bráhman whose head-quarters are at Poona. They are a hardworking,

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 marriage ceremony is that of
 wedding; they set a post in
 the post and on the same
 is set a jump which they
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 to confirmation by their
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¹ The Senate Report provides additional details on the Matter.

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thrifty, neat, and orderly people. The only peculiar feature in their marriage ceremony is that, on the morning of the day before the wedding, they set a post in the ground and spread wheat before the post and on the wheat set a small water-pot. On the water-pot is set a lamp which they keep burning for five days. On the wedding day when the lucky moment comes, the bride and bridegroom sit facing the lamp and the post. Their death ceremonies do not differ from those of Rajputs. Offences against caste rules are rare. They are punished by fine or loss of caste according to the opinion of the majority of the castemen at meetings held subject to confirmation by their spiritual teacher. They teach their boys to read and write but do not take to new pursuits.

Bedars, or Berads,¹ are returned as numbering 21,262 and as found over the whole district. They are especially common in Bádami in the south. According to their own story the founder of their tribe was one Kannayya, a fowler and hunter, a devout worshipper of Shiv. Pleased with his devotion Shiv and his wife appeared to Kannayya and offered him a choice of boons. Kannayya prayed Shiv to make him and his descendants sure shots and to make his and their lands grow corn without much labour or water. The god granted his prayer, and all Bedars are good marksmen and live by hunting and fowling, growing only the *rabi* crops which want neither much water nor much care. The names in common use among men are Bhimappa, Dásappa, Durgappa, Hanmappa, Kankanna, and Rámappa; and among women Bhimavva, Durgavva, Hanmavva, Ramavva, Rangavva, and Yallavva. The Kánarese word *appa* or father is added to the names of men, and *avva* or mother to the names of women. Most of their surnames are place names, Adgalnavru, Chimalgikar, Khánápurkar, and Sulikirikar. These names are not peculiar to particular families, and persons having the same surnames are allowed to intermarry.

They are divided into Berads proper who go about with the image of the goddess Durg-Murgavva in a box on their head, Jas Berads, Náikmaklus or chiefs' sons, and Rámoshi Berads, who neither eat together nor intermarry. The only one of these classes who are found in Kaládgi are the Náikmaklus. With a few exceptions, all are dark and muscular, and of middle height, with round faces, flat cheeks, thin lips, and lank or frizzled hair. Their home tongue is corrupt Kánarese, and some out of doors speak incorrect Maráthi. The well-to-do live in one-storeyed houses, with either stone or mud walls and terraced roofs, costing £6 to £20 (Rs. 60-200); the poorer families live in huts which are built at a nominal cost. Their dwellings are dirty and untidy and are generally used as cow-houses as well as dwellings. Their house goods include a few cleanly-kept metal drinking vessels and plates and earthen cooking vessels together worth £1 to £10 (Rs. 10-100). The well-to-do keep servants of their own caste who, exclusive of food and raiment, cost them £1 to £2 10s. (Rs. 10-25) a year. They

¹ The Kánarese Bedaru seems to mean hunters from *bete* hunting. The Maráthás call them Berads and the Musalmáns Bedars which they suppose to mean the fearless.

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keep cattle and hunting dogs. They are great eaters, but poor cooks, and have a special fondness for sour and pungent dishes. Their staple food is bread, split-pulse, millet, and vegetables, of which they take three meals. His food costs a man about 1½d. (1 a.) a day. Their holiday dishes are *polis* or sugar roly-polies, pulse broth or *sár*, and *kadbús* or sugar-dumplings, molasses cased in dough and stewed, prepared only on *Nág-panchmi* in *Shrávan* or July-August. They are said to use all flesh except pork. They eat flesh as often as they can afford it, except on Saturday which is sacred to *Máruti* or on Tuesday which is sacred to *Yallamma*. On *Márnarvni* that is the day before *Dasara* in October they cook and offer flesh to the goddess *Bhaváni*. Some drink liquor daily, and most drink at the *Moharram* time, but on the whole they are moderate drinkers. Some drink hemp-water or *bháng*, some smoke hemp-flowers or *gúnja*, and some eat opium. Of late the use of narcotics has been spreading. The men shave the head except the top-knot, and the face except the moustache. The men wear a headscarf, a waistcloth or breeches, a coat or shouldercloth, and shoes or sandals, together costing 8s. to 30s. (Rs. 4-15). Their ornaments are earrings, silver bangles, and a silver girdle, together worth £2 to £5 (Rs. 20-50). Women tie the hair in a loose knot at the back of the head, and dress in a backed bodice with short sleeves and in a robe whose skirt is not passed back between the feet and whose upper end is drawn over the head. A woman's dress costs 12s. to 30s. (Rs. 6-15) a year. They wear ear ornaments, nose-rings, wristlets, armlets, and necklaces, worth £1 to £5 (Rs. 10-50); the poor have only one ornament, the luck-giving necklace worth 2s. (Rs. 1). Except a few of the well-to-do and those who are messengers and constables, the men and women are so untidy in their dress that among high-class Hindus *Bedar* is a common term for a sloven. Most have a store of clothes for holiday use, the women keeping their marriage dresses with care for grand occasions. The *Bedars* were formerly a warlike dangerous class, notorious thieves and highway robbers. At present as a class they are orderly, hardworking, thrifty, hospitable, and free from crime. Some are husbandmen, some village watchmen or *talwárs* holding free grants of land, and some are labourers. Some of the husbandmen till their own lands and enjoy the produce; some till land belonging to others paying either a third or a half of the produce. Their women and children help in the field. Field-labourers, men as well as women, are paid in grain, men getting corn worth about 6d. (4 as.) and women corn worth about 3d. (2 as.) a day. Some of them add to their income by selling milk and clarified butter. They suffered heavily in the 1876 famine and many have not yet redeemed their lands from mortgage. They have credit with moneylenders and borrow at twelve to twenty-four per cent a year. They call themselves *Náikmaklus* or chiefs' sons; others call them *Bedars* or *Bedars*. High-class Hindus rank them below *Musalmańs*. They rank themselves with *Marátha* *Kunbis* and other field-working classes, and look down on *Holias*, *Mádigs*, and other impure classes and even on *Vadars* and *Lamáńs*. They start for their fields soon after daybreak, but, except when the *rabi* or

left crops have to be looked after when hardpressed. Except when hardpressed, as Monday is a fast-day, a family of five or six persons will cost a child costs a rich family 8s. to 12s. (Rs. 4-6). His son's wedding costs a daughter's £4 to £5 (£10 to £20 (Rs. 100-200)) on his daughter's; on his son's wedding death in a rich man's family £1 to £1 10s. (Rs. 5-10). As a deity are *Durgarva*, whose images, made either of wood or metal, are kept in their houses. They offer prayers on Tuesdays, and on Thursdays. They offer baths before cooking. All Hindu gods especially when their favourites are Hindu holidays, chiefly in October-November, on which and on the like the *Raddis* they also hold *chavags* or field fairs. All Mondays in *Shrávan* or on Tuesdays when they feed cooked after coconuts, dry claim *Válmiki*, the As *Válmiki* was devoted Vishnu, the *Bedars* worship by uttering *Bráhmans* and call them faith in soothsaying, sorcery. They have an who belongs to their head of their social head or *kattimani* who breaks caste made. On his death he put out of caste.

* This and the other est: the family has to pay retail the payments of the bulk of the wheat or partly paid in grain. The figures mentioned in the text are the articles which under

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light crops have to be looked after, they seldom work after midday. Except when hardpressed they do not work their bullocks on Monday, as Monday is sacred to Basavanna, whose animal form is a bull. A family of five spends 12s. to £1 (Rs. 6-10) a month on food,¹ and 8s. to £1 10s. (Rs. 4-15) a year on clothes. The birth of a child costs a rich Berad 14s. to £1 (Rs. 7-10), a middle-class family 8s. to 12s. (Rs. 4-6), and a poor family 2s. to 4s. (Rs. 1-2). His son's wedding costs a rich man £30 to £40 (Rs. 300-400) and his daughter's £4 to £5 (Rs. 40-50); a middle-class man spends £10 to £20 (Rs. 100-200) on his son's wedding and £2 to £3 (Rs. 20-30) on his daughter's; and a poor man spends £6 to £10 (Rs. 60-100) on his son's wedding and £1 to £2 (Rs. 10-20) on his daughter's. A death in a rich man's family costs £2 to £3 (Rs. 20-30), in a middle-class family £1 to £1 10s. (Rs. 10-15), and in a poor family 10s. to £1 (Rs. 5-10). As a class Bedars are religious. Their family deities are Durgavva, Mallikárjun, Máruti, Venkatesh, and Yallamma, whose images, made either of copper brass or silver, they keep in their houses. They worship their house gods generally after bathing on Tuesdays, and Saturdays, on full or new moon days, and on other holidays. They offer their house gods food on days when they bathe before cooking. Besides their family gods Bedars worship all Hindu gods especially local or village gods and goddesses, of whom their favourites are Máruti and Vyankatesh. They keep most Hindu holidays, chiefly *Dasara* in September-October, *Diváli* in October-November, and the *Ashvin* or October-November new moon on which and on the *Márgashrish* or December-January new moon like the Raddis they perform the *dangora* field-rite. Like Raddis they also hold *charags* or field feasts in honor of Lakshmi.² They fast on all Mondays in *Shrávan* or July-August and on all ordinary Saturdays and Tuesdays when they take only one meal in the evening. Besides food cooked after bathing, on all big days they offer the gods cocoanuts, dry dates, sugar, molasses, camphor, and incense. They claim Válmiki, the author of the *Rámáyana*, as a castefellow. As Válmiki was devoted to Ráma, the seventh incarnation of Vishnu, the Bedars identify every god with Rám, and begin their worship by uttering the word Rám. They pay deference to Bráhmanis and call them to officiate at their marriages. They have faith in soothsaying, consult astrologers, and have faith in sorcery. They have an hereditary married *guru* or religious teacher who belongs to their own caste and is the religious and social head of their community. All social disputes are settled by him as social head or *kattimani*. He has power to put out of caste any one who breaks caste rules and to allow them back when atonement is made. On his death he is succeeded by his son. If a woman is put out of caste, either for adultery or for eating with a member of a

¹ This and the other estimates of monthly cost of living is framed on the basis that the family has to buy retail the grain and other articles it uses. The actual cash payments of the bulk of the middle and lower orders who either grow grain or are wholly or partly paid in grain must therefore be considerably less than the estimates. The figures mentioned in the text are not more than rough estimates of the value of the articles which under ordinary circumstances the different classes of the people consume.

² Details of *dangors* and *charags* are given below under Raddis.

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lower caste, before she is allowed back her head should be shaved in the presence of the *kattimani*. The present practice is to cut off five hairs of her head with a razor, and for the caste-officer or *mallava* to touch her tongue with a live coal of *rui* wood. A little liquor is also given her to drink as liquor is thought to purify her body. When a man is guilty of incest with a kinswoman of his own stock or *gotra* he has to purify himself by shaving his moustache, beard, and top-knot, by bathing in cold water, and by drinking a small quantity of liquor in the presence of the guide and caste-people.

After the birth of a child the midwife cuts the navel cord, bathes the child and mother in warm water, and lays them on a cot in a retired part of the house. The mother is given a mixture of molasses, dry cocoa-kernel, dry dates, dry ginger, and pepper, and is fed on boiled rice, wheat puddings, and boiled millet mixed with molasses and clarified butter. A woman remains unclean for five days after child-birth. During each of these five days her head is anointed with clarified butter, her body is rubbed with turmeric powder mixed with oil, she is bathed with warm water, and an earthen pot with burning cowdung cakes is laid beneath her cot. The child is rubbed with oil and bathed with warm water. Unlike most local Brāhmanic Hindus, Bedars do not perform any fifth-day ceremony. From the sixth to the thirteenth the mother and child are bathed every second day. The child is named and cradled on the thirteenth, and millet, wheat, green gram, beans, and pulse mixed together are served to all present. The hair of a child, whether a boy or a girl, is cut for the first time either during the first or the third month after birth. A girl should be married when she is between six months and twelve years old.¹ The offer of marriage comes from the boy's parents. When a match is proposed, the boy's father with friends, goes to the girl's house and gives the girl's mother 4s. (Rs. 2) and three-quarters of a pound of sugar, putting a little sugar into the girl's mouth. He declares in the presence of caste-people that the girl is betrothed to his son, and is treated to two meals, one on the first and another on the next day. After the second dinner, he returns home with his party after fixing a lucky day for the wedding. At a lucky hour by the help of a Brāhman astrologer the boy's father goes to the girl's to perform the *bhastagi* or betrothal taking with him a robe worth 10s. (Rs. 5), five bodice-cloths worth 2s. (Rs. 1) each, a cocoanut, five dry dates, five betelnuts, five turmeric roots, and five plantains, or some silver or gold ornaments. These things are laid before the girl's house gods. The bridegroom's father tells the girl to put on the robe and the ornaments he has brought, and seating her on a black blanket lays in her lap the cocoanut and other articles along with a handful of rice. The guests are given betel leaves and betelnuts and sugar. To this betrothal village officers as well as Lingayat priests are called. The boy's father and his friends are treated to a feast of sugar-dumplings or *kadbis* and clarified butter, and next day

¹ The daughters of widows by their second husbands marry sons of widows by their second husbands; and daughters by first husbands marry sons by first husbands.

to sugar rolls-polles. On the bride and her friends her mother alone remains in a separate house. Soon after she is rubbed with turmeric water is taken from two pots, been drawn and a pot set on by a cotton thread which his bath the bridegroom in a white robe and other house gods. On returning millet, pea-soup or *dal*, green go bayer the village or to the village Maruti *At gant* or milk post the post. At the temple waves a lighted lamp. procession to the bridegroom in front of the house to which is afterwards sent they are given a dinner of Akani or Lakshmi is about a quart, a procession from the potter for a good meal. In the two betel leaves tied to are called *rishtas* or with five married women ches in taste. They *varniselli* or *chavari* and third day, the bride is taken to her home the bride's party put varniselli cloth, and take it to eight hours or square and eaten by five men and two to the bride. a bullock, the bridegroom a flower-net on her break a cocoanut, and their *gotras* or family women by their first round a cotton thread take it off, and twist by a mixture of lime meric tied to its end similar thread is while a Brāhman in the centre of a new in the temple of Maruti, other, the bridegroom new basket with mill.

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to sugar roly-polies. On the lucky day fixed by an astrologer the bride and her friends come to the bridegroom's where she and her mother alone remain the rest of her party being lodged in a separate house. Soon after she comes, the bride and bridegroom are rubbed with turmeric paste, and bathed in water. The bathing water is taken from two pots round which a square or *surgi* has been drawn and a pot set at each corner of the square and encircled by a cotton thread which runs round the neck of each pot. After his bath the bridegroom puts on gay clothes and the bride is dressed in a white robe and white bodice, and both go and bow before the house gods. On returning they are served with a meal of cooked millet, pea-soup or *sár*, and clarified butter. Next day five married men go beyond the village border and return to the village boundary or to the village Máruṭi's temple, bringing two saplings one of *hál gambh* or milk post the other of *handargambh* or marriage booth post. At the temple a married woman washes their faces and waves a lighted lamp round their heads. They then come in procession to the bridegroom's and drive the saplings into the ground in front of the house to form the main posts of the marriage booth which is afterwards built with a marriage altar. In the evening they are given a dinner of cooked millet. After supper the goddess Airani or Lakshmi is worshipped. Four clay buckets each able to hold about a quart, a pitcher, and a small pot are brought in procession from the potter's house who is given undressed food enough for a good meal. In the small pot two little sticks are laid with two betel leaves tied to them by cotton thread. These two sticks are called *rámábans* or Rám's arrows. The bridegroom and bride with five married women bathe in water from a *surgi* or pitcher and dress in haste. They bow to the house gods and are fed on vermicelli or *shervaya* and the guests on sweet cakes or *polis*. On the third day, the bride and bridegroom are again bathed, dressed, and taken to bow before the family gods. Some men belonging to the bride's party put vermicelli in a bamboo sieve, cover it with a new cloth, and take it to the bridegroom's. This present is called the *surgi bhum* or square earth-offering. It is touched by the bridegroom and eaten by five men, three belonging to the bridegroom's party and two to the bride's. The bride and bridegroom are mounted on a bullock, the bridegroom wearing the marriage coronet and the bride a flower-net on her head. They bow before the village Máruṭi, break a cocoanut, and each pays the priest 1½d. (1 a.), who names their *gotras* or family-stocks. Meanwhile, four men, sons of women by their first husbands, stand at the corners of a square, pass round a cotton thread moistened with clarified butter and milk, take it off, and twist it with a fivefold plait. It is coloured red by a mixture of lime and turmeric powder and with a piece of turmeric tied to its end is wound round the bridegroom's wrist. A similar thread is prepared and tied round the bride's wrist. Meanwhile a Bráhmaṇ draws a lucky Jain cross or *svastik* in red paste in the centre of a newly washed white sheet. On their return from the temple of Máruṭi, the bride and bridegroom are set facing each other, the bridegroom standing on a stone slab and the bride in a new basket with millet in it. The Bráhmaṇ priest holds a cloth

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between them, and repeats *mangaláshlak* or luck-giving verses. At the end of each verse the priest throws rice on the heads of the boy and girl, and the guests join in the rice throwing. The priest tells the bridegroom to touch the *mangalsutra* or luck-giving necklace, and fastens it round the bride's neck; and *kankans* or wristlets are also tied to the bridegroom's right wrist and to the bride's left wrist. Bráhmans and Lingáyat priests, both of whom attend, are given money gifts, and the officiating priest, who is a Bráhman, is paid 2s. to 4s. (Rs. 1-2) in cash. The bride's father treats the caste-people to a dinner, and the bridegroom's father gives them a supper. After this the bride and bridegroom five times rub each other with turmeric paste. Between nine and twelve at night, the bride and bridegroom are mounted on a bullock and led to the local Máruṭi's temple to bow to the idol, where they break a cocoanut, and each pays the priest 1½d. (1 a.) for naming their *gotrás* or family-stocks. When the procession reaches the bridegroom's house, a cocoanut is waved round the married couple and broken as an offering to evil spirits. The bride and bridegroom are then led, or if young are carried to the god-room to bow to the house gods, where they eat the *bhum* or earth-offering supper with three married women and two men. After supper, the bride and bridegroom are seated on a blanket, on a *sasakki* or rice-seat. At the end each of them says the other's name and the tinsel chaplet is taken from the bridegroom's head and the flower-net from the bride's; and the bride's party are treated to vermicelli or *shevaya*. Next evening comes the *nágvali* or snake-worship, and a *nágvali bhum* or snake-worship earth-offering feast is given to the five married women who brought Lakshmi's jars from the potter's house. The bride's mother hands her daughter to the mother-in-law asking her to treat the girl as her own daughter. The rice with which the bride's lap was filled at the *varát* or return procession is cooked, offered to the house gods, and eaten by the house-people with friends and relations. This ends the marriage, and next day the wedding guests leave for their homes. Some take the bride to the bridegroom's on the day after this feast and some after a few days. The girl remains there for a day or two and does not go to live with her husband before she comes of age. They perform no ceremony when a girl comes of age. They allow and practise widow marriage and polygamy and allow divorce. Polyandry is unknown.

With a few exceptions they burn their dead. The body is washed and dressed, the brow of a dead man is rubbed with ashes, and the head of a dead woman is decked with a flower-net. They carry their dead on a bier except the poor who carry them in an old blanket. After burning or burying the body, the funeral party bathe and return to the house of mourning. On the third day, the mourners take rice, *kánolás* or semicircular cakes, and water to the burning ground in a small new earthen pot, and lay them near the spot where the deceased was burnt or buried. They wait till a crow touches the offering. If no crow comes to eat, the chief mourner promises to take care of the deceased's children. If even after this the crows refuse to eat they give the food to a

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and relations are fea-
are asked to a feast
a mind-rite at the end o
every year. They have
are engaged into
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respectable castemen,
Some of them send
girls to school. The boys
Under British rule the
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Bhois, or Palanquin-
as found all over the district,
is Marathi and of a
substantial
They are dark
middle height. The
and short drawers. Some
The women
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do not deck it with flow-
in their dress and have a
is Indian millet bread, fish,
fish and drink liquor. Th-
frailty, and even-tempered.
palanquins, but most catch
Marathi Hindus, keeping all
devotion to Amba-Bharati,
only ceremonies are on the
Girls should be married
has to pay the girl's
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dead and mourn ten days,
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are practised and po-
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dixion, and who
their boys to school or

Gavandis, or Masons,
found all over the district
They have no story of
The names in common
Maryappa, Pirappa, and C

cow and go home. On the seventh, ninth, or eleventh day, the ashes and bones of the dead are gathered and thrown into water and friends and relations are feasted. At the end of a month friends and relations are asked to a feast at which goat's flesh is served. Some hold a mind-rite at the end of the first year only; others at the end of every year. They have a large community and their social disputes are enquired into and settled by the headman or *kattimani*, whose decisions are enforced by putting out of caste any one who neglects them. When the headman sits to settle a case, he calls some respectable castemen, and with their consent delivers judgment. Some of them send their boys and one or two send their girls to school. The boys learn to read, write, and work easy sums. Under British rule the character and condition of the Bedars have greatly improved. In spite of their suffering from the 1876 famine they may be considered a rising class.

Bhois, or Palanquin-bearers, are returned as numbering 582 and as found all over the district, especially in Indi. The home speech of some is Maráthi and of others Kánarese. The well-to-do live in one-storeyed substantial houses with flat roofs and the poor in mud-walled huts. They are dark and strong, with regular features, and of middle height. The men wear a small cheap headscarf, waistcloth, and short drawers. Some shave the head clean; others leave the top-knot. The women wear the full Maráthi robe without passing the skirt back between the feet, a bodice with a back and short sleeves, and glass bangles. They bind their hair with a cotton string but do not deck it with flowers or use false hair. They are not clean in their dress and have a liking for gay colours. Their staple diet is Indian millet bread, fish, and vegetables; and on holidays they eat flesh and drink liquor. They are dirty, but active, hardworking, thrifty, and even-tempered. Their hereditary profession is carrying palanquins, but most catch fish and some till land. They are Bráhmānical Hindus, keeping all ordinary holidays and paying particular devotion to Amba-Bhavāni, Jotiba, Khandoba, and Vishnu. Their only ceremonies are on the occasions of birth, marriage, and death. Girls should be married before they come of age. The boy's father has to pay the girl's father £2 to £3 (Rs. 20-30). A Bráhmān priest officiates at marriages and a Gosávi at deaths. In the marriage ceremony the bridegroom stands on a low stool and the bride on a basket containing bits of thread of various colours. They bury their dead and mourn ten days. The funeral rites are performed between the eleventh and the thirteenth. Widow-marriage and polygamy are practised and polyandry is unknown. Breaches of caste rules are punished according to the opinion of the castemen subject to confirmation by their hereditary headman who is called *kenganvaru dyávanna*, and who belongs to their own caste. Bhois do not send their boys to school or take to new pursuits.

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BHOIS.

GAVANDIS.

Gavandis, or Masons, are returned as numbering 7466 and as found all over the district and in greatest numbers in Bágevādi. They have no story of their origin or of any former settlement. The names in common use among men are Hanamanta, Malláppa, Maryáppa, Piráppa, and Sangáppa; and among women, Bhágavva,

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Gangavva, Jánakavva, Malavva, Pulasavva, Satyavva, and Yalavva. The Kánarese *appa* or father is added to men's names, and *avva* or mother to women's names. Their surnames are Bhandigaravva, Bhamdiyaravva, Chyamadiavva, Gudatiavva, Gausiavva, Khindavva, Laniavva, Modenavva, Rámyanavva, and Shingriavva. They have neither divisions nor family-stocks, and persons bearing the same surnames cannot intermarry. To look at they differ little from the local Kunbis except that they are somewhat darker and taller. They speak a corrupt Kánarese at home and Maráthi and Hindustáni abroad. They live in one-storeyed houses with mud and stone walls and thatched roofs, their house goods including earthen vessels with one or two metal pots for drinking water. They own cattle and dogs but do not keep servants. Their staple food is bread, split pulse, and vegetables, and their holiday dishes are sugar rolly-polies and rice. They like sour and sharp dishes. They give caste-feasts in honour of marriages and of the goddess Yallamma. Some bathe daily and worship the house gods before they eat. Others have no house gods and worship at Máruṭi's temple. Except goats, deer, hare, poultry, and fish, they deem animals unclean and do not use their flesh. On *Dasara* in September-October they kill a goat in honour of Tulja-Bharáni, and after offering it to the goddess, feast on its flesh. They may use animal food daily. They take liquor and other intoxicants, generally in the evening, and during the *Holi* and Muharram holidays they drink to excess. Drinking is said to be on the increase, and some have drunk themselves into debt. Almost all of them have their heads clean-shaved, only a few grow the top-knot. A man's every-day dress includes a headscarf, a waistcloth or a loincloth, a jacket, a shouldercloth, and a pair of shoes. Their men's ornaments are a *bhikkáli* for the ear, a bangle, and a twisted waistchain. On holidays and high days rich men wear silk-bordered waistcloths and chintz jackets, and poor men wash their every-day clothes. Women wear the robe and bodice. They cover the head with one end of the robe, wrap the other round the waist gathering the skirt in puckers and tuck it up at the navel. Their favourite colours are red and black. As among men, rich women have a separate stock of clothes for holiday use and poor women wash their every-day clothes and wear them. The ornaments worn by women are the *váli*, *ghanti*, and *jhamki* for the ear; the *chinchpati* and *mangalsutra* for the neck; and silver bangles for the wrists. The rich have a large store of ornaments. As a class they are orderly, hospitable, hardworking, thrifty, and mild; but most of them are dirty in their habits. Formerly they were both masons and salt-makers; now as salt-making has been stopped they are masons, husbandmen, or labourers. From the age of twelve boys begin to earn about 3d. (2 as.) a day. They are generally employed in making cow-houses and other rough buildings. Sometimes boys are apprenticed to a skilful mason who pays them a penny or two a day when they are at work. He teaches them the different ways of making walls and the use of the mason's plummet, square, hammer, and other tools. When he has mastered his work the youth sets up for himself and earns 14s. to 16s. (Rs. 7-8) a month. A good mason earns 1s. (8 as.) a day; and some specially

skill workmen earn even as much as 2s. (Rs. 1) for a quarter thick, and are for the most part, the length is from 12 to 14 ft. of work from Norwalk. The demand is slack. They work as husbandmen. Their falls, and by giving in money or grain, their (2-3 as.). Except those who in their marriages, as a can borrow at twelve to Others have to manage can raise a 1/2. They Lingayat's.

Men women and children. At two they are 2-3 ft. on the leading Hindu in 41 10s. (Rs. 13-13) a m. 1/2 to 47 10s. (Rs. 25-25) Their house girls are worth those who work as husbandmen (Rs. 10s. (Rs. 31-8) a m. each 8s. to 41 10s. (Rs. 4-1) girls. Though their price is high, they are not much in demand for marriage and a girl's stock is their property. Their other ornaments. Their Bhandi, Vyaktaman, or is Vyaktaman. They Vyaktaman or Vyakt Bhandi or Telugu in all Hindu families and the religious teacher who is the Odham caste. He is true to their caste. They maintain him from profess not to worship their gods are in the monasteries. Some are polished black stone. When ordinary and treats the sick and possessed by a family through the exertion. yearly offering of food and from a possessed person possessed person before a full enjoyment and exert employed to gratify an exorcist succeeds in

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skilful workmen earn even as much as 2s. (Rs. 1). They generally receive 2s. (Rs. 1) for building a wall twelve feet long, two feet and a quarter thick, and one foot and a half high. If the work is not very neat, the length is increased even to nineteen feet. They have plenty of work from November to June, but from June to November the demand is slack. Some of them are not taught their craft and work as husbandmen. Their women help them by working in the fields, and by ginning cotton. Field labourers are paid either in money or grain, their daily earnings representing 3d. to 4½d. (2-3 as.). Except those who are given to drink or have been wasteful in their marriages, as a class Gavandis are free from debt. Some can borrow at twelve to twenty-four per cent on personal security. Others have to mortgage land or to pawn ornaments before they can raise a loan. They rank with Kunbis below Bráhmans and Lingáyats.

Men women and children work from morning to eleven and then dine. At two they are again at work and work till sunset. They rest on the leading Hindu holidays. A family of five spends £1 6s. to £1 10s. (Rs. 13-15) a month on food and dress; a house costs £2 10s. to £7 10s. (Rs. 25-75) to build, and 3d. (2 as.) a month to rent. Their house gods are worth £2 10s. to £7 10s. (Rs. 25-75). Only those who work as husbandmen keep domestic animals. A birth costs 6½s. to 16s. (Rs. 3½-8), a marriage £5 to £10 (Rs. 50-100), and a death 8s. to £1 10s. (Rs. 4-15). As a class Gavandis are fairly religious. Though their priests belong to the Oshtham caste, they respect Bráhmans and consult them as astrologers to fix the proper day for marriages and a girl's coming of age, and for reaping and stacking their crops. They ask them to be present at marriage and other ceremonies. Their family deities are Hanmantdev, Tulja-Bhaváni, Vyankatraman, and Yallamma, and their special guardian is Vyankatraman. They go on pilgrimage to the shrine of Vyankatraman at Vyankatgiri in North Arkot and to Tulja-Bhaváni at Tuljápúr in the Nizám's country. They keep almost all Hindu fasts and feasts. They have an hereditary *guru* or religious teacher who is called Trikamtátácharya and belongs to the Oshtham caste. He advises them to lead a good life and to keep true to their caste which he says is the best caste in the world. They maintain him from a fund raised by their castemen. They profess not to worship local deities or evil spirits. The images of their gods are in the form of human beings, of bulls, and of monkeys. Some are cast in brass or copper and some are of polished black stone. They believe in witchcraft and soothsaying. When ordinary medicines fail, an exorcist or sorcerer is called and treats the sick with charms and amulets. If a person is possessed by a family ghost, the ghost will not leave him unless through the exorcist. The head of the family promises the ghost a yearly offering of food and cloth. Outside spirits are easily driven from a possessed person by an exorcist or by some one setting the possessed person before a *jágrit* or wide-awake god that is a god in the full enjoyment and exercise of his divinity. Sorcerers are sometimes employed to gratify revenge by destroying an enemy's life. If an exorcist succeeds in bringing about the death of his client's

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enemy his services are soon in great request. People say that many Bijapur proprietors and estate-holders have been killed by sorcerers and that most men of this class keep sorcerers to guard them against secret attacks. Professors of black or death-dealing magic are to be found in almost all castes. The books which Bijapur soothsayers generally make use of are Prashnachintamani the fortune-teller literally meaning the jewel of answers to questions, and a Sanskrit book containing tables filled with letters or numbers. When a man comes to consult a soothsayer the soothsayer tells him to lay a betelnut on one of the tables and to open the book by means of a little stick. The soothsayer then refers the number on which the betelnut has been laid or the first letter he catches sight of in the page at which the book has been opened to some other book, and tells the man whether he will succeed or fail. On the pages of the book called Prashnachintamani are figures of gods and demons. When the man opens the book at a page with a picture of a god the soothsayer tells him that he will succeed and describes the virtue and power of the deity and the means he should take to please him. If the man opens the book at the picture of a demon he has no hope of success.

When a Gavandi child is born, the child and the mother are bathed and laid on a bedstead under which a pot with burning cowdung is kept to guard them from cold. The mother is given dry coconut-kernel and molasses to chew. Half an hour after her delivery she is fed with boiled rice and clarified butter, and this diet is continued for five days. In the evening of the fifth day the midwife worships the goddess Jivati, and takes with her to her house the dish of sugar roly-polies and sugar dumplings, and the rice, split pulse, and spices which were offered to the goddess, and the waving lamp she used in the worship. The lamp is carried under cover because if any except the midwife sees it the child and the mother will sicken. On this day a caste feast is given. On the twelfth or thirteenth the child is laid in a cradle and is named after a family-god if it is a boy, and after a family-goddess if it is a girl. If a Gavandi woman loses several infants she calls her next child Tipya that is rubbish or Dhondya that is stone, hoping that the child will be spared as it is not worth the evil spirit's time to rob her of rubbish or of a stone. At the end of thirteen days the mother is free to go about her usual indoor and outdoor work. In an engagement ceremony the boy's father takes to the girl's house a robe, a bodicecloth, a coconut, three pounds of sugar, and some betelnuts and leaves, and lays the coconut before the girl's house gods. The girl is seated on a blanket and the boy's father marks her brow with redpowder and puts sugar in her mouth. The girl is told to dress in the robe and bodice, betel is served to all present, and the boy's father and kinspeople are feasted on sugar-dumplings. In the betrothal or *bishtagi* the boy's father offers a coconut to the girl's house gods, the girl is seated on a blanket, and the boy's father marks her brow with redpowder and gives her a robe worth £1 4s. (Rs. 12), three bodicecloths worth 4s. 1s. and 3d. (Rs. 2, 8 as. and 2 as.) the last being white, two coconuts, a *jhamki* or

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earring worth 10s. to £1 (Rs. 5-10), and a *ghanti* or earring worth £1 to £2 (Rs. 10-20). He also gives the girl's mother a robe worth 14s. (Rs. 7) and two bodicecloths one worth 4s. (Rs. 2) the other worth 1s. (8 as.). Respectable castemen, who have been asked to witness this ceremony, are served with betel and withdraw. The betrothal ends by a dinner of sugar roly-polies and sugar dumplings, rice, and vegetables, given by the girl's father to the boy's father and his kinspeople. When, with the help of the *joshi* or astrologer, the marriage day is fixed, the girl's father sends some one with a bullock to bring the bridegroom and the bridegroom comes with one or two of his kinspeople. In two different squares in the girl's house, the bride and the bridegroom are rubbed with turmeric powder and are bathed separately. They are again rubbed with turmeric powder and bathed together in the same square. At each corner of this square is set a drinking vessel with a cotton thread passed five times round the necks of the four vessels. When the bathing is over a married man stands at each corner of the square, and the four together lift the thread, and sprinkle water from the vessels on the boy and girl. The pair then leave the square and women wave lamps about their heads. The girl is dressed in a white robe and a bodice dyed with turmeric powder and the boy is dressed in a rich suit of clothes. At the time of marriage the bride stands in a basket containing rice, facing the bridegroom, who stands on a low stool. Between them the Bráhma priest holds a white cloth with a cross drawn in yellow in the centre of it, throws red rice on their heads, and ties the *mangalsutra* or luck-giving thread round the bride's neck. The guests throw red rice on the bride and bridegroom and the ceremony is over. In the feast given after the marriage the bride and bridegroom feed each other. The officiating priest receives 2s. 3d. (Rs. 1½) in cash. When a girl comes of age a marriage consummation ceremony or *phalshobhan* is performed.

Gavandis burn their dead. After death the body is washed, dressed in a waistcloth, and carried on a bier to the burning ground, the son of the dead walking in front holding a fire-pot by a string. At the burning ground the body is laid on a pyre of fuel-cakes or firewood, six feet long and one foot and a half broad. After burning the body the mourners bathe and go to their homes. On the third day cooked rice is laid on the spot where the body was burnt. On the tenth the chief mourner attended by a Bráhma priest goes to the burning ground and throws a ball of rice into water and presents the Bráhma with money and undressed food. Early and widow marriages are allowed; polygamy is allowed and practised; and polyandry is unknown. They have a strong caste feeling. The settlement of social disputes is in name left to their religious teacher or *guru*, Trikamátácharya. But as the *guru* does not visit his disciples oftener than once in twelve or fifteen years he refers disputes to some respectable members of the caste. Offenders are punished either by fine or by loss of caste either for a time or for ever. They rarely send their boys to school. When they send them they keep them at school only until they learn to read, write, and work easy sums.

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Gols, Gollas, or Gollers, meaning Cowherds, are returned as numbering 1376. They are divided into **Advi Gols**, **Hanam Gols**, **Krishna Gols**, **Páknák Gols**, and **Shástra Gols**, who neither eat together nor intermarry. No **Shástra Gols** are found in Bijápur. **Krishna Gols**, who are a very small body and are also called **Yádavs**, are found at Satgundi in Bijápur and at Hoskuti south of the Krishna. At Satgundi six or seven families, among them the headman's family, are **Krishna Gols**. They speak **Kánarese** and appear to have come from the Nizám's country. They are small landholders. They wear neither the *ling* nor the sacred thread, and have nothing to do with Jangams. They have a *guru* or religious teacher of their own caste who is called **Ushtumor**. Both he and a **Bráhma** come to their marriages. They burn their dead, and their great god is **Krishna**. In the **Muddebihál** sub-division, at **Talikot**, **Nulutyad**, and **Kour**, a few families of **Gols** call themselves **Bhingis** and appear to be **Hanam Gols**. They are small landholders and ministrants in **Hanumant's** temples. They speak **Kánarese** but are said to have come from the Nizám's country. They never wear the *ling* and are married by a *guru* or religious teacher of their own caste called **Sámer** or lord. They bury their dead. Their chief house-god is **Somnáth**. In the village of **Bádámi** a **Válekár** or messenger family call themselves **Páknák Gollers** as distinguished from the **Kenguri Gollers** who have flocks of white sheep in the Nizám's country. These **Páknák Gollers** never wear the *ling*, they worship **Hanumant**, **Guhrang**, and **Krishnadev**, and bury their dead. They have a tradition that they were brought from the **Advani** or **Adoni** country as shepherds when the **Bádámi** sub-division was thinly peopled. It is not clear whether they are of the same division as the **Bhingis** or a separate class.

Advi or **Telugu Gols** are wandering medicine-sellers. Among **Advi** or **Telugu Gols** the names in common use among men are **Bábáji**, **Bála**, **Bálarám**, **Bápu**, **Dámáji**, **Hanmanta**, **Lakshman**, **Rághu**, **Raghunáth**, **Ráma**, and **Yashvant**; and among women **Bahina**, **Bhága**, **Gunábái**, **Lakshmi**, **Manjula**, **Rakhma**, **Sita**, **Venubái**, and **Yallavva**. *Ji* or *sir* and *ráv* or *lord* are added to men's names, and *avva* or *mother* and *bái* or *lady* to women's names. Their surnames are **Jádhav**, **More**, **Pavár**, **Shinde**, and **Yádav**, and other surnames usually borne by **Maráthás**. Persons bearing the same surname are not allowed to intermarry. Their surnames and their traditions seem to show that they belong to the same stock as the **Maráthás**. Apart from dress they differ little from **Maráthás** in appearance. They are darker and have a wild and a somewhat cruel expression. Their features are strong and their forms plump and about middle height. The nose is straight, the lips thin, and the cheeks gaunt with high or low cheek bones. The hair is generally lank. Their home tongue is **Telugu**, but from wandering in different parts of the country selling herbs and medicines, they have learnt a broken **Maráthi** and **Hindustáni**. They are a wild people, and rarely live in good houses. Their huts are generally built outside of a village or town. They are dirty in their habits, and do not keep their houses or their furniture clean. Except a few drinking pots and dining plates almost all their vessels are of earth. Only those who are husbandmen own cattle;

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but almost all keep asses to carry their drugs, and pet dogs. Their rules about food are the same as those of Maráthás; the only difference is that their poverty forces them to live on the cheapest food. They bathe only on Sundays and Tuesdays when they worship the house gods and offer them cooked food. Those that have no house gods go to a Máruti's temple and worship Máruti. At the end of a marriage they kill a goat in honour of Tulja-Bhaváni. If they could afford it they would eat flesh daily. Besides country spirits and palm-beer they drink hemp-water or *bhang*, and smoke hemp-flowers or *ganja* and tobacco, and eat opium. When they eat flesh they use liquor or narcotics to excess. The men either shave the head clean or leave a topknot and shave the chin. Those who sell medicines wear a red-ochre tunic falling to the knees, a round turban, a waistcloth, and shoes. On holidays, they cast off the tunic and the oddly folded turban, and dress in a headscarf, a shouldercloth, a jacket, and a coat. His dress costs a rich man about 10s. (Rs. 5), a middle class man about 8s. (Rs. 4), and a poor man about 4s. (Rs. 2) a year. Husbandmen wear the usual dress of the district. They have no separate stock of clothes for holiday use. The ornaments worn by men are earrings, bangles, and twisted waistchains, together worth about £6 (Rs. 60) in the case of a rich man, £2 10s. to £5 (Rs. 25-50) in the case of a middle-class man, and 10s. (Rs. 5) in the case of a poor man. Women tie the hair in a knot by a woollen thread, or wear the hair in a braid. They dress in the ordinary Marátha full-backed bodice and robe except that they do not pass the skirt of the robe between the feet and tuck it behind. The ornaments worn by women are earrings, necklaces, bracerlets, armlets, and toe rings. The names of the different ornaments are the same as the names given in the account of Lingáyats. A rich woman's ornaments are worth £8 (Rs. 80), a middle class woman's £4 (Rs. 40), and a poor woman's about £1 (Rs. 10). The poorest have at least a *mangalsutra* or luck-giving neck-string, worth 3s. (Rs. 1½), which every married woman must wear during her husband's lifetime. They are hot-tempered, impudent, haughty, cunning, and dirty; but when not given to drink hardworking and thrifty. They are hereditary medicine-sellers. Besides drug-selling, they draw out guineaworms with a pin, and bleed with the help of a copper cup. After the end of October, when the rainy season is over, they spend about three months in the woodlands and wastes looking for roots, herbs, fruits, and bulbs. They carry these herbs and other cures and oxydes of metals and minerals in two bags formed by tying together the four ends of a square ochre-coloured cloth, and fastened one at each end of a stick which they carry on their shoulder. They hawk their drugs calling as they go, 'A doctor to cure wind; A doctor to draw out guineaworm.' They cure liver and spleen diseases by branding with a red-hot iron. Before prescribing a medicine they go through the form of feeling the pulse. Their specific for asthma is the bruised roots of the black-thorn apple or *datura* smoked like tobacco in a hubble-bubble for twenty-one days, during which the patient should live on bread without salt. The roots should be dried in the shade. The fine powdered leaves of the *poda patri* creeper cure cold in the head,

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and a decoction of these leaves is a sure cure for cough and low fever. A scorpion-bite is cured if a man without speaking bites some leaves of a gum arabic tree, *Acacia arabica*, chews them, spits a little of the juice into the sufferer's ear, and applies the chewed leaves to the bite. A mixture of human and swine dung is an antidote for arsenic. Besides these they have several drugs and medicines which they administer sometimes with success and sometimes without success. In addition to housework their women plait mats of wild date *ichalu* (K.) *shindi* (M.) leaves *Phoenix sylvestris*, and help the men when they are at work in the fields. Their state has varied little for many years. A few are in debt chiefly because of marriage expenses. Their creditors are generally men of their own caste as regular moneylenders refuse to make advances. They call themselves Gollers and are known as Gollers. They rank below Bráhmans, Lingáyats, Rajputs, Maráthás, and Sonárs, from whom they eat. They look down on Dhangars, Vadars, Dombáris, Korvis, and Jingars, and do not eat with them. Men hawk their drugs all day long, returning to eat their meals. The women and children mind the house and plait mats of wild date-palm. Almost their only holiday is on *Dasara* in September-October. A family of four or five spend 14s. to 16s. (Rs. 7-8) a month on food. A first-class hut costs £2 (Rs. 20) to build, and has house goods worth £4 to £6 (Rs. 40-60); a second class hut costs about £1 10s. (Rs. 15) to build and has house goods worth about £3 (Rs. 30); and a third class hut costs 10s. to £1 (Rs. 5-10) to build, and has house goods worth £1 to £2 (Rs. 10-20). To a rich man a son's wedding costs about £15 (Rs. 150) and a daughter's about £8 (Rs. 80); to a middle-class man a son's wedding costs about £8 (Rs. 80) and a daughter's wedding about £4 (Rs. 40); to a poor man a son's wedding costs about £6 (Rs. 60) and a daughter's wedding about £4 (Rs. 40). As a class Gollers are religious; their family gods are Vyankoba, Tulja-Bhaváni, Margái, Yallamma of Saundatti in Parasgad, and Mira Sáheb of Miraj. They kill a goat in honour of Tulja-Bhaváni and after offering it to her feast on the flesh. In the month of *Shrávan* or July-August, they bathe on Tuesdays and Saturdays, worship Máruti and their house gods, and eat one meal in the evening after making an offering of cooked food to the house gods. Of late years some have taken to bathing daily and worshipping house gods. They have neither priests nor a religious guide; but they call a Bráhman to conduct their marriages. They keep the leading Hindu holidays. They worship village and local deities, but profess not to believe in witchcraft or soothsaying. Almost all of their customs are the same as Maráthá customs. The only difference is that the bride's father gets £2 12s. (Rs. 26) as the price of his daughter and in return gives four feasts. Though they live together as a separate body they have little caste feeling. Social disputes are settled by some respectable castemen, who have the power of putting an offender out of caste or of fining him. When a fine is recovered it is spent on a caste feast, and when a person who has been put out of caste is let back he is made to worship a god in presence of the caste-people and to give a caste

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feast in the temple of the god whom he worshipped. They do not send their children to school and take to no new pursuits. Boys go with the men to the forests and learn the names and uses of the different herbs. Girls live at home with the women and learn to plait mats. There has been no change in their state for many years.

Gujarát Vánis, returned as numbering 354, are found in most towns and large villages. They have been long enough settled in Bijápur to lose connection with Gujarát, though they keep their language and in some cases their small rounded turbans. The names in common use among men are Ananddás, Ganeshdás, Gopáldás, Govardhandás, and Govinddás; and among women Ambábái, Gangábái, Jamnábái, Mánakbái, Rukhmábái, and Tulsibái. The men add the word *shet* and the women the word *bái* to their names. They have no family names, their surnames being the names of places and of callings. The commonest of them are Darbár, Goni, Párákh, Sholápurkar, and Talegávkár. The class includes many divisions, of which the chief are Deshával, Kapol, Khadáyat, Lád, Mod, Nágar, Porvái, and Váida. These divisions eat together, but do not intermarry. They can be known from other people of the district by their necklace of thin beads of *tulsi* or basil wood. In appearance they do not differ from other local upper-class Hindus, being rather dark for Gujarát Vánis. When fully dressed they closely resemble the Deshasth Bráhmans of Poona. They speak Gujaráti at home and Kánarese abroad. They live in ordinary better class houses with stone and mud walls and flat roofs. They are good cooks, their staple food being rice, wheat, pulse, vegetables, milk, and clarified butter. In poor families spiked millet and Indian millet are much used instead of rice and wheat. A family of four or five spends £1 5s. to £3 (Rs. 15-30) a month on food. All bathe daily before their first meal and worship the house gods. They are strict vegetarians, using neither flesh nor liquor. The men wear the ordinary dress of the country, except that some wear turbans and others headscarves. The women have given up the Gujarát petticoat and the small upper robe and have adopted the full Marátha robe, which they wear without passing the skirt back between the feet. Their bodices are not backless like those worn by Gujarát women, but are full-backed like those of Marátha women. On dress men spend 16s. to £3 (Rs. 8-30) and women £1 to £2 10s. (Rs. 10-25) a year. Both men and women are fond of ornaments, some families keeping a stock worth as much as £100 (Rs. 1000). As a class they are even-tempered, orderly, sober, thrifty, hospitable, and fond of show. Their hereditary calling is trade. They keep shops, lend money, and follow many branches of trade. They are a saving class and are well off. They rank with local traders and their daily life differs little from theirs. Except by minding the house the women do not help the men. In religion they are Vaishnavs, respecting all Vaishnav and local deities and keeping the ordinary feast days. Their family deities are Kálikádevi, Kotáridev, and Shiddhmáta. Kotáridev, who is a manifestation of Vishnu, is the chief object of their devotion. Their leading fast days are the *ekádashis* or lunar elevenths of every Hindu month, and *Gokulashtami* in July-August. They fast on *Shivráttra* or Shiv's Night in February-March.

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III. Their priest is a Gujarát Bráhmaṇ, who officiates at their marriage and other ceremonies; but they also respect other Bráhmaṇs. Their religious guides or *mahárájas*, to whom they pay the highest honours, and who at times visit them and collect contributions, are southern or Telugu Bráhmaṇs, descendants of the great Vaishnav teacher Vallabhachárya who is said have been born in A.D. 1479. Girls are married between five and eleven, and boys between sixteen and twenty. The boy and girl are rubbed with turmeric paste four or five days before the marriage day. On each of these days they are rubbed with fresh turmeric paste, but are not bathed till after the marriage is over. In the Brahmanábh and Káshyap family stocks on the day on which they are rubbed with turmeric paste two turmeric-coloured strings or *kankans* are bound to the wrists of the boy and girl. On the marriage day the bridegroom comes on horseback in procession to the bride's house. During the marriage both the bride and bridegroom are made to sit on low stools, the bride dressed in a *pátal* or white robe facing the west and the bridegroom the east, and a curtain with a central turmeric cross is held between them by the officiating priests. When they are seated the maternal uncle of the bride binds the *mangalsutra* or luck-giving necklace round the bride's neck, the priests recite the marriage service ending it with a blessing on the couple, the guests join the priests in showering coloured rice on the pair, the hands of the bride are joined to those of the bridegroom, and a red thread is passed round their necks. The *lájúhom* or burnt offering of parched grain and other after-ceremonies are the same as those of Bráhmaṇs. The only difference is that a potter is paid 10s. (Rs. 5) and thirty-six earthen pots are brought from his yard at the time of the burnt offering. Betel and dry dates are served and the guests withdraw. On this day the bride's father feasts the bridegroom's party. When the girl comes of age, she is held unclean for three days, during which she remains seated apart. On the fourth day she is bathed and presented with a robe and a bodicecloth, and on a lucky day within the first sixteen she is allowed to enjoy her husband's company. In the fifth month of her pregnancy her mother presents her with a green bodice, in the seventh month the *simantonnayan* or hair-parting is observed, and in the tenth month she is carried in a palanquin to a temple to bow to an idol. Though they do not wear the sacred thread widow-marriage is forbidden, and the widow's head is shaved and her bangles are broken on the tenth day after her husband's death. A widow always dresses in a red robe and a red bodice. Polygamy is allowed, but is seldom practised, for boys are always at a discount; polyandry is unknown. They burn their dead and perform the regular Bráhmaṇic funeral rites. The after-death or memorial rites begin on any odd day within the first twelve days after the death. On the thirteenth Ganpati is worshipped under the name of *Shrávṇipuja* or *Shrávṇ* that is the spirit-month worship, and they ask caste-people to dine. Social disputes are settled at meetings of the elders of the caste. As a class they are well-to-do. They teach their children to read and write and keep their accounts in Gujaráti.

Hanba's are returned as numbering 657, and as found

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in Bádámi, Bágalkot, Bijápur, and Hungund, and chiefly in Bádámi and Bijápur. They have no tradition of when or why they came into the district, or of any former settlement. The names in common use among men are Balláppa, Bharmáppa, Dharmáppa, Hanmáppa, Haláppa, Káreppa, Parsáppa, Shisáppa, Yalláppa, and Yeráppa; and among women Badavva, Bhimavva, Gangavva, Hanmavva, Lálavva, Mangalavva, Rámavva, Satjavva, and Yallavva. Their surnames are Boluyávaru, Hosuryávaru, Kiriyávaru, and Kuriyávaru; and the names of their family stocks are Annelvaru, Chavadyánavru, Chunchalvaru, Guddelvaru, Halvaru, and Thagarinavaru. Sameness of stock but not sameness of surname bars marriage. Their home tongue is Kánarese, and their patron-deities are Mangalavva of Mangalgad near Chimalagi in Bágévádi, Máruti, and Yallamma in Parasgad in Belgaum. They are of two divisions, Bile Shiriyavrus and Bánnad Shiriyavrus, who neither eat together nor intermarry. All Bijápur Hanbárs are Bile Shiriyavrus; the Bánnad Shiriyavrus are found only in the Mallad. They rank with Dhangars, and are dark, strong, and well-made. They live in one-storeyed houses with earth and stone walls and tiled roofs, and their house goods include two or three copper pots and some earthen vessels. Those who hold land have farm servants and all own cattle and pet animals. They are great eaters and bad cooks and are fond of sour and hot dishes. Their staple food includes millet bread, rice, pulse, and vegetables. They bathe once a week and visit the temple of Máruti and bow before the image. On other days they perform no worship before their morning meal, and none of them have images of their gods in their houses. Once a year they sacrifice a goat to the god or goddess who guards their fields, and to Mangalavva or Mother Luck at the end of the festival held in her honour. Their holiday dishes are stuffed cakes and rice boiled in cocoa-milk mixed with molasses, and flesh of all kinds except beef and pork. They drink no liquor and neither smoke hemp-flower or *gánja* nor eat opium. The men shave the head except the top-knot and the face except the moustache and eyebrows. Women tie their hair into a back knot, but do not put on false hair or wear flowers. The men wear a pair of drawers, a shouldercloth, a shirt or *bandi*, a headscarf or *rumál*, and a pair of sandals; the women wear the robe hanging like a petticoat from the waist to the ankles and a bodice with a back and short sleeves. Both men and women keep a store of rich clothes for holiday wear or for grand occasions. The ornaments worn by men are the earrings called *bhikkális*, the waistbands called *kaddorás*, and the wristlets called *kaddás*; those of the women are the earrings called *bugdis*, the necklace called *tika*, and silver wristlets and bangles. As a class Hanbárs are dirty, hardworking, honest, orderly, and thrifty. Some are fond of show and hospitable. They are a land-holding class, but some deal in wood and many work as field labourers. As husbandmen they have little skill. Their services are chiefly in demand at seed-time and harvest. At other times the demand is dull. They rest on all Mondays and on the *Jyeshtha* or May-June full-moon. The women mind the house and help the men in the field. As a failure of rain throws them out of employment, they

often run in debt in bad seasons, and they sometimes borrow to meet marriage and other charges and to buy cattle. As a class they are poor. A family of five spends about 18s. (Rs. 9) a month on food and £1 4s. to £2 (Rs. 12-20) a year on clothes. A house costs £1 to £10 (Rs. 10-100) to build and their house goods are worth 16s. to £1 10s. (Rs. 8-15). A birth costs 4s. to 8s. (Rs. 2-4), a boy's marriage £10 to £20 (Rs. 100-200), a girl's marriage £1 to £2 10s. (Rs. 10-25), and a death 4s. to 8s. (Rs. 2-4). Their patron-deities are Māruti, Mangalavva, and Yallamma. They pay no respect to Brāhmins and do not ask them to their ceremonies. Their priests belong to their own class. They visit the shrines of Mangalavva at Mangalgad in Bāgevādi and of Yallamma at Parasgad in Belgaum. They keep no Hindu holidays except the Cobra's Fifth or *Nāgpanchmi* in *Shrāvan* or July-August, and the *Māgh* full-moon or *Māghī purnima* in February. They never fast. They visit the temple of Māruti, offer him a cocoanut, burn camphor before him, and pray him to keep them and theirs from harm. They have a teacher of their own caste, whose office is hereditary. They believe in soothsaying, but profess to know nothing of witchcraft or evil spirits. They perform both marriage and death ceremonies. On the fifth day after the birth of a child *Satvāi* is worshipped with offerings of vermillion and rice and pulse boiled together mixed with molasses and cocoa-kernel scrapings. On the eleventh the child is named. Its hair is cut for the first time between the end of the first and the end of the third month. In settling marriages, the boy's father visits the girl's house and presents her with fifty betelnuts and fifty leaves and four pounds of sugar. Caste-people are asked to attend, and sugar is put into the girl's mouth in the presence of all. The boy's father pays the girl's mother 2s. to 10s. (Rs. 1-5), betel and sugar are served, and the caste-people withdraw. The boy's father is treated to a dinner of rice, pulse, and stuffed cakes. For the betrothal or *bāshtagi*, the boy's father again calls at the girl's house with a present of four pounds of dry dates, four pounds of betelnut, fifty leaves, twelve pounds of sugar, two pounds of cocoa-kernel, a piece of bodicecloth, and five turmeric roots. The girl is seated on a blanket, her lap is filled with rice and five kinds of fruit, and her mother is paid £1 (Rs. 10) in the presence of the caste-people met at the house. The guests are feasted on sugar rolly-polies, rice, and clarified butter, and a day is fixed for the marriage by the village *joshi* or astrologer. On the happy day the bride's party lead the bride to the bridegroom's and they live there till the marriage is over. In the evening the couple are rubbed with turmeric paste and on the next day the gods are propitiated. On the third the couple are bathed, dressed in white, and taken to bow in Māruti's temple. On their return to the bridegroom's they stand face to face in the yard before the house separated by a turmeric cross or *nandi* marked cloth held between them by the maternal uncle of the bride. A thread wristlet to which a piece of turmeric is tied is bound round the right wrist of each of the couple, and they are blessed, and rice is thrown over them. Then comes the *bhūm* or earth-offering, in which rice and cakes are set in a dish, which the couple are made to worship, and they are feasted on the rice and cakes in company.

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with five married women. The other guests and the caste-people are feasted and in the evening the couple are made to visit the temple of Máruti, where they place a lighted lamp before the god, bow to him, and return home. Then they bow before their family gods, and in the presence of caste-people the parents of the girl formally make her over to the bridegroom's mother. The party of the bride are feasted on *nágoli* a dish of rice and millet boiled together and mixed with clarified butter and molasses, cakes, rice, and pulse. A string is fastened to a peg in the ceiling, a dry date is tied to the end of the string, and as it twists round one of the bridegroom's men tries to cut it off. When the dried date is cut off the bride's party leave taking the bride with them. On a lucky day the girl comes back to her husband's. When a girl comes of age she sits by herself for four days, but no ceremony is performed. On the fifth she is bathed and is sent to live with her husband. They do not raise marriage porches nor are the couple bathed in a square or *surgi* made by setting an earthen pot at each corner. When a person dies, a peg is driven into the wall and the body is bound to the peg in a sitting posture. If the dead is a man he is dressed in a waistcloth and headscarf, and in a robe and bodice if she is a woman. The body is laid in a blanket or coarse cotton cloth and carried to the burying ground and buried. A stone is laid on the grave. Some burn their dead. On the third day they visit the place, worship the stone that was laid on the grave, and leave an earth pot or *moga* Indian millet flour boiled in water, and a second earth pot full of water. They wait for a time to see whether a crow touches them and return home. On the fourth, fifth, or sixth day the house is cowdunged; the chief mourner with the four corpse-bearers have their heads shaved and this purifies them. They then dine at the house of the dead. Within a month after the death a waistcloth or robe is left in the place where the death occurred and the caste-people are feasted. They perform no memorial or *shráddh* ceremonies. They are bound together by a strong caste feeling and their social disputes are settled by their hereditary caste head Rámanna of Nasibi, whose decisions are obeyed on pain of loss of caste. They do not send their children to school or take to new pursuits. On the whole their state is stationary and they show no sign of improvement.

Ilgers, or Palm-Tappers, are returned as numbering 645 and as found in small numbers all over the district. Their number is greatest in Bágalkot and least in Bijápur. They are divided into Ilgers and Námád Ilgers, who eat together and intermarry. The names in common use among men are Amnáppa, Báláppa, Hojáppa, Husanáppa, and Narsáppa; and among women Amritavva, Bhágavva, Husanavva, Nilavva, Ramákka, Ráyavva, and Yallavva. The Kánarese *appa* or father is added to the names of men and *akka* or *avva*, that is mother, to the names of women. Their surnames are place and calling names, as Yalláppa Shárigar that is Yalláppa the liquor-seller, or Narsáppa Ayeri that is Narsáppa of Ayeri. Among their family-stocks are Ghantenavru, Golenavru, Korenavru, Mudenavru, Saunavru, and Udejenavru. Members of the same family-stock are not allowed to intermarry, as they are supposed to be descended

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from a common ancestor. Ilger men may be known by the golden rings which they wear in their ear-lobes from infancy to death. They are like Kabligors or fishermen and differ from them only because they follow a separate calling. As they are fond of gymnastic exercises and are always climbing the wild-date palms they are a strong muscular body of men. They are generally plump, of middle height, and brown. The nose is flat and long and the cheeks are gaunt with high or low cheek-bones. The men's hair is mostly lank and is worn in a top-knot. Women tie the hair into a knot at the back of the head by a woollen thread. They speak Kánarese both indoors and outdoors, using *bhella* for *bella* a dish and other incorrect words. They live in ordinary houses one storey high, with stone and mud walls, and flat roofs. The houses are not clean, and their few house goods are neither clean nor neatly arranged. Except a few copper drinking vessels and dining plates, all the vessels in the house are of earth. They own bullocks, cows, and goats, and rear poultry. Some of them keep three or four buffaloes or ponies to carry skins filled with palm-juice. They never load bullocks with palm-juice skins as they honour the bullock as the god Basavanna. Their daily food is bread, split pulse, and vegetables seasoned with heated oil, assafoetida, cumin-seed, mustard-seed, salt, and chillies. It costs 1½ d. (1 a.) a day for each person. They are very fond of eating bread with chilly powder moistened with oil. The holiday dishes are sugar roly-polies and sugar dumplings or *kadbus*, vermicelli or *sherya* is made at *Holi* in March and at *Diváli* in October-November, dumpings on *Nágpanchmi* in July-August, and roly-polies on other holidays. They eat the flesh of hares, deer, goats, and poultry, and on *Dasara* in September-October they sacrifice a goat to the goddess Yallamma. Some of the dressed flesh is offered to the goddess, and the rest is eaten in company with friends and relations. They vow goats to this goddess, and kill them in her honour at the time of paying the vow. On such occasions and at marriage and other ceremonies they give caste feasts. If they can afford to pay for it they eat animal food on all days except fast days. All of them bathe daily and worship the house gods before eating the morning meal. Those that have no house gods go to a *Máruṭi*'s temple to worship. They drink liquor, smoke tobacco, and use other narcotics; but they do not drink the juice of the wild-date palm, as they consider the wild-date palm to be their sister. If they eat flesh they always drink liquor, and this they generally do twice or thrice a week. Men wear a waistcloth, a shouldercloth, a jacket, a coat, a headscarf, and shoes. His dress costs a rich man about £2 (Rs. 20) a year, a middle class man £1 to £1 4s. (Rs. 10-12), and a poor man 6s. to 10s. (Rs. 3-5). The ornaments worn by men are earrings, bangles, and twisted waistchains. They cost a rich man £6 (Rs. 60), a middle-class man £5 (Rs. 50), and a poor man 12s. (Rs. 6). Women wear *Marátha* backed bodices, and the full *Marátha* robe covering the head with the upper end. A rich woman spends about £1 10s. (Rs. 15) a year on her dress, a middle-class woman 18s. to £1 (Rs. 9-10), and a poor woman 8s. to 12s. (Rs. 4-6). They wear the usual earrings, necklaces, bracelets, armlets, and toe rings, a rich woman's stock costing about £10 (Rs. 100), a middle class woman's about £5 (Rs. 50), and a poor

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woman's about £1 10s. (Rs. 15). The poorest woman has one ornament the *mangalsutra* or lucky necklace worth 3s. (Rs. 1½). A few rich families buy fine clothes for holiday use, but most wash their everyday clothes. Their daily dress is simple and dirty, and is of local hand-woven cloth. They are hardworking, hot-tempered, dirty, and when not given to drinking thrifty. Their hereditary calling is wild-date palm tapping and palm-juice selling. They climb the trees, cut a triangular hole under a leaf, and tie on a jar to gather the juice. The juice is carried in skins on buffaloes or ponies into a town or a village to the liquor contractor's shop, where it is sold by their women from six in the morning to eight in the evening. Men are paid 12s. to 14s. (Rs. 6-7) a month for palm-tapping and women are paid 6s. (Rs. 3) for selling the juice. The men make some money by selling palm-juice on the way to the shop, and the women manage to hide a part of their receipts. Palm-juice is sold at 1½d. (1 a.) the quart and is much drunk by the lower classes. The men take their boys with them and train them in their craft, and their girls accompany their mothers and learn everything about selling the palm juice. Palm-tapping is one of the most flourishing industries in the district, and many of the higher contractors have made their fortunes. Besides as palm-tappers, some earn their living as husbandmen, their women helping in the field-work. Most of them are labourers entirely dependent on the liquor contractor. To raise a loan they have to mortgage or pawn property, and even then have to pay as much as eighteen per cent a year. Their calling is considered low. Bráhmans, Lingáyats, Maráthás, Rajputs, and Kabligers will serve them food only from a distance. On the other hand Ilgers hold themselves superior to Mhárs, Mángs, Vadars, Korvis, and Chámbhárs, and will not eat with them. Men and children work from morning to evening and the women sit selling toddy till eight at night. In the cold months the wild-date palm yields much juice, and in the hot months the juice has a great sale; and during both of these seasons the Ilgers are busy. They do not stop work any day throughout the year. During the Moharram holidays palm-juice is largely used by Musalmáns. A family of five spends 16s. to 18s. (Rs. 8-9) a month on food. A rich man's house costs more than £10 (Rs. 100) to build, a middle-class man's about £5 (Rs. 50), and a poor man's about £2 10s. (Rs. 25). A rich man's house goods are worth more than £10 (Rs. 100), a middle-class man's more than £8 (Rs. 80), and a poor man's £2 10s. to £5 (Rs. 25-50). A rich man spends £10 to £15 (Rs. 100-150) on his son's wedding and £10 (Rs. 100) on his daughter's wedding; a middle class man spends £8 (Rs. 80) on his son's wedding and £7 10s. (Rs. 75) on his daughter's wedding; and a poor man spends about £5 (Rs. 50) on each. The death of a grown-up member of his family costs a rich man £3 (Rs. 30), a middle-class man £2 10s. (Rs. 25), and a poor man about 10s. (Rs. 5). Ilgers are religious. Their family deities are Yallamma of Parasgad in Belgaum, Tuljá-Bhaváni of Tuljápúr in the Nizám's country, Ratnaráy of Hippargi in Bijápúr, and Hanmáppa of Yalgur in Bijápúr. They have a Bráhman priest, whom they call to officiate at marriage and *phalashobhan* or girls' coming of age, and who fixes the days on which ceremonies should be performed. Their

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funerals are attended by a Jangam or Lingayat priest. Besides Hindu gods they occasionally worship and make vows to Muhammadan saints, chiefly Hastgirsáheb of Hashimpur Darga in Bijapur, Nabi Sáheb of Asar in Bijapur, and Khoja Bande Naváj Sáheb of Kalburga in the Nizám's country. During the Moharram holidays, they kill a goat in honour of these saints and feast on its flesh. They keep some of the principal Hindu holidays, and fast only on two days, the eleventh of the bright half of *Ashádh* in July and on *Shivráttra* in February. The men fast on *Shrávan* or July-August Mondays; and the eldest woman of every family lives on fruit and roots during the *Navrátra* or first nine days of *Ashvin* or October. They worship village and local deities. The smaller images of house gods are made of brass and copper by casters; and the larger images are made of stone by stone-cutters. To bring the god into these images, a Bráhmán priest sprinkles them with the *pañchámrit*, that is curds, milk, clarified butter, honey, and sugar. Undressed food is given to Bráhmans and Jangams and the caste is feasted. Their customs differ little from those of Kabbigars or fishermen. They form a separate community, but there is little unity among them. They have a headman who settles their social disputes and imposes fines and other punishments. He is supposed to be the lineal descendant of the first Ilger, and his son succeeds to his authority after his death. They do not send their children to school or take to new pursuits. As persons of different castes have lately taken to palm-tapping some of the Ilgers have been forced to work as day labourers. On the whole they are a declining caste.

JINGARS.

Jingars, numbering 310, are returned as found in Bádami, Bágalkot, Ilkal, and Bijapur and in large villages throughout the district. They live in one-storeyed houses with walls of mud and flat roofs. Their home tongue is Maráthi and their family god is Malaya. They look like Maráthi Kunbis. The men wear the waistcloth, either the shouldercloth or a short coat and the headscarf, and the women wear the *sádi* or robe with a short-sleeved and backed bodice. The robe hangs like a petticoat from the hip to the ankle and the upper end is drawn over the head. The men wear the top-knot and the sacred thread, and both men and women wear gold and silver ornaments, which do not differ from those worn by the Jingars of Belgaum. Their hereditary calling of saddle-making paid them well when the country swarmed with horsemen. At present they are painters, carpenters, toy-makers, and book-binders. They are a decent, hardworking, intelligent, and well-behaved people. They eat meat and fish and drink liquor. Their slack season is the rainy months and their busy time the fair weather. As their trade has greatly suffered from the want of demand for saddles they find it difficult to make a living. They have to borrow to meet marriage expenses. A family of five spend 10s. to £1 (Rs. 5-10) a month on food. They are religious, respect Bráhmans, and employ them to perform their ceremonies. They keep all Bráhmanical fasts and holidays, their chief day being *Dasara* in October. Their boys are invested with the sacred thread and widow-marriage is strictly forbidden. Their marriage ceremonies last four days. On the first day, both in the house of the bridegroom and of the bride, feasts

are held in honour of the house gods. On the second day the bridegroom comes in procession from his house to the bride's. At the entrance to the marriage booth he is received by the bride's father, his feet are washed and wiped with a cloth, and lighted lamps are waved round his face. He is led to a low wooden stool set opposite another stool. The bride is carried into the marriage-hall by her maternal uncle or other kinsman seated on his hip. The bride and bridegroom sit facing each other, and the family priest draws near the couple and a cloth is held between them. The priest hands coloured rice to the guests and repeats sacred verses. While the verses are being repeated both the priest and the guests throw coloured rice on the heads of the pair. When the verses are ended the curtain is withdrawn and a *hom* or sacred fire is lighted. On the third day the girl's father gives a caste dinner and on the fourth day the boy's father entertains the community. They perform a ceremony at the girl's coming of age with the help of a Bráhma priest. Their death rites resemble those of Kunbis. The cord which is used in tying the body to the bier and the stone with which the water-pot is pierced are buried and dug out on the tenth day, when the chief mourner comes to the spot and worships them and throws them into water. Social disputes are settled at meetings of the caste council of adult men. They send their boys to school but take to no new pursuits. On the whole they are a falling people.

Kabligers, or Fishermen, are returned as numbering 15,033 and as found chiefly along the banks of the two leading local rivers, the Bhima and the Krishna, and in the country between them. They seem to be the same people as the fishing Kolis of the Marátha country. The names in common use among men are Bhimáppa, Kalláppa, Malláppa, Ningáppa, Ráma, Ránáppa, and Shidáppa; and among women, Bhimavva, Gangavva, Gauravva, Nágavva, Shidavva, and Tulsavva. They have no surnames except place and calling names. They are divided into Lingáyat and Bráhmañical Kabligers, the Bráhmañical eating from the Lingáyat division. The Lingáyat branch are described under Handeyavrus. Almost the whole of the Bráhmañical Kabligers belong to the class called Gangimakkals or river children, who are also called Ambekars or watermen from the Sanskrit *ambu* water. There are two other classes, Bail Kabligers or bullock Kabligers, and Kabligers who beg from door to door with an image of the goddess Durgmurgavva. Both of these last are very small classes. Though the three divisions neither eat together nor intermarry, they differ little in appearance, religion, or customs. Among all Kabligers, except Gangimakkals, proved relationship is a bar to marriage. The Gangimakkals have many family-stocks, of which the chief are Ánigundyavru, Bilechhatragiyavru, Ghantenavru, Kongenavru, Halejoldavru, and Haggelavru. Members of the same stock are not allowed to intermarry. The Gangimakkals speak Kánarese. Most of them live in small walled houses one storey high, with flat roofs; a few who are too poor to have a house live in huts. Except one or two dining plates and drinking vessels almost all of their cooking and storing vessels are made of clay. Those who own land keep domestic animals and sometimes a pet dog or sheep. They

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are a hardworking class, and great eaters, their staple diet being millet bread, split pulse, sauco, and vegetables. Sometimes milk and curds are added to the daily food as a change. Like other low-class Hindus their holiday dishes are *polis* or cakes rolled round molasses, *godhi huggi* or husked wheat boiled in milk and mixed with rough sugar, and *shevaya* or vermicelli. They are not bound to bathe daily. The house gods are worshipped on new and full moons and on other holidays. All use animal food and liquor, the animals eaten being the goat, sheep, deer, hare, and fish. All other animals are either held sacred or impure and are not eaten. Besides liquor, hemp-flower or *ganja*, and tobacco are freely smoked. The Gangimakkals, who are the local ferrymen, are often very powerful fine-looking men like their brethren on the Konkan coast. They and the Kurubars are the sturdiest men in the district. The village *pehalván* or athlete is generally either a fisherman or a shepherd, his face and neck beautified with yellow earth, and perhaps with a yellow flower in his ear. The men's dress is a headscarf and a pair of knee-breeches; seldom a coat, and a shouldercloth thrown over the shoulders. The women dress in the ordinary robe and bodice without passing the lower end of the robe between the feet. Both men and women have a few ornaments mostly of silver and of small value. Like most of the local Bráhmical castes, even the Bráhmical Kabliers have not escaped the influence of Lingáyatism. Just as a Kurubar or shepherd, if he rises to the position of a village headman, generally puts on the *ling* and calls himself a Hande Vazir, so the Kablier *pátíl* as at Akalvádi in Bijápur, and the Kablier *kolkár* or *pátíl's* servant as at Bágevádi and Mungoli in Bijápur, are occasionally Lingáyats. Such cases are rare because few Kabliers have risen to high position. The chief gods of the Bráhmical Kabliers are Yallamma and Basavanna. Like many other Hindus they make offerings of sugar and frankincense to the Moharram biers. Formerly the Gangimakkals proper had a *guru* or religious teacher who was called Ámbiger Chavadaiyya. Since his death they have no *guru* and have forgotten what relation their old *guru* bore to his disciples. They keep some of the regular Hindu fasts and feasts. Their chief holidays are the *Yugádi* or Hindu New Year's Day in March-April, *Shimga* the full-moon day of *Phálgun* in March-April, *Dasara* the tenth of the bright half of *Ashvin* in September-October, and *Diváli* the new-moon day of *Ashvin* in October-November. Their fast days are *Shivráttra* or Shiv's Night on the thirteenth of the dark half of *Mágh* in February-March, the eleventh of *Ashádh* in June-July and of *Kártik* in November-December. On *Shrávan* or July-August Mondays they eat only one meal in the evening. They worship all village and local gods. They have a strong faith in soothsaying, and like others of the lower orders are great believers in witchcraft and sorcery, and are much afraid of sorcerers. If an Ámbiger is possessed by a ghost the first remedy is to make him sit before the house gods and rub his forehead with ashes taken from the god's censer. If the ashes fail to scare the ghost an exorcist is called. He writes texts on a piece of paper and fastens the paper to the arm or neck of the possessed

person. Sometimes, with ashes on which the patient's arm or neck. The classes family ghosts or ghosts of young mothers leaving young children who have died in large hoard. Family and their demands are mother generally trove leave her unless the and makes her yearly who squanders his offering. Wandering the possessed person, where the ghost lives. body or a female ghost. Neither coaxing nor person till they weary when a man or woman customs of the different alike. As soon as a child and mother are given dry cocoa-kr boiled soft and eaten fifth day the midwife own house the lampuse if any one but the child and mother. B-Girls are married up allowed and is comm practised, and poly an offer of marriage, pound of sugar and a guests are served with feasted. This ends later comes the or *lugde* worth 10 (Re. 1). Her mother and two pieces of In addition to the twenty-eight pounds pounds of bete the marriage day the marriage day both surgi or square. of the square, and ears of grain in it. As among Lingáya half wound round boy and girl. The bodice and is.

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person. Sometimes, instead of paper, a small copper cylinder, filled with ashes on which charms have been breathed, is fastened to the patient's arm or neck. The spirits which trouble Kabligers are of two classes family ghosts and casual spirits. The family ghosts are the ghosts of young mothers who have died in child-birth, or have died leaving young children behind them, or of young women and men who have died in love or unmarried, or of misers who have left a large hoard. Family ghosts of this kind can never be driven away and their demands are not easily satisfied. The ghost of the young mother generally troubles her children's stepmother, and will not leave her unless the stepmother promises to treat her children well and makes her yearly offerings. The miser generally haunts the man who squanders his hoard, and has often to be satisfied with a yearly offering. Wandering or casual ghosts are driven away by thrashing the possessed person, or by laying an offering of food near the place where the ghost lives. When a male ghost enters into a woman's body or a female ghost enters a man's body the matter is serious. Neither coaxing nor thrashing is of any use and they stay in the person till they weary of them. Serious cases of this kind happen when a man or woman dies with an intense and unsatisfied love. The customs of the different divisions of Bráhmānic Ambigars are much alike. As soon as a child is born its navel cord is cut and both the child and mother are bathed and laid on a bedstead. The mother is given dry cocoa-kernel and molasses to eat and is fed on husked millet boiled soft and eaten with clarified butter. In the evening of the fifth day the midwife worships the goddess Jivti and carries to her own house the lamp used in the worship. The lamp is covered because, if any one but the midwife sees the lamp, some evil will fall on the child and mother. Bráhmānic Ambigers are married by a Bráhman. Girls are married up to their twelfth year; widow marriage is allowed and is common, polygamy and divorce are allowed and are practised, and polyandry is unknown. When a girl's father accepts an offer of marriage, the boy's father goes to the girl's and lays a pound of sugar and a cocoanut before the girl's house gods. The guests are served with betel and withdraw, and the boy's father is feasted. This ends the engagement. On a lucky day some weeks later comes the betrothal or *báshtagi*. The girl is given a robe or *lugde* worth 10s. (Rs. 5) and two bodicecloths each worth 2s. (Re. 1). Her mother is given a robe and a bodicecloth worth 1s. (8 as.); and two pieces of bodicecloth are laid before the girl's house gods. In addition to these clothes the girl's parents are given fourteen to twenty-eight pounds of sugar, fourteen pounds of dry dates, fourteen pounds of betelnuts, and some betel leaves. On the day before the marriage day the bridegroom is taken to the bride's and on the marriage day both the bride and the bridegroom are bathed in a *surgi* or square. A copper drinking vessel is set at each corner of the square, and a large water vessel in the centre with some ears of grain in it, and thread is wound five times round the vessels. As among Lingáyats the circle of five threads is cut in two and each half wound round a turmeric root and fastened to the wrists of the boy and girl. The bride is dressed in a white robe and a white bodice and is decked with more ornaments than those worn on the

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bāshtagi or betrothal, and a condition is made that on no account shall certain ornaments be removed from the person of the bride. The bridegroom is given a pair of waistcloths seven and a half feet long and a pair of shouldercloths fifteen feet long, a turban, a pair of shoes, and some rings. Rice grains are tied in the skirts of the bride's and bridegroom's garments and the skirts are knotted together. The bride's Brāhman priest leads her to a blanket covered with rice, and the bridegroom's priest leads him to the blanket and makes him stand facing the bride. The bride and bridegroom are told to throw rice five times on each other's head, and the priests recite eight auspicious verses or *mangalāshtak* serving rice to the guests that they may join in throwing the rice over the pair. In the evening the bride and bridegroom are seated on a bullock, and, with their brows adorned with tinsel chaplets go to worship the village Māruti. On their return the guests form into circles of six or seven round a platter and together eat from it. In one of these circles the bride and bridegroom are seated. After the feast the bride and bridegroom bow to all the guests and the guests withdraw. When an Ambiger girl comes of age she sits by herself for five days. On the fifth day she is bathed and the women of the caste are asked to a feast. The lap-filling or *phalshobhan* takes place on the fifth day or on the first lucky day after the fifth. From the third month of her pregnancy a woman conceives longings, and her longings are satisfied lest the child may have an evil eye regarding the article which was not given to its mother when she longed for it. In the fifth month the pregnant woman is given a bodicecloth and in the seventh month the hair-parting or *simant* takes place. In the hair-parting the pregnant woman is given her favourite dish to eat, and the family and kinspeople present her with a green bodicecloth and a betelnut while she sits on a low stool or a blanket. On a lucky day in the seventh month the pregnant woman is given a robe, a white robe or *pātal* and a green bodicecloth, and her lap is filled with a cocoanut, five plantains, five dates, betelnuts, and some rice by her mother-in-law or some other married woman. Her brow is also marked with redpowder. Her husband is given a waistcloth and friends and kinspeople are feasted. Like Lingayat Kabligers Brāhmanical Kabligers bury their dead but do not call a Jangam. On the third day all of them go to the burial ground, cook a quarter of a pound of rice in a new earthen pot, and lay the rice with raw sugar and clarified butter on the grave. They afterwards light a fire to bring the crows and watch the crows from a distance of a hundred paces. Sometimes many crows come and do not touch the rice. Then the mourners pray and say that they will carry out the dead man's wishes, and the crows begin to eat the rice and the mourners bathe and go home. On the tenth the house is coated with cowdung, the clothes and the household goods are washed, and a goat is killed. A blanket is spread where the corpse was laid and millet chaff is scattered over the blanket. The dead man's clothes are washed and the folded cloth is laid on the chaff. Redpowder is sprinkled on the folds and flowers are laid before the clothes and incense is burnt before them; some cooked mutton is laid before the clothes and four castemen are seated to dine on the spot. After the four men have dined

the members of the party during the fifth or sixth day. If the dead was a woman, is buried among the house gods. The feet are offered, and to the feet is killed before the mask or the mask or the top of the house gods. If the dead is a man, is also offered. (Cp. Kabligers is also offered. (Cp. allowed, polygamy is permitted. Brāhmanical Kabligers have a nominal and a communitarian. an engaging, sturdy, and lively. They are in wealth or poverty. present classes in the district, seen to school. At the same time, and happy class, and are except for some small, about a woman.

Kabligers, or Dastillers, are found in Bijapur and other districts. They are like the topknot, the moustache and the back of the head. Their house is a Khatwa with walls and tiled roof. They wear a waistcloth, a short coat, and ordinary shoes, and the dress in the full Marathi is short sleeves. Their caste is with palm. They are and domestic work, when they are bartering and the making and selling of supposing something and many of them help to children help the man in the income of the family, religious. The principal of and Māruti, and they who are their priests. Their almost the same as those of three days. A Brāhman the twelfth day after a death given money and polygamy are practised, is unknown. They to borrow to meet special at meetings of caste-men read and write a little.

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the members of the party and the other guests begin to eat. During the fifth or some other odd month after the death a mask or *mukhavata* if the dead was a man, or a top-like vessel if the dead was a woman, is bought from some local goldsmith and is laid among the house gods. To the mask a waistcloth and a headscarf are offered, and to the top a robe is offered and a goat is killed before the mask or the top and its dressed flesh is offered to the mask or the top on the day when it is first laid among the house gods. If the dead person was a great drinker spirituous liquor is also offered. Child-marriage and widow-marriage are allowed, polygamy is practised, and polyandry is unknown. The Bráhmancial Kabligers have *náiks* or headmen, but their authority is nominal and a committee or *panch* settles all disputes. Though an engaging, sturdy, and independent people, the Kabligers are not likely to rise in wealth or position. They are at present one of the poorest classes in the district, and their children are hardly ever sent to school. At the same time they are a very respectable, contented, and happy class, hardly ever appearing in the police courts except for some assault, generally the result of a quarrel about a woman.

Kala'ls, or Distillers, are returned as numbering forty-seven and as found in Bijápúr and other important places in different parts of the district. They are fair with well cut features and the men wear the topknot, the moustache, and whiskers. The women braid their hair at the back of the head without using flowers or false hair. Their home tongue is Kánarese, and they live in one-storeyed houses with walls and terraced roofs either of stone or of mud. The men wear a waistcloth, a short coat with a shouldercloth, a headscarf, and country shoes, and the Bráhmancial sacred thread. The women dress in the full Marátha robe and a bodice with a back and short sleeves. Their staple food is either millet or wheat bread with pulse. They use fish and the flesh of sheep, goats, the hare, and domestic fowls, when they are slaughtered by a Musalmán. They are hardworking and clean, their hereditary calling being the making and selling of liquor. The new excise rules, by suppressing smuggling and raising the price of liquor, have driven many of them lately to husbandry and labour. Their women and children help the men in the field and in their shops and add to the income of the family by working as day labourers. They are religious. The principal objects of their worship are Shiv, Vishnu, and Máruti, and they show much respect to Deshasth Bráhmans who are their priests. Their marriage and death ceremonies are almost the same as those of Kunbis. The marriage ceremony lasts three days. A Bráhman priest attends on the wedding day and on the twelfth day after a death, and repeats verses and in return is given money and undressed provisions. Child-marriage and polygamy are practised, widow-marriage is forbidden, and polyandry is unknown. They earn enough for their ordinary expenses and have to borrow to meet special charges. Their caste disputes are settled at meetings of castemen. They send their boys to school till they read and write a little.

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Komtis, or Traders, are returned as numbering 469. They are found in big towns like Ilkal and Bágalkot. The word Komti is whimsically derived from the Kánarese word *kitikam* dirty. The name is said to have been given them on account of their dirty clothes. They are rare north of the Krishna. They are essentially a mercantile class, though they sometimes combine the farm with the shop. They appear to be the same people as the Vaishya Vánis of the Marátha country. The names in ordinary use among men are Annáppa, Báláppa, Bhimáppa, Gopaláppa, Rangáppa, and Shesháppa; and among women Bhágubái, Krishnábái, Lakshmibái, Rádhábái, Rukhmábái, and Sitábái. Men take the words *ráv*, *áppa*, *anna*, and *sheti* after their names, and women the word *bái*. Calling and place names are their only surnames. They are divided into Tupat Komtis and Yenni Komtis, who neither eat together nor intermarry. The Yennis are found in the Nizám's country; and all Bijápur Komtis are Tupats. The legend of the origin of the two classes is that Kankyamma, the daughter of Kusumsheti, when carried off by a low caste chief vowed a vow and leaped a great leap and was carried to heaven. The Komtis who following the example of Kankyamma leapt as far as she leapt went to heaven and their descendants are the Tupats. The Komtis who leaped short, or who looked so long that they never leapt at all, are the ancestors of the inferior Yennis. The Tupats have one hundred and one *gotras* or family-stocks. In some cases more than one stock has the same *rishi* or founder. Thus the Mulkal, Munikal, and Nábhikal stocks are all branches of the Mudgal stock. At a marriage they have to ascertain not only that the bride and bridegroom belong to different stocks, but that the stocks have a different *rishi* or founder. Their house language is properly Telugu, but many of them can speak Maráthi, and all can speak Kánarese. They appear to have come northwards from the Madras Presidency, but have no memory of when or why they came into the district or of any former settlement. The Komtis of Bágalkot differ little from Sonárs in figure, person, or bearing. The other Komtis are less clean than those of Bágalkot; but do not differ from them in appearance. As a class they are of middle height with well-cut features. They live in ordinary houses one or two storeys high with stone and mud walls and flat roofs, costing £10 to £100 (Rs. 100-1000) to build, and with house goods worth £10 to £100 (Rs. 100-1000). The houses are clean, airy, and comfortable. Many of them have cows, she-buffaloes, and a pony or two, and those who own land have bullocks. They employ servants and pay them £1 4s. to £4 (Rs. 12-40) a year with and £4 to £6 (Rs. 40-60) a year without food and clothing. They are moderate eaters and good cooks, being fond of sweet dishes. Their staple food includes rice, millet bread or grit, split pulse, vegetables, and *chatnis* with an occasional dish of curds and whey. Their food costs 3d. to 6d. (2-4 as.) a head a day. Their holiday dishes are *bundis* that is balls of gram flour passed through a sieve, granulated, fried in clarified butter, and seasoned with boiled sugar; *ghivars* or puffed cakes; *khir* a liquid dish of rice, milk, and sugar; *mándas* or pancakes; *besans* or balls of gram-flour made with sugar and

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clarified butter; *daliyás* or balls of wheat flour, sugar, and clarified butter *puris*; or raised wheaten cakes fried in clarified butter; *jilbis* or tubes of wheat flour fried in clarified butter and dropped in boiled sugar; *keshribhát* or rice fried in clarified butter boiled strained and mixed with sugar saffron and other condiments; *motichur* a finer quality of *bundi*; and *básundi* a kind of custard made by boiling milk to a slight consistence and mixing it with sugar and spices. Besides these the poor have their *polis* or cakes rolled round molasses and their *kadbus* or lumps of molasses coated with a thick layer of dough and steamed. Of these dishes one or two are made on every holiday, and four or five at marriage feasts. As a rule every Komti bathes and worships his house gods before eating his morning meal. The religious perform the *vaishvadev* or burnt-sacrifice, in which a little food is thrown into the fire as an offering to the god Agni. Every male Komti who has been girt with the sacred thread is careful to sprinkle a line of water round the plate out of which he is to eat, to set five pinches of food in a line on the right side of his plate as an offering to the Chitragnaptas or messengers of Yam the god of death, and to pour a little water on the palm of his right hand and sip it before beginning his meal. When he begins to eat he takes five little morsels into his mouth as an offering to the five vital airs, *apán*, *prán*, *samán*, *udán*, and *vyán*. At the end of his meal he sips a little water in the same way as at the beginning. They neither use animal food nor drink liquor. As a class they are free from vice. Their dress is cleaner and more seemly than that of many of the castes of the district. A man's daily dress includes a headscarf, a waistcloth, a jacket, a coat, a pair of shoes, and rarely a turban, together worth 10s. to £2 10s. (Rs. 5-25). His ornaments are a *bhikkáli* or earring, a *kanthi*, *goph*, or *chandrahár* round the neck, and finger rings, together worth £20 to £50 (Rs. 200-500) and upwards. The women are more careful about their appearance than the men, and dress with taste. They comb and plait their hair in a braid and deck it with flowers. Some of them use false hair. They dress in the ordinary robe and the full-backed bodice, spending £1 to £3 (Rs. 10-30) a year on their clothes. Rich women are adorned from head to feet with ornaments, including *chandrakor* and *kevda* for the head; *bugdi*, *váli*, *jhamki*, and *bheru* for the ear; *nath* for the nose; *tikke*, *sejjitikke*, *sádhitikke*, *putalyáchimál*, *sari*, *avlyáchimál*, *chandrahár*, *padm*, and *katháne* for the neck; *bájubands* and *vákis* for the arms; *pátlis*, *kánkans*, and *todás* for the wrists; rings for the finger; a *kambarpatta* round the waist; *pájans* and *sákhis* on the ankles; and *jodvis* on the toes, all together worth £100 (Rs. 1000) and upwards. A middle-class woman's ornaments vary in value from £2 10s. to £4 (Rs. 25-40); and the poorest have at least the lucky necklace worth 4s. (Rs. 2). They keep special clothes for holiday use, some of local and others of foreign make. As a class they are orderly, good-natured, hospitable, clean, and thrifty. Some of the rich are fond of show. Only a few Komtis hold land which they rent to husbandmen or till through servants. Most are cloth-sellers, grain-dealers, grocers, cotton and gold merchants, bankers, and moneychangers. They rarely remain as

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servants with other merchants, but trade independently on their own account. Their mercantile year begins on *Kārtik shuddh pratipada* in November. They buy grain and cotton from the growers, and cloth in the different weaving centres. Their women mind the house and do not help in their work. They complain that competition has lowered their profits. Komtis have a good social position. They wear the sacred thread, and appear to eat from no one but Brāhmins. In no single case does a Komti wear the *ling*. The great goddess of the Tupats is Kankyamma. They worship almost all Hindu gods and goddesses and are specially devoted to Shiv and Pārvatī. They visit the places held sacred by Hindus and keep the regular fasts and feasts. They have a religious guide who is a Telugu Yajurvedi Brāhmin. He is a married man and his office is hereditary. Like other local high-caste Hindus they believe in astrology and have faith in witchcraft and sorcery. Their customs are almost the same as Brāhmin customs, and like them they gird their boys with the sacred thread, marry their daughters before they come of age, and forbid widow-marriage. Polygamy is allowed and practised, and polyandry is unknown. Their marriages and thread-girdings are performed by Brāhmins. The details do not differ from the details of a Brāhmin marriage except that the texts are not Vedic but Purānic. On the fourth day after the marriage, the *gotra puja* or family worship is performed. In this ceremony the hundred and one caste-stocks are represented by living persons or if there is no one of the stock present by betelnuts, and the persons and the nuts are worshipped. If any one of the guests remembers a stock that has been forgotten he is warmly thanked by all present. The Komtis burn their dead. When the body leaves the house, like Brāhmins, they make a hole in the floor where the body lay and put a light in the hole. On the way to the burning ground there is the usual stop, the heir drops water and sesamum in the corpse's mouth, and the bearers change places, take up the bier, and again go on. The stone which is used to break the earthen water vessel which the heir carries round the pyre is thrown away; and the uppermost of the two stones which were used to cut the string that binds the body to the bier is kept as the *jiv-khada* or stone of life. The mourners before returning to their houses must look at the light which is kept burning where the dead man lay. This light is kept burning for fifteen days. During these days at meal time, before any member of the family eats, food and drink must be laid before the lamp and thrown on the roof of the house. On the sixteenth day the light is put out. On the third day the ashes and bones are gathered and thrown into water. Some bones are kept; and they and the life-stone are taken daily to the river and washed, and a rice ball is laid before them, and thrown into water, and the bones and stone are again brought home. On the fifteenth day the bones and life-stone are thrown into the river. It is not usual to lay food on the grave. The deceased's death day is celebrated in the same way as by Brāhmins, on the corresponding lunar day to the death day in the spirit fortnight in *Bhādrapad* or August-September. They have a headman whose authority seems to

be nominal. He is given the first seat at all meetings and betel leaves and nuts are served to him before any one else. Social disputes are discussed at meetings of adult castemen, and the proceedings are submitted for the orders of the guide, who has the power of fining, putting out of caste, and allowing back into caste. In spite of their grumbles about the effect of competition on trade profits, Komtis are an exceedingly prosperous class, and will probably rise in importance when the district is laid open by railways and its trade is developed. At Bágalkot they freely send their children to school. They do not enter Government service only because trade pays better than Government service.

Kshatriya's or Chhatris are returned as numbering 6444 and as found all over the district. They hold more village headships than Maráthás, and turn up unexpectedly now and then in quite small villages. The families of village headmen speak only Kánarese and are often remarkably dark and must have been long in the country if they are northerners in more than name. They are dark and tall and most of them live in ordinary houses with stone and clay walls and flat roofs. They dress like cultivating Maráthás and their staple food is Indian millet bread, pulse, and vegetables; but they eat fish and the flesh of goats, sheep, and game. They are clean but hot-tempered, and work as husbandmen, village servants, and labourers. Their customs differ little from Rajput customs. Their family gods are Vyankoba and Máruti and their priests are Deshasth Bráhmans. They keep the usual Hindu fasts and feasts, and believe in soothsaying, witchcraft, and astrology. Their social disputes are settled at meetings of the castemen. They do not take to new pursuits but are a steady class.

Kunbis, returned at 1115, are found in considerable numbers in all parts of the district except Hungund and Indi. Like the Belgaum Kunbis they come from the Marátha country. They speak Maráthi at home, and in appearance, food, dress, customs, and religion do not differ from the Marátha Kunbis of whom details are given in the Statistical Account of Poona.

Kurubars, or Shepherds, are returned as numbering 94,786 and as found in all parts of the district. Next to the Lingáyats the Kurubars are the most numerous and important caste in the district. In Muddebihál they have a great majority of the village headships and throughout the district they certainly hold more headships than any other caste, perhaps more than all other castes put together. All speak Kánarese and are essentially sons of the soil. They are a rural not a town tribe, though they are also found in towns. They are divided into Hattikankans or cotton wristlet-wearers and Unikankans or wool wristlet-wearers. These eat together but do not intermarry. The Hattikankans or cotton-wristlets are far the most numerous; but though they hold many village headships they are not so well off as the Hande-Vazirs or Lingáyat shepherds. The Unikankans or wool-wristlets are a smaller body and are found in small numbers everywhere and in considerable numbers in the poorer parts of Bádámi. Hattikankans or cotton-wristlets are divided into Khiláris, Sangárs, and Hatkárs, who eat together and

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KURUBARS.

In house and person they are decidedly clean. They are very honest, and have a great name for sturdiness and obstinacy which sometimes results in their appearing as defendants in assault cases. They are a cheerful, frank, and decent people. Large numbers both of the Hattikankans and Unikankans live as husbandmen. In the barer parts of the district the Hatikankans have flocks of 500 to 600 sheep, make blankets of the wool, and sell the lambs. The Unikankans do not own so many sheep as the Hattikankans, but there is a rich settlement at the Darga or tomb close to Bijápur, who own flocks of sheep, weave blankets, till the land, and lend money. The women of both divisions are hardworking. They mind the house and help the men in the field and in carding and spinning wool. Men women and children work from morning till evening taking a short rest at midday. They have only three holidays in the year, the Hindu New Year's Day in March-April, *Dasara* in September-October, and *Diváli* in October-November. In wealth and social position the Kurubars come below the true Lingáyats. Though holding so many headships there are no wealthy merchants among them and the bulk are in humble

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circumstances. In the local caste list they rank above Kabligers or fishermen and below Hande-Vazirs or Lingáyat shepherds, who do not eat from them though a Kurubar eats from a Hande-Vazir. They are Bráhmancial Hindus. Their great god is Birappa, a hill deity they do not know where, whose ministrants are a class of Kurubars who are called Vaders and are the Kurubars' hereditary teachers or *gurus*. They pay homage to Netteppa, whose shrines are at Nágthán in Bijápur and at Ruji in Indi, and whose priest is a Kurubar. Their house gods are Birappa, Netteppa, and Yallamma. On great days they are worshipped in house shrines under the form of little human metal figures. They keep the leading fasts and feasts both of Bráhmancial and of Lingáyat Hindus and rarely go on pilgrimage. They respect Bráhmans, but their *gurus* or religious teachers are the Vaders. Unlike the laity of either division the Vaders eat no flesh and wear the *ling*. Jangams do not eat at their houses. A Váder boy occasionally marries a lay Kurubar's daughter, but a Váder girl will marry no one but a Váder boy. The Váder teachers of the Unikankans or wool-wristlets live at Kandgal, Anagvádi, and Budyál. They have a head priest who has power to fine, put out of caste, and let back to caste. The high priest's office is elective and he is chosen from the Váder families by the respectable lay Unikankans or wool-wristlets. All of them believe in soothsaying and witchcraft, and the god Birappa is the great savior of Kurubars who are possessed by evil spirits. The possessed person is set before the image of Birappa in the house-shrine, a noise of drums, gongs, flutes, cymbals, and bells is raised, incense is burnt, and lemons and coconuts are waved round the possessed person and thrown in a retired spot somewhere outside the house as an offering to the possessing ghost. Their child-birth ceremonies are like those of Lingáyats. Girls are generally married in childhood, sometimes when only three months old. Widow marriage and divorce are allowed by most families; polygamy is allowed and practised, and polyandry is unknown. Some Kurubars marry their sister's daughters. The Vaders attend all marriages. Among the Hattikankans or cotton-wristlets the Vaders help the Bráhman priest; among the Unikankans or wool-wristlets they perform the whole ceremony on a day chosen by a Bráhman astrologer. In both cases the first day is the turmeric-rubbing day. On this day also, according to the division of the tribe to which the families belong, the women tie wristlets of *hatti* or cotton or of *uni* or wool round the wrists of the bride and bridegroom. On the second day there is a caste dinner; and on the third day the marriage ceremony itself is generally performed. Among the Hattikankans or cotton-wristlets, the boy and girl sit on a blanket spread on a raised seat, before which is set a single *kalash* or water-vessel with five betel leaves, some ears of corn, and a light in a platter. Round the water-vessel a string of cotton is five times wound, broken, and tied to the wrists of the couple. The Bráhman fastens the lucky thread or *mangalsutra* on the girl's neck, mutters *mantrás* or texts, and throws rice. Among the Unikankans or wool-wristlets the Váder performs the marriage and no Bráhman attends. On the first two days five earthen pots are set on the ground one at each corner of a

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square and the fifth in front of one of the sides of the square. On the great day four metal drinking vessels or *támbyás* and a *kalash* or water-pot are set on the ground with a string wound five times round them. This string is broken and tied to the wrists of the couple. The Váder fastens the lucky-thread or *mangalsutra* round the girl's neck, knots the hem of her dress to her husband's, and throws sacred rice over them. Both the Hattikankans or cotton-wristlets and the Unikankans or wool-wristlets bury. The burial rites are like those practised by Lingáyats. They perform special services on the tenth day and give a caste feast on the twelfth. Only a few keep the memorial or mind-feast at the end of the first year. They do not send their children to school, and as they have taken neither to schooling nor to shopkeeping they are perhaps not likely to rise. Still they are the backbone of the middle-class population: and next to the Lingáyats are the most characteristic caste in the district.

LONÁRIS.

Lona'ris, or Salt-makers, are returned as numbering 716 and as found in Bágevádi, Bijápur, and Muddebihál. Their home tongue is Kanárese, and their family deities are Khandoba and Yallamma. They eat fish and flesh and drink liquor, worship all local gods, keep the usual Hindu holidays, and respect Bráhmans and employ them to perform their ceremonies. They do not differ from the Belgaum Lonáris. They allow widow-marriage, bury the dead, and are bound together by a strong caste feeling, punishing breaches of caste rules at meetings of castemen. They do not send their boys to school or take to new pursuits.

MARÁTHÁS.

Mara'tha's are returned as numbering 15,877 and as found in all large villages, and occasionally in small villages. The Kánarese call them Árers. They hardly differ in appearance from the people of the country. A good many have come lately, but most are old settlers, and many are unable to speak Maráthi. They claim descent from the Kshatriya king Mahish, who, according to the Máhábharat, ruled from the Godávári to the Tungbhadra. The names in common use among men are Bálu, Govinda, Jánba, Ráma, and Vithoba; and among women Gajái, Ganga, Káshi, Kushi, and Rakhma. They are divided into ninety-six clans who eat together and intermarry. Among the clans are Bhonsle, Gáykavád, Jádhav, Máne, Pavár, Shinde, and Yádav. Men add *ráv* and women *bái* to their names. Their surnames are clan-names. Their main division is into Bármáshás or twelve parts and Akarmáshás or eleven parts; the Akarmáshás are illegitimate, and are not allowed to marry with the Bármáshás. Formerly these divisions did not eat together, but of late this restriction has been removed. Most Maráthás live in one-storeyed houses, with stone and mud walls and flat roofs. Their houses are fairly clean and contain copper and brass cooking and storing vessels. Some employ servants to work in their fields and almost all have domestic animals. They are great eaters, taking two to three meals a day. Their staple diet is millet bread, a sauce of split pulse, and a vegetable. They are fond of sour and pungent dishes. They eat flesh except beef and pork, drink liquor, and use narcotics. They have a few special dishes for holidays and marriages.

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MARÁTHÁS.

Unlike the people of the district they prepare rice balls stuffed with cocoanut scrapings and molasses on *Ganesh-chaturthi* or Ganpati's Fourth in *Bhādrapad* or July-August. Most of them bathe daily, but only a few bathe before eating the first meal of the day; and most of their women bathe only twice a week, on Sundays and Tuesdays. The men keep the top-knot, wear the moustache, and some the whiskers, but none the beard. Except a few who have taken to the Kánarese headscarf, they wear the three-cornered turban, waistcloth, shouldercloth, and coat. The women arrange the hair in a braid or in a knot behind the head. They dress in the ordinary robe and the backed bodice. Some of them pass the skirt of the robe back between the feet, while others leave it loose. Both men and women have the ordinary ornaments of the district. Fighting they say is their hereditary profession. But except a few who are in the army, they are almost all husbandmen. They have one or two headships in the Bijápur sub-division and one or two in Muddebihál, and a few of them are grain and cloth shopkeepers, but they do not hold by any means a high position in respect of wealth, honesty, or social position. They rank above Dhangars and below Lingáyats from whom they eat. Their daily life does not differ from that of other Kánarese husbandmen, and their women mind the house and help the men in the field. A family of five spends £1 to £1 4s. (Rs. 10-12) a month. A birth costs them 4s. to £1 (Rs. 2-10), a son's wedding £10 to £20 (Rs. 100-200), and a daughter's £1 to £5 (Rs. 10-50). They are Smárts in religion, their guide being Shankarácharya, the pontiff of all Smárt Hindus. They are not very zealous members of the sect, and worship all Hindu deities. Their house deities are Ganpati, Kedárling, Khandoba, Mahádev, Máruti, Tulja-Bhaváni, Vishnu, Vithoba, Vyankoba, and Yallamma. The house gods are worshipped daily and dressed food is laid before them. They keep almost all Hindu fasts and feasts. On *Dasara* in *Āshvin* or October-November all weapons are worshipped under the name of *shastradevta* or the goddess of weapons and a goat is sacrificed to them. They occasionally visit on pilgrimage the shrines of Ganpati at Vái in Sátára, of Kedárling at Kolhápur, of Khandoba at Jejuri in Poona, of Mahádev at Singnápúr in Sátára, of Tuljá-Bhaváni at Tuljápúr in the Nizám's country, of Vithoba at Pandharpur in Sholápúr, of Vyanktesh at Shri Shail in North Arkot, and of Yallamma at Paragad in Belgaum. They worship village gods and goddesses, and believe in witchcraft and soothsaying.

At the birth of a child its navel cord is cut and with its mother it is bathed in warm water and laid on a bedstead. The mother is given dry cocoanut and molasses to chew and is fed with rice and clarified butter. On the evening of the fifth the midwife worships an image of Shatikavva made by a goldsmith, offers her parsley seeds or *omva* *Apium involucreatum*, orris root or *vekhand* *Iris pseudacorus*, a marking-nut, and cooked food, and waves a burning lamp before the image. She carries this lamp with the offering to her house under cover lest some one should see it and the mother and child should suffer from illness. On the tenth day the house is plastered with cowdung and the mother's clothes are washed. On the evening of the

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twelfth day the child is laid in a cradle and named; and kinspeople and friends are asked to a feast. When a boy is six or twelve months old his hair is cut for the first time. In the engagement ceremony the boy's father marks the girl's brow with redpowder and lays a cocoanut before her father's house gods. In the *vida* or betel-packet giving, that is the betrothal, the boy's father gives the girl a robe varying in value from 6s. to 10s. (Rs. 3-5), a bodice-cloth worth 1s. (8 as.), and ornaments according to his means. When the girl has put on the clothes her lap is filled with one pound of rice, five half-cocoanuts, five dry dates, five betelnuts, and five pieces of turmeric. Sugar and betel are served and the guests go. After the guests leave the boy's father is treated to *polis* or sugar roly-polies. After fixing the marriage day they take the boy to the girl's house, or if they are very poor they take the girl to the boy's house. On a lucky day two or three days before the wedding day, they rub the boy and the girl with turmeric powder. On the marriage day the bride and bridegroom are bathed at their homes in a square with a drinking vessel at each corner and a thread passed round their necks, and the bridegroom, dressed in new clothes with a sword in his hand, is led in procession to the girl's house. The bride's father gives his intended son-in-law a suit of clothes. The brows of the bride and bridegroom are decked with tinsel chaplets, and they are made to stand on two low stools facing each other. A white cloth marked with a turmeric cross is held between them. The Bráhma priest who officiates at the ceremony repeats lucky verses or *mangalásthaks* and throws grain of coloured rice on the pair at the end of each verse. The guests join in the rice-throwing. The priest tells the bride and bridegroom to throw rice on each other's head five times while he repeats verses. The bride and bridegroom are next seated on an altar and their brows are marked with oiled redpowder with grains of rice sticking to it. This rubbing of redpowder is called *shej bharne* or bed-filling. The bride and bridegroom eat out of one bellmetal dish along with some young boys and girls. On this day or on the next day a caste feast is given. In the evening the bride and bridegroom, seated on a horse, go in procession attended by music to worship the village Máruṭi. They lay betel leaves before the god, and break a cocoanut, and go on to the bridegroom's. At the bridegroom's a *saváshin* or married woman waves a lamp before them and breaks a cocoanut as an offering to evil spirits. Next day the bride returns to her father's, and the guests eat a meal and return to their homes. When a Marátha girl comes of age, she is seated in a gaily dressed frame called *malhar* for fourteen days or if her family is poor for five days. During the first three days she is held impure, and no one touches her. On the fourth day she is bathed and allowed to move about the house. During these four days her relations bring different sweetmeats for her, and those of her kinswomen who bring dressed food for her are asked to a feast on the day on which the *phalshobhan* or marriage consummation ceremony takes place. In every monthly sickness after this she is held to be impure for three days and during these

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three days she lives in a shed or veranda outside of the house. In the seventh month of her pregnancy the lap-filling ceremony takes place. When a Marátha man or woman dies the body is laid on its back on a bier. The whole body except the face is covered with a piece of new white cloth and a basil leaf is laid in the mouth. Four men carry the bier to the burning ground, the son or in his absence the next of kin walking in front with a fire-pot hanging from his hand. After the body has been burnt to ashes, the funeral party bathe and return home. Members of the deceased's family stock are impure for ten days. On the third day the bones and ashes are gathered and thrown into a river or pond, and the ground where the dead body was burnt is swept clean and sprinkled with cow's urine. On this spot a stone is washed, bowed down to, and offered three wheaten balls, a little milk, and a little water. The mourners go and sit at a distance till a crow touches the balls when they return home. On the tenth, they prepare rice balls, lay them in a garden, and wait till a crow touches them. On the twelfth they feast the funeral party. Others are asked but they do not come. They worship the spirits of the dead every year in the Spirits' Fortnight in *Bhādrapad* or August-September. Girls are married before twelve. Widow marriage is forbidden but is occasionally practised. Polygamy is allowed and practised, and polyandry is unknown. As a community they are bound together by a strong caste feeling. Their social disputes are settled at meetings of caste-men whose decisions are obeyed under pain of loss of caste. A few send their boys and still fewer send their girls to school. As a class they are steady and fairly prosperous.

MÁRWÁRIS.

Márwáris are returned as numbering 235 and as found all over the district except in Bāgevādi and Indi. They are immigrants from Márwár. The names in common use among men are Jetháji, Kasturchand, Rámlál, Rámratan, and Surajmall; and among women, Chimni, Ganga, Jamna, Kushi, Párvati, and Rukhmini. Their surnames are Ágarvála, Bagati, Bajárji, Battad, Kankani, Mitri, Memdad, Pirádjí, and Rati. Persons bearing the same surnames cannot intermarry. Their home tongue is Márwári, and their family god is Báláji otherwise called Vyankatesh of Tirupati. They are dark and strong with well-cut features, the women being shorter and fairer than the men. They live in one or two storeyed houses with mud or stone walls and tiled or thatched roofs. They keep servants and own cattle. They are good cooks and temperate eaters, and their staple food is wheat bread, split pulse, and vegetables, with sugar, milk, and clarified butter. They do not use animal food nor drink liquor and their special holiday dishes are sweetmeats which they buy of local shopkeepers. As a class they are sober, hardworking, stingy, exacting, and unscrupulous. They are retail oil-sellers, grocers, cloth-merchants, corn-dealers, moneylenders, and farmers and servants. Their business year begins either from the first of *Chaitra* or March-April, the fifth of *Shrávan* or July-August, or the first of *Kártik* or October-November. On the first of *Kártik* they close their old accounts and open new books. The poor among them serve their rich relations

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as cooks or clerks on monthly salaries of 4s. to £1 (Rs. 2-10); they are in course of time admitted to partnership. In spite of spending large sums in marriages, the traders as a class are fairly off. They work from morning to evening with a short interval at noon for food and rest, and close their shops on sun and moon eclipse days. The landholders are said not to be well off. A family of five spends £1 10s. to £3 (Rs. 15-30) a month on food; a house costs £5 to £20 (Rs. 50-200) to build, and £2 10s. to £4 (Rs. 25-40) a year to rent; a birth costs £2 to £3 (Rs. 20-30), a marriage £50 to £100 (Rs. 500-1000), and a death £10 to £100 (Rs. 100-1000). They rank below Bráhmans and above Kunbis though the local trading classes look down on them. They are religious, worshipping their family god Báláji or Vyankatesh of Tirupati, and offering prayers to the local gods and goddesses. Their principal holidays are *Rám-navami* in March-April, *Gokulashtami* in July-August, and *Diváli* in September-October; and they fast on lunar eleventh or *ekádashis*, and Shiv's Night or *Shivarátra* in February. They make pilgrimages to Benares, Pandharpur in Sholápur, and Rámeshvar. They are Vaishnavs by sect. They have great reverence for Bráhmans and ask Márwár or in their absence local Bráhmans to officiate at their marriages and deaths. They say they do not believe in witchcraft or evil spirits, but have great faith in soothsaying. They do not bathe a new-born child until a lucky day comes, when they call and feast their friends and relations and have the child's name chosen by their Bráhman priest. The mother's term of impurity lasts nine days, and she keeps her room for a fortnight to two months. The child and mother are purified on the tenth and the child is named on the twelfth day. Girls are married between ten and fifteen, and boys between fifteen and twenty-five. When the parents agree to the marriage, the boy gives 2s. (Re. 1) to the girl's priest in token of betrothal. On a lucky day the bridegroom visits the bride's with music and friends, and halts at a well furnished house in the neighbourhood. The couple are together rubbed with turmeric paste by the women of the bride's house, but the bride alone is bathed, while the bridegroom is made to touch the porch before her house and enter it. In the porch they are seated face to face on cushions. The priest puts a betelnut and a silver coin in the bride's left hand and covers her hand with the bridegroom's right hand. A piece of cloth is thrown over both, and they walk round a *hom* or sacred fire lit by the Bráhman priest who repeats lucky verses and throws rice over them amidst the greetings of the marriage guests on both sides. The lucky necklace or *mangalsutra* is fastened to the bride's neck, and, escorted by the married women of the bride's family, the couple go to the bridegroom's. All are seated, packets of sugar are handed among the women guests, and 2s. (Re. 1) are put in the bride's hands. The bride with her company returns home, and the bridegroom follows in the evening. He spends three days with his wife during each of which he is feasted. On the fourth the ceremony of receiving presents from and of making presents to the bride is performed and the bridegroom takes the bride to his home. When a girl comes of age, she sits apart for three days and then joins

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her husband without any special ceremony. They burn their dead and mourn them ten days. The ashes of the dead are gathered on the third day after death and from the first to the tenth day a light is kept burning on the spot where the dead breathed his last. From the third to the eleventh crows are fed every day before the morning meal and on the eighth and ninth balls of boiled rice are buried in the burning ground in the name of the dead. The kinsmen of the dead purify themselves on the twelfth and feed Bráhmans. At the end of the first, sixth, and twelfth months, the son or other chief mourner presents Bráhmans with uncooked provisions and a metal pot filled with water in the name of the dead. On the death-day he holds a yearly anniversary or *shráddh*, and another mind-rite on the lunar day corresponding to the death day in the *Mahálaga Paksh* or All Souls' Fortnight in dark *Bhádrapad* or August-September. There have been no recent changes in their practices or beliefs. Early marriages and polygamy are allowed and practised, widow-marriage is forbidden on pain of loss of caste, and polyandry is unknown. They have a caste council and settle social disputes at meetings of adult castemen. They are accountable to the *Bhái-bhát* or brother-bard of their own caste who is the deputy of their headman in Márwár. The *bhát* keeps a register of all Márwár Váni families, a record of the chief details of their family history, and occasionally visits them to gather yearly tribute from his castemen. They send their boys to school and are fairly off.

MEDÁRS.

Medá'rs, or Basket-makers, are returned as numbering 283. They are found only in towns and large villages such as Sarved and Bilgi. They appear to be the same people as the Buruds or basket-makers of the Marátha country. But unlike the Buruds, though low, they are considered pure. The names in common use among men are Ishvarappa, Mallappa, Nágappa, Nurandappa, Rámappa, and Yallappa; and among women Basavva, Dyámavva, Gangavva, Gauramma, Hanamma, Nágamma, and Yallamma. They have no family stocks, but are divided into several families, each with a separate name. Their commonest surnames are Chendanigeru, Padseru, Pángeru, Sálunkyavru, and Pevreru; persons bearing the same surname may not intermarry. They speak Kánarese and there is nothing remarkable in their appearance or dress. They live in ordinary one-storeyed houses with stone and mud walls and flat roofs. They have little furniture, their house goods being earthen vessels and a few quilts. Their ordinary food is millet, split pulse, and vegetables. They eat fish and flesh except beef and pork, and drink liquor whenever they can afford it and always on holidays; also some use opium and Indian hemp. They are moderate eaters and bad cooks, their chief dishes being rice boiled and strained, *polis* or sugar roly-polies, *kadbis* or sugar dumplings, and *shcrayas* or vermicelli are occasionally made. They kill goats in honour of their house gods, on *Márnami*, that is the day before *Dasara* in *Ashvin* or September-October, and at the end of marriages. As a class they are orderly, goodnatured, thrifty, and hardworking, but rather dirty. They make bamboo baskets, winnowing baskets, sieves, fans, flower-baskets, silk-cleaning

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machines, and caskets. A few of them are husbandmen. The bamboos used in their work are brought from Haliyal in Kánara. For a cartload of bamboos 2s. (Rs. 1) are paid as cutting charges, and 4s. (Rs. 2) to the forest department. Bamboos are also sold at £1 10s. (Rs. 15) the hundred. Winnowing baskets are sold at 1½d. (1 a.) each, and sieves at ¾d. to 3d. (½-2 as.). Mats sell at 9d. to 1s. (6-8 as.), and blow-pipes or hollow bamboo pieces a foot long at ¾d. (½ a.). Fans, caskets, and other fancy articles fetch different prices according to the taste and ornament. A man and a woman together make five to six sieves and seven to eight winnowing baskets in a day. Their women help in their calling as well as by working in the fields. They make these articles to order as well as for sale. Some of them are day labourers. Their trade does not make them rich, but keeps them from want. A few add to their income by selling dairy produce. They always find work but the return is small. As they have to invest little or no capital, they rarely suffer from a failure in trade. As their incomes are almost all spent in ordinary charges they are forced to borrow to meet marriage expenses. They borrow money at a half to one and a half per cent a month. When a Burud borrows, the lender finds how many working hands are in the borrower's family; the larger the number of working hands the more he will advance. The Medárs are Bráhmmanical Hindus, never wearing the *ling* and having nothing to do with Jangams. Like other low Bráhmmanical castes they are not careful to keep the rules of their religion. Their chief divinity is Hulsingráy of Gobar near Kulburga. They are not married by Bráhmman, but by a married or *saváshin* woman of their own caste, who is chosen by a Bráhmman before each marriage. One drinking pot and two lamps are used. The priestess ties the luck-giving necklace or *mangalsutra* round the girl's neck and the marriage is over. Medárs bury their dead and hold the *divas* or memorial day on the thirtieth. Their great teacher or *guru* is a Váder or priestly Kurubar of Gobar near Kulburga. He seems seldom to visit Bijápur. They have no headman and appoint a council or *panch* to settle disputes.

MUDLIÁRS.

Mudliárs, literally south-east men, also called Kongis, are returned as numbering 130. They are found chiefly in Bágevádi. They are said to have come from Madras. The names in common use among men are Arunjalám, Namashiváy, Náráyansvámi, Parmáláya, Rangayya, Somling, Subráy, Sundaram, and Varadráj; and among women Almélamma, Chinamma, Dhankotiamma, Kuppamma, Lachamma, Sundaramma, and Táyamma. Their surnames are Halvekar, Potti, and Vallálkar. These are calling names and are not taken into account in settling matches. Persons belonging to the same clans intermarry. Their home tongue is Tamil or Arvi and their family gods are Shri-Vyankatraman, Vithoba, Shri-Ranganath, and Chidambar, whose shrines are at Vyankatgiri, Pandharpur, Seringapatam in Maisur, and Chennapattan. They are divided into Kongis and Naidus or Kavres and Vallálars, who eat together but do not intermarry. Except that they are darker, they differ little from other natives of the district. Indoors they speak Arvi or Tamil, and out of doors Maráthi, Kánarese, or Hindustáni. They live in one-storeyed terrace-

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roofed houses with mud or stone walls. Their furniture includes earthen and metal vessels, lamps and wooden boxes, and they keep cattle, horses, goats, sheep, and dogs. The rich have servants. They are good cooks and are fond of pungent and sour dishes. Their ordinary diet includes wheat or millet bread, pulse, rice, and vegetables, the cost of each man's keep varying from 3d. to 4½d. (2-3 as.) a day. On ordinary days they are not particular about bathing, but both men and women bathe on Saturdays, the men before cooking and the women before taking their meals. On holidays, and at births, girls' coming of age, marriages, and deaths, they prepare special dishes such as cakes and sweetmeats, but they have no rule about preparing particular dishes on particular occasions. They eat fish, mutton, and fowls and drink liquor, especially on the ninth of the Dasara holidays. Some also use hemp-flowers, opium, and other intoxicating drugs. Men wear the waistcloth, the shouldercloth, the jacket or coat, the headscarf, handkerchief, and shoes. The holiday and Saturday dress is a little more costly. A woman's every-day dress is a short-sleeved and backed bodice, and a black, red, green, or yellow robe worn without passing the skirt between the feet. The men shave the head leaving the topknot and the face except the moustache and eyebrows; and the women comb and tie their hair into a back knot. They are tidy in their dress. The favourite colour among men is white and among women red or black. They use either European or native fabrics. The well-to-do keep a store of good clothes for special occasions and the poor use their ordinary dress carefully washed. Men women and children work from morning to evening, Saturday being their busiest day. Their houses cost £20 to £100 (Rs. 200-1000) to build, their house goods are worth £2 10s. to £10 (Rs. 25-100), and the ordinary monthly expenses of a family of five are between £1 to £1 4s. (Rs. 10-12). They are very religious. They honour Bráhmans who are their family priests, and the objects of their special devotion are Chidambaram, Ganesh, Pándurang, and Shri-Vyankatesh. They go on pilgrimage to Tirupati and Pandharpur. Their holidays are the Hindu New Year's Day in March-April, *Nág-panchmi* in July-August, *Ganesh-chaturthi* in August-Sept., *Dasara* and *Diváli* in September-October, *Makar Sankraman* in January, and *Holi* in February-March. Their chief festivals are *Diváli* in October-November and *Makar Sankraman* in January; and their fast days are *Shivráttra* in February, *Ashádhi ekádashi* in June-July and *Kártiki ekádashi* in October-November. Both men and women wear gold and silver ornaments. They are orderly, clean, hardworking, and thrifty. Their chief calling is petty trade, and the women help the men in their work. Some trade with their own capital and some on borrowed funds. Their calling is well paid, steady, and improving: though most borrow to meet their expenses. They rank with the Mudliárs of Madras, below Komtis, Gujarát Vánis, Lingáyats, and other traders. They take food from no caste except Bráhmans. They say they have a religious guide, but are not able to tell where he lives or what are his powers. They offer camphor, dry dates, incense, molasses, and sugar to the village gods on holidays, and cooked food in addition on Saturdays.

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They have house images of their family gods which are either of stone, of gold, or of silver, and they believe in soothsayers particularly in Bráhmaṇ mediums. They assert that they have no faith in witchcraft or in ghosts. They do not regularly observe any of the sixteen Bráhmaṇ sacraments. During the first two days after a birth neither the child nor the mother is given any food except a decoction of long-pepper *Piper longum*. On the third day they cook together pulse vegetables and rice and give it to the mother. This diet is continued until the eleventh day. From the seventh to the eleventh the mother is daily bathed in warm water in which *nim* leaves and the leaves of other trees are boiled. The child is bathed in simple warm water from the third day. On the seventh or ninth day they worship *Shatikavva*, break a cocoanut, and offer it to her. After this at a lucky time they lay the child in the cradle. Poor women remain in the lying-in room for a fortnight, middle-class women for two months, and rich women for three months. Before the end of the third month they shave the heads both of boys and girls, either at home or at *Shri-Vyankatgiri*, or any other place where they have vowed to shave the child. They marry their girls either before or after they come of age and their boys after sixteen. When a match is proposed the bridegroom's people go to the bride's with a new robe, a piece of bodicecloth, a cocoanut, two and four-fifths pounds of sugar, ten plantains, betel, flowers, sandalwood paste, and such gold or silver ornaments as they can afford. They are accompanied by friends, the family priest, and neighbours. The priests repeat sacred verses, clothe the girl in a new robe, and put the cocoanut, rice, plantains, betel, and bodicecloth in her lap. Betel is served, the boy's father is feasted, and they return home the next day. After a time the day for holding the marriage is fixed and the house is cowdunged and ornamented with paintings; and either the bridegroom's party goes to the bride or the bride goes to the bridegroom's. When the party draws near the village boundary, it is led in procession to the house. The bridegroom is first rubbed with turmeric paste by women of the bride's house and then the bride is rubbed. They are again rubbed with turmeric paste and bathed in the evening. This is done either three or five times after which both the bride and the bridegroom are again bathed and dressed in new clothes. On the floor of the marriage booth in front of the house they spread rice and on the rice a mat, and seat the bridegroom on the right and the bride on the left. Close to the seat are set two new earthen pots, two smaller pots, and nine still smaller which together cost 2s. 6d. (Rs. 1½). These are filled with *sasi* or sprouted rice. A *varvanta* or spice-pestle is rubbed with turmeric paste and a box containing an image of *Ganesh* is brought out and worshipped. The bride and bridegroom bow before the god. Milk and sugar are boiled together before the pair and offered to the gods, the priest places the lucky necklace on a cocoanut, and it is touched by certain persons of the company. Then the parents of the bride and bridegroom and the bride and bridegroom take in their hands the nine smaller pots, the spice-pestle or *varvanta*, and a lighted lamp, and walk five times round the booth; at the end of the fifth round the

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spice-pestle is dropped on the ground, the bride rests her foot on it, and the bridegroom draws her foot off it. Then the couple return to the marriage altar and sit. The family priest kindles a sacred fire and distributes red rice, and ties a cotton thread with pieces of turmeric to the right hands of the bride and bridegroom. The priests who attend recite Sanskrit verses and lay five handfuls of rice in front of the pair; each of the guests lays three handfuls of rice in front of the pair; and all throw coloured rice over the pair's heads. The pair then walk three times round the marriage altar and go into the house where they are seated on a country blanket and are given milk, sugar, and plantains. When this is over the guests and the bride and bridegroom are feasted on rice, curry, cakes, and sweet-meats. A sacred fire is afterwards kindled. The *kankans* or wristlets are taken from the hands of the pair, and sugar is dropped into their mouths. The bride and bridegroom throw red water on each other and on all present, and are then taken into the house and bathed. Afterwards all the people, with the sprouted corn in the pots and with the remains of the sacred fire or *hom*, go to a river, and break a cocoanut, offer it to the river, throw all the things into the river, bathe, and go home. On their return dinner is served. After dinner clothes are presented to the couple, and the bridegroom and his party return to their place. If the girl is a minor she is left with her parents; if she is grown up the puberty ceremony is performed as part of the marriage ceremony and she goes back with her husband to his house. After the third month of pregnancy they provide the woman with anything she may have a craving for, believing that if she is not satisfied the child will suffer from sore ears. Between the fifth and seventh month her parents ask the girl to their house and treat her to a variety of dishes; after this she is also treated by relations and friends.

With the first sign of death they pour into the patient's mouth water in which a *tulsi* leaf has been dipped, break a cocoanut, burn camphor, and rub sandalwood paste and cowdung ashes on the brow. Soon after death they put betel in the mouth and tie together the thumbs and great toes. If the family is rich a canopied chair called *vimán* is made ready, and if they are poor a bier or *sadgi*. When the bier or chair is ready the body is brought out of the house, rubbed over with oil, and then dusted with *shikakai* powder to take off the oil and bathed. The head is left bare and the rest of the body is draped with a small robe and covered with a shroud. The brow is rubbed with sandal paste and cowdung ashes and the body is tied on the bier and covered with flowers. All present throw rice on it and pray that the soul may remain in heaven. The son or other next of kin bathes and walks before the body carrying a fire-pot. On reaching the burning ground the funeral party make ready the pile, lay the body on it, and burn it to ashes. Those who accompanied the body bathe and go to the house of mourning with the chief mourner. In the house the spot where the spirit left the body is cowdunged and a lighted lamp is placed on it. They bow to the lamp and go home. On the third day they gather the ashes and bones and throw them into water. Afterwards cocoanut milk roasted rice and gram are offered to the spirit of the dead on the spot where the corpse was

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Mushtigers or Chhetris are returned as numbering 725, and as found all over the district, especially in Bágalkot. The names in common use among men are Bhimáppa, Hanmayya, Lakshamáppa, Rámayya, Rangáppa, and Timáppa; and among women, Bálarva, Dyámavva, Girevva, Hanmavva, Malavva, and Ráyavva. The men generally add *mushtiger* or *chhetri* to their names. They have no surnames or family-stock names, but persons known to belong to the same family do not intermarry. Their home tongue is Kánarese and their family gods and goddesses are Kálamma, Máruti, Vyankatraman of Tirupati, and Yallamma. As a rule they are middle-sized, muscular, and strong, with round faces and well-cut features. They live in one-storeyed flat-roofed houses with walls of stone or mud. They are great eaters and poor cooks and are proverbially fond of sour and hot dishes. Their staple food includes Indian millet bread, pulse, and vegetables, and their special holiday dishes include wheat cakes rolled round boiled pulse and molasses, sweet gruel or *khir*, and vermicelli. They use all kinds of animal food except beef and pork and drink country liquor and hemp-water or *bháng*. Their chief days for eating meat and drinking liquor are the death-days of the family dead, *Dasara* in October, and the tenth day of the Musalmán Muharram. The men wear a waistcloth or knee-breeches, a shouldercloth, and a headscarf; and the women

a bodice and a robe without passing the skirt back between the feet. They tie their hair into a knot at the back of the head and cover their head with one end of the robe. As a class they are sober, hard-working, thrifty, and orderly, but dirty. Their chief and hereditary calling is husbandry and some also work as labourers and cart-drivers. They are successful husbandmen but poor gardeners. They eke out their field profits by the sale of dairy produce, but as a class are poor and debt-burdened. They rank below Maráthás and Adibanjigers, and above the impure classes. They work from morning to evening in the field with a short rest at noon, return at sunset, and go to sleep soon after supper. The women mind the house and help the men in the field. Their slack time is during the hot months, March to June. All the year round they rest on Mondays, and on the *Jyeshth* or June full-moon. A family of five spends £1 4s. (Rs. 12) a month on food. A house costs £5 to £20 (Rs. 50-200) to build, and 6s. to 12s. (Rs. 3-6) a year to rent. A birth costs 10s. to £1 (Rs. 5-10), a marriage £5 to £7 10s. (Rs. 50-75), and a death 12s. to £1 (Rs. 6-10). They worship their family gods Kálamma, Máruti, Shri-Vyankatesh, and Yallamma among other Bráhmánic and local gods, and keep the usual Bráhmánic and local Hindu fasts and feasts. They ask Bráhmans to officiate at their ceremonies, and after a birth or death ask Osthams to purify them with *tulsi* water. They call three men to attend their marriages, a Bráhman, the *kattimani* or caste headman, and an Osthman. They make pilgrimages to the shrines of their family gods and visit local fairs held in honour of Hindu or Muhammadan saints. Husbandmen keep two special holidays, the full-moon of *Ashvin* or September-October and *Bahuláshami* or the dark eighth of *Márgashirsh* or November-December. They fast on all *ekádashis* or lunar elevenths, on *Gokuláshami* in July-August, and on Shiv's Night or *Shivráttra* in February which is kept as a fast by people of both sexes and of all ages. Their religious teacher is an Oshtam. They believe in soothsaying and evil spirits. Early marriage, widow-marriage, and polygamy are practised, and polyandry is unknown. On the fifth day after the birth of a child the goddess *Shatikavva* or *Satvái* is worshipped, a goat is sacrificed to her, and friends and kinspeople are treated to a dinner. The mother's term of impurity lasts twelve days. On the thirteenth the mother and child are bathed and purified, the house is cowdunged, and the child is cradled. The mother keeps her room a fortnight to twenty days. When this is over, she visits the temple of the village Máruti and follows her usual house duties. The child's hair is clipped before it is a year old, the maternal uncle cutting part of it and presenting the child with a blanket, a pair of shoes, a whistle, and a coat. Boys are married between fifteen and twenty-five and girls between eight and twenty. At the engagement or marriage-fixing ceremony a party comes from the boy's to the girl's. The girl is dressed in a robe presented to her by the boy and her lap is filled with rice, and a cocoanut, plantains, and betelnuts and leaves. Betel leaves and nuts are handed among the guests and the men from the bridegroom's house withdraw. On the *báshtagi* or betrothal the girl wears another robe given by the bridegroom with ornaments

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I. and a bodice and, before the house gods, her lap is filled with rice and five kinds of fruit. A day or two before the marriage the god-pleasing or *dev-kárya* is performed in front of both houses and attended by friends and relations and her parents take the girl to the bridegroom's village. The girl's party is lodged at a house close to the boy's and on the same day is treated to a dinner at the bride's. At the bride's house five married women rub the couple with turmeric paste. In the morning with the help of the men five married women build a booth. At noon caste-people are feasted and before sunset the bride's kinswomen bring pots from the potter. A square called *surgi* with an earthen pot at each corner is made ready, a thread is passed round the necks of the pots, the couple and their mothers are seated in the square, and they are bathed in warm water. The thread which was passed round the pot necks is twisted into four separate cords and tied round the wrists of the couple and their mothers. Lights are waved round them to guard them from the evil eye and other evil influences and they bow before the bride's family gods, come out, and fall prostrate in the booth. On the third or marriage day, the bridegroom's kinswomen ask the bride to accompany the bridegroom to his house. The bride agrees and starts followed by a married man carrying an earthen pot called *surgi bhumi* or the square earth-offering holding vermicelli, rice, and raw sugar, and a married woman with an earthen vessel filled with water on her head. At the bridegroom's the man is presented with a turban and the woman with a bodice and the couple are received by the boy's household. Sweetmeats and water are laid before the family gods, the hands and feet of the couple are washed with the water, and they are fed with the sweetmeats along with ten married women, five from each house. The marriage party visits the shrine of the local Māruti and the bridegroom and bride are dressed in rich clothes and decked with ornaments. At a lucky hour they are made to stand in the booth face to face on low stools covered with millet and five copper coins and separated by a curtain whose centre is marked with a red Jain cross or *svastik* which they call *nandi* and say it is the goddess of good fortune. Threads are tied round the wrist of the bride and bridegroom, and, at the lucky moment, the priest throws red rice over them and fastens the lucky necklace round the bride's neck. Betel leaves and nuts are handed to the guests and money to the Bráhmans. The hems of the couple's garments are knotted together, and they bow to the family gods and elders. Next comes the *Bhuma Jevan* or earth-offering feast when the couple with five married women on each side feast on cakes, rice, and clarified butter brought in equal quantities from the two houses. Friends and relations are feasted at the bridegroom's and the couple are rubbed with turmeric and made to splash each other with turmeric water. The ceremony ends with presents of clothes made by the relations of the couple. They are then seated on a bullock, taken to Māruti, before whom they break a cocoanut and return home. Lastly they both play at hide and seek. The girl is formally handed by her parents to the care of the bridegroom's mother. The bride's relations return home and the wedding ceremonies are over. When a girl comes of age she sits apart for three days, is bathed on the fourth,

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and on some lucky day within the next fortnight a lap-filling or *garbhādhān* ceremony is performed. After death the body is bathed, set close to a wall, and tied in a sitting position to a peg fixed in the wall. It is wrapped in a blanket, laid on a bier, and taken by four men to the burning ground, where the pile is prepared, and the body set on it and burnt. When the pile is nearly consumed, the chief mourner walks three times round it with an earthen pot on his shoulder, pierces three holes in the pot, throws the pot over his shoulder, and beats his mouth with the back of his right hand. Gifts are given to Bráhmans, and the Mhár, who is called the son of the soil, is given something as the price of the land which was used for the pyre. On the third day the ashes of the dead are gathered and thrown into water. On the fifth the chief mourner worships three stones in the name of the dead, and offers them boiled rice without looking to see whether or not it is touched by a crow. On the eleventh day the friends and relations are treated to a rich feast of boiled mutton and wheat cakes. A month after the death goats are killed and caste-people are feasted. The anniversary or death-day mind-feast at the end of the year is optional. They are bound together by a strong caste feeling and settle social disputes at meetings of adult caste-men under the hereditary headman or *kattimani*, whose opinion carries great weight in all caste matters. Any one who fails to accept the headman's decision is put out of caste. Breaches of rules are punished by a fine which generally takes the form of a caste feast. Some send their boys to school, but most are illiterate. As a class they are badly off.

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MUSHTIGERS.

OSHTAMS.

Oshtams are returned as numbering sixty-two. They are found in small numbers in Bádāmi, Hungund, and Bijápur. They seem to have come into the district from Telangan for trade purposes. The names in common use among men are Lakshayya, Rámayya, Shenayya, Timayya, Tirangalayya, Tirpálayya, and Yetrájayya; and among women, Almelamma, Krishnamamma, Mangalamamma, Narsinhamamma, Nauchiramamma, Rangamma, Sitamma, Tulasamma, and Yallamma. *Ayya* is added to men's names and *amma* to women's. They have no surnames and all are of the Páráshar family stock. They are degraded Teluga Bráhmans and wear neither the sacred thread nor the top-knot. Their family god is Vyankatraman or Hammir Manár of Tirupati. They have two divisions, Námeru Oshtams and Sátán Oshtams. All Bijápur Oshtams are Námeru and they neither eat nor marry with Sátáns. They are dark, strong, middle-sized, and well-made with long thick face hair and a dull expression. Their home tongue is Telugu and they speak Kánarase abroad. They live in one-storeyed houses with earth and stone walls and thatched roofs, and their house goods include low stools and metal or earthen vessels. They employ no house servants but keep cattle and pets. They are moderate eaters and bad cooks. They are fond of sour and hot dishes, and their staple food includes rice, millet bread, pulse, and vegetables. Before they take their morning meals, they bathe and mark their brow with the *tripundra* or three lines, three upright lines, two side lines of white, and a central red line. They keep a *Sháligram* or round black

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stone representing Vishnu and an image of Māruti in the house and offer them sandal paste, flowers, and frankincense, with food cooked in the house. When they sit to their food they sprinkle a circle of water round their plate, throw five pinches of food to Yam the god of death and his officers, sip some water in the name of *jatharāgni* the fire that burns in the stomach, again swallow six pinches of food in honour of the five airs that live in the body and of Brahma the spiritual essence, and then eat. They eat *polis* or cakes rolled round molasses on *Nāg-panchami* in August and vermicelli or *sheraya* on *Divāli* in September-October and on New Year's Day in March-April. The use of animal food and of liquor is forbidden on pain of loss of caste. They shave the head and the face, but spare the moustache contrary to the strict Telugu practice. The women plait the hair into braids and tie them into a knot just above the right ear. They neither use flowers nor false hair. Men dress in a waistcloth, a shouldercloth, a coat, a shirt or *bandi*, a headscarf, and a pair of sandals. The women wear the full Marāṭha Brāhman robe with the skirt passed back between the feet and a bodice with a back and short sleeves. Both men and women have a store of clothes for special ceremonies. The ornaments worn by men are the earrings called *bhikbālis*, the wristlets called *kadās*, and the necklace called *kanthi*. Women wear the lucky necklace, armlets called *vākis*, and a number of rings on the fingers and toes. As a class they are dirty, hardworking, honest, orderly, thrifty, and hospitable. Begging was their original calling but some have taken to husbandry and others are priests of Mushtigers and Dandingdāsars. Some work as labourers and some are skilful husbandmen. The women mind the house, beg through the village when they have leisure, and sell whetstones and needles. The women in a husbandman's family help the men in the field and sell dairy produce. They find much work in the fair season and little work during the rainy months. They rest on their ancestors' death days. They are fairly off but have to borrow money for marriage and other charges at six to eighteen per cent interest. They rank with none of the local castes as they take food from no one, from Brāhmins to Mhārs. There have been no recent changes in their practice or beliefs. A family of five usually spends £1 to £1 10s. (Rs. 10-15) a month on food and £1 10s. to £2 10s. (Rs. 15-25) a year on clothes. A house costs £6 to £40 (Rs. 60-400) to build, a birth costs 10s. to £1 10s. (Rs. 5-15), a marriage £15 to £40 (Rs. 150-400), and a death £1 10s. to £5 (Rs. 15-50). As a class they are religious. Their family gods are Vyankatraman of Tirupati and the village Māruti, and they also worship all boundary gods, local gods, and village gods. Their priest is a man of their own caste called *Gosht Pedda* whom they ask to conduct their family ceremonies. They show no respect to local Brāhmins. They keep all Hindu holidays except *Shrāvani pournima* and *Ganesh-chaturthi* in August, and *Anant-chaturdashi* in September, and keep fasts such as the eleventh of *Ashādh* in July and of *Shrāvani* in August. On the Fridays and Saturdays of *Shrāvani* or July-August they eat only once a day. They make pilgrimages to Benares, Rāmeshvar, and Tirupati.

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Their religious teacher is Bhangár Lokáchárya of the Vaishnav sect, whom they highly respect and consult in all caste disputes. Some of them are priests at the temples of the village Máruṭi, whom they daily worship with offerings of flowers, sandal paste, and frankincense, and mark the brow of the image with the *tripundra* or three upright lines, two side lines of white sandal paste and a central line of redlead. For these services they enjoy the revenue from the god's land and the offerings made to him. They act as astrologers to Mushtigers and others and have a firm belief in soothsaying. They believe in witchcraft and evil spirits and have recourse to *devrishis* or god-seers when one of them is possessed. Early marriages and polygamy are allowed and practised, widow-marriage is forbidden on pain of loss of caste, and polyandry is unknown. On the fifth day after the birth of a child, the goddess Sārvāī is worshipped and the ceremonial impurity lasts for ten days. On the tenth the lying-in room is washed with cowdung and the mother is given new clothes to wear. On the thirteenth friends and relations are fed on sugar roly-polies or *polis* and kinswomen are asked to meet at the house in the evening. They name and cradle the child and leave with a present of *usal* that is five kinds of grain mixed and boiled together and seasoned with salt and condiments. Between the second and the ninth month the child's hair is cropped for the first time. The priest touches the hair with a pair of scissors and the village barber cuts it. No thread-girding is performed. Boys are married between twelve and twenty-five and girls between one and twelve. At the time of the engagement the father of the boy visits the girl and presents her with a robe and bodice and makes the women of her house fill her lap with rice, dry dates, betel, lemons, and cocoanut. Friends and kinspeople are asked, packets of sugar are handed round, and they are told of the engagement. After a time comes the *bāshtagi* or betrothal, when the girl receives a suit of clothes from her future father-in-law. A lucky day for holding the marriage is fixed, the girl's house is cowdunged and whitewashed, and a booth is raised in front of it. The bridegroom visits the bride's with his friends and kinspeople, the couple are rubbed with turmeric paste, and all are treated to a dinner by the father of the bride. Next day the god-pleasing or *devakārya* is performed. The lucky post or *hālgambhak* is brought, five married women are presented with pieces of bodicecloth or *khans* and a copper coin, and their laps are filled with rice and cocoanuts. Food is offered to the gods and to the lucky post or *hālgambhak* and the bridegroom's party is feasted. Nine *airinis* or earthen pots are brought from a potter's and set before the gods. A square spot marked with lines of wheat flour is prepared in front of the lucky post or *hālgambhak* and the pots are placed in the square and surrounded by a cotton thread dipped in water mixed with turmeric powder. Both the post and the pots are worshipped with flowers and sandal-paste and food is laid before them. On the third day the couple are bathed and seated with their mothers on a square spot marked with wheat flour and dressed in fresh clothes. A cocoanut and betelnut marked with vermilion are worshipped in the name of Vishvakshayan or the all-pervading.

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Vishnu and his wife Lakshmi, and the couple are seated face to face on two low stools with a curtain marked with a cross called *nandi* drawn in lines of vermillion held between them. A square is made with a pot placed at each corner and a cotton thread dipped in milk is passed round the pots, and then cut and twisted into two wrielets to be fastened to the wrist of the couple. The priest and the guests touch the brows of the couple with rice marked with vermillion and both of them throw rice at each other. Then the priest makes the bridegroom touch the lucky necklace or *mangalutra* and then binds it about the bride's neck and puts *kallangur* or toe-rings on her toes. The hems of their garments are knotted together, presents of clothes are made to them both, and the services of the priest are rewarded with a gift of money. The bridegroom and bride bow to the images of their house-gods, and, while five married women sing songs, the *bhua* or earth-offering is performed, and the couple eat from two dishes full of stuffed cakes and other sweetmeats. On a lucky day between the fourth and the sixteenth comes the *sida* or cloth-presenting when the couple visit the temple of the village *Māriti*. After this the *bhua* or earth-offering is again performed and then comes the *glar-bharani* or house-filling when the bride is taken to the bridegroom's. The caste-people are feasted by the bridegroom's father and an earthen potful of grain is sent by the bride's men to the bridegroom. On this the bridegroom's party return the grain pot to the bride's and leave the place for their village, and the marriage is over.

When a girl comes of age she sits apart for four days. On the fifth she is bathed, the *garbhāñjana* or marriage consummation is performed within or on the sixteenth day, and she goes to her husband. When a girl is pregnant for the first time, her mother presents her with a green bodice in the fifth or seventh month and she goes to her mother's to be confined. When an Oshant dies, the body is bathed and dressed in new clothes, five kinds of leaves are laid on the dead head, the brow is marked with two upright lines of ashes, water with a leaf of sweet basil plant in it is dropped into the mouth, and a light is set before the body. If a woman dies before husband, she is rubbed with turmeric and vermillion, an honour which is not paid to a widow's body. The body is laid on the bier and carried by four men who have to bathe and mark their brows with two upright lines of ashes, and then lift up the bier and carry it to the burning ground where a pile is prepared and the dead is placed on it and burnt. On the fifth the ashes of the dead are gathered and thrown into water. Rites are performed either for the first ten days or only from the seventh to the tenth. The bones of the dead are laid in the place where the body was burnt, covered with earth, and a sweet basil bush is planted over them. A waistcloth, shouldercloth, or headscarf is laid before the bush and worshipped, and the priest is presented with a gift of money or *dakshina*. They mourn the dead ten days and on the twelfth friends and relations are feasted on stuffed cakes. They do not offer food to the crows in honour of the dead but remember him on the last day of every month and hold a *shrāddh* on his yearly death-day. In honour of a woman who dies before her husband they give food to a married woman on the bright

ninth of *Āshvin* or September-October. The community is bound together by a strong caste feeling. Social disputes are settled at meetings of castemen under their priest or *Gosht Pedda*. The office of the priest is hereditary and he is much respected. Smaller breaches of caste discipline are punished with fines. Caste decisions are subject to the approval of their religious teacher *Bhangár Lokáchárya*, whose decrees are final. His office like that of the priest is hereditary. They send their children to school, but do not take to new pursuits or show any tendency to rise in wealth or position.

Pa'ncha'ls, supposed to mean Five Craftsmen, are returned as numbering 6122. They are found in considerable numbers all over the district. They claim descent from *Vishvakarma*, the framer of the universe. The *Páncháls* all belong to one caste; and some of them have taken to wearing the *ling*. Some of them are *Kambhárs* or iron-workers, others *Badgirs* or wood-workers, others *Kanchgárs* or brass-workers, others *Kalkutgárs* or stone-workers, and others *Agsáls* or gold and silver workers. So, though they have not the monopoly of these crafts, for there are Jain *Kásárs*, and *Bailgambhár*, *Bhui*, *Jingár*, *Kabliger*, and *Panchamsáli* iron smiths, the *Páncháls* are an important class. They are scattered over the district, chiefly in towns and large villages. These five subdivisions belong to five different *gotras* or family-stocks, *Anubhavasya*, *Pratnas*, *Sanagasya*, *Sanátanasya*, and *Suparnasya*, the members of which eat together and intermarry. *Kambhárs* or iron-workers belong to the *Anubhavasya* stock, *Badgirs* or wood-workers to the *Pratnas* stock, *Kanchgárs* or brass-workers to the *Sanagasya* stock, *Kalkutgárs* or stone-workers to the *Sanátanasya* stock, and *Agsáls* or gold and silver workers to the *Suparnasya* stock.

Páncháls speak *Kánarese* at home and show no trace of foreign extraction. The men's dress is the ordinary dress of the country; except that, as they are of good caste and wear the sacred thread and are generally well off, they seem never to wear knee-breeches but always the waistcloth. In appearance and dress, especially the *Agsáls*, they resemble *Bráhmans* in many respects. The women's dress is the same as the *Bráhman* women's dress; they arrange their hair in the same style; and like *Bráhman* women they add false hair and deck it with flowers. They are neat in their dress and clean in their persons. They live in ordinary one-storeyed houses with stone and mud walls and flat roofs. Their houses are fairly clean. They are good cooks, the staple diet including rice, millet, pulse, vegetables, and if available dairy produce; they eat no animal food and rarely touch liquor or other stimulants. They are even-tempered, thrifty, sober, orderly, and fairly hospitable. Besides their five hereditary professions some are husbandmen, and some, most of whom are *Agsáls* or goldsmiths, hold private or *inám* lands chiefly granted by former governments in return for service as *potdárs* or coin-testers. The other classes are fairly off though they are neither so well off nor so neat and clean as the goldsmiths. As a class they are free from debt, though a few of them borrow to meet marriage

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and other special charges. A family of five spends £1 10s. to £2 10s. (Rs. 15-25) a month. The Pāñchāls, especially those of Bāgalkot, call themselves Pāñchāl Brāhmins and consider themselves higher than ordinary Brāhmins, but ordinary Brāhmins look down on them. They eat no food but what is prepared by their own castemen. They are careful to keep the leading rules of their faith, and are prone to excitement about their social position often quarrelling with Brāhmins for superiority. Their household gods are Viṣṇvakarma and Kūlauma, but the chief object of their devotion is Viṣṇukarma, whose image is in the form of a man. These gods are worshipped daily and are offered cooked food on holidays. They bathe daily, the devout bathing in the early morning. If they have nothing to do with Jaugams, they at any rate do not seem to have much more to do with Brāhmins. They will not eat from a Brāhmin nor from any one else. Their marriages and other ceremonies are conducted by *gurus* or religious guides of their own caste, some of whom live at Bijāpur, Gaugāpur in Muddebihāl, and elsewhere. The *gurus* belong to two monasteries called *math-sinhāsans* or religious lion-thrones. One of these is at Antavalli in the Nizām's country and the other at Yātgeri in Bijāpur. The Antavalli pontiff has for his disciples the goldsmiths, blacksmiths, and carpenters; and the Yātgeri pontiff claims the devotion of the copper-smiths and stone-cutters. All the Pāñchāls revere the heads of both houses. Though not so learned in the sacred books as Brāhmins, their teachers show some acquaintance with them and have a smattering of Sanskrit. Most of the laity know little of their religion. The teachers are married men and their office is hereditary. Of late, since the establishment of the two religious houses a few Pāñchāls have dedicated their sons to these houses where they live studying religious books and lead a celibate life. The books which they quote as their authority for stating they are Brāhmins are said by Brāhmins to be spurious and modern. They worship no gods but their house-gods, they say all other gods sprang from them. In Bijāpur the village guardian is always the goddess Lakshmi and Lakshmi's ministrant is always a Badgir or carpenter of the Pāñchāl caste. They have faith in soothsaying and admit the existence of ghosts, but profess not to believe in witchcraft. Their birth and boyhood ceremonies including the thread-girding are the same as those of Brāhmins. Girls are married at an early age, polygamy is allowed and sometimes practised; polyandry is unknown. Their marriage ceremonies last five days. Four are spent in feasting, and one on the actual wedding ceremony. No *kalashās* or water-pots are used to mark the corners of the *surgi* or square in which the bride and bridegroom are bathed. Four or five boys stand round the bride and bridegroom with one finger up, and the string, which is eventually to be broken and tied to the wrists of the couple, is passed five times round, being hitched each time on to the fingers of the boys. The teacher ties a luck-giving necklaco or *mangalsutra* round the girl's neck, repeats the marriage texts, and, throwing rice on the wedded pair, completes the marriage. Pāñchāls burn the dead.

All their funeral ceremonies, even to keeping a lamp burning fifteen days on the spot where the dead breathed his last, closely resemble Bráhma ceremonies. Páñcháls do not allow widow marriage, and never eat flesh. This taken in connection with their wearing the sacred thread, and refusing to eat from Bráhmans, shows that they are a superior caste. This high religious position they maintain socially; for, though so large a community must include some poor the caste as a whole is well off and forms a highly respectable body.

Patvega's, or Silk-band Weavers, returned as numbering 1029, are an important section of the people of Guledgudd in Bádámi and of Ilkal in Hungund and are specially common at Bágalkot. They seem not to be found north of the Krishna. According to the Bágalkot Patvega's they have come from Gujarát. Once every two or three years a Bhát or genealogist from near Baroda in Gujarát comes and records the births and deaths which have taken place in each family since his last visit. They are almost the only weavers who have no Lingáyát leanings. The men keep the top-knot, wear the sacred thread, respect the sweet basil plant, hold yearly memorial or mind feasts in honour of the dead, and are married by Bráhmans. None of them wear the *ling*. In their homes they speak a mixture of Gujaráti Maráthi and Hindustáni.¹ The names in ordinary use among men are Jurása, Kanthisa, Lakshmansa, Mániksa, Mávarsa, Rámkrishnasa, and Sakusa; and among women, Ambábái, Anandibái, Krishnabái, Nágubái, Sarasvatibái, and Tuljábái. In Western India the ending *sa* to men's names is peculiar to Gujarát. Their surnames are the names of places and of ancestors. Families bearing a particular surname belong to a particular *shúkha* or branch of a *gotra* or family-stock. The Bhartárgahars belong to the Káthva branch of the Káshyap *gotra*; the Dajis belong to the Dáji branch of the Párisva *gotra*; the Jálnápurkars belong to the Rupekatár branch of the Gokul *gotra*; the Kalburgikars belong to the Gambva branch of the Gokul *gotra*; and the Maljis belong to the Sonekatár branch of the Gautam *gotra*. They marry with the same family-stock but not with the same branch of a family-stock. They have no subdivisions. They live in ordinary one storeyed houses with mud and stone walls and flat roofs; and have nothing in their appearance, food, dress, or character to distinguish them from Rangáris. Dyeing silk in five different colours is said to be their hereditary calling; but many of them have taken to weaving, and in this they have prospered. They claim to be Kshatriyás, but are known by the name of Patvegars or silk-band makers and rank with local weavers. They do not like to rank themselves with any other caste and eat no food but what is prepared by their own people. Their daily life differs little from that of

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¹ Thus, Tell me what is the matter would be *Majkur káy chhe te bolo*; the first two words Maráthi, the second two Gujaráti, and the fifth Hindustáni. Some of their phrases as I will come soon, *Avách sávi*, can hardly be traced to any of these three languages.

¹ The nine planets or *navgrahas* are the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, *Rahu*, and *Ketu*.

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bearers. At the burning ground the heir as usual carries an earthen water vessel round the pyre and lays a quarter-anna piece near the pyre. Balls of food are laid on the spot where the body was burned, and on the third day the bones are gathered and thrown into water. On the eleventh a dinner is given to friends. They hold that a death in the family causes ceremonial impurity and they stop work for thirteen days. They give both monthly and yearly mind-feasts. They have no *náik* or headman. Social disputes are settled by the *panch* or caste-council. Though not so wealthy as the *Hatkárs* and *Sális* they are comfortably off. Their condition rises or falls with the state of the weaving trade. Some of them send their sons to school; but they attach less value to schooling than the *Hatkárs*.

Raddis, said to mean Strong Arms, are returned as numbering 29,055. Except in Indi, where they are rather rare, they are found all over the district in considerable numbers especially in the rural parts. *Bágalkot*, *Bágevádi*, and *Muddebihál* have villages almost solely of *Raddis*. They claim descent and take their name from one Hem Raddi, the son of Kudvakkalge, the only brother of Kurupi, the first parent of the Kurubars or Shepherds. Raddi, a corruption of the *Kánarése ratti* the human arm, is said to have been added to Hem's name on account of his personal strength. They say that a woman Mallara Raddi, who was a devotee of Vyankatesh of Vyankatgiri in North Arkot, secured for her caste the boon of plenty from her favourite god Shri Vyankatesh. They have a tradition that they originally came to South Bijápura from Vyankatgiri in North Arkot. They are divided into *Chitmats*, *Matmats*, *Námads*, *Nirmals*, *Páknáks*, and *Pentpents*, who neither eat together nor intermarry.¹ Of the six divisions the *Námads* and the *Páknáks* are alone found in considerable numbers in Bijápura, and of these two sub-divisions the *Páknáks* are by far the largest and hold many hereditary village headships. *Námads* are very common about *Bágalkot* and *Guledgudd*. The *Námads* are *Bráhmánical* and the other five divisions *Lingáyat*. They are married by *Jangams* and in their religious and social observances closely resemble *Panchamsális*. Among *Námad* *Raddis* the personal names in common use among men are *Bálappa*, *Govindappa*, *Krishnáppa*, and *Rámappa*; and among women *Bálava*, *Krishnavva*, *Lakshnavva*, and *Vyankavva*. They have no fixed family names, their surnames being place and calling names. These six divisions include thirty-six *bedags* or family-stocks, of which *Bhimalvái*, *Chhallvái*, *Dadigallvái*, *Durmandalvái*, *Gadgívái*, *Galvái*, *Guggulvái*, *Jákvái*, *Jhyangtivái*, *Kadallvái*, *Kathárvái*, *Kondraddivái*, *Mulivái*, *Padgalvái*, *Raddikondvái*, *Ragtivái*, and *Sangtivái* are the most important. Members of the same family-stock may not intermarry. In appearance they differ little from *Panchamsális*. They are of middle height with well-knit frames, somewhat oval faces, long nose, and a lively expression.

¹ In Belgaum Kudvakkals and Kunchivakkals take the place of *Chitmats* and *Pentpents*.

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Though not fair they are less dark than Kurubars or Kabligers. They are a healthy, good-looking, and long-lived class. The women are like the men only slimmer. Kánarese is their home tongue. They live in large badly aired one-storeyed houses with stone and clay walls and flat roofs, the air often tainted by the practice of keeping men and cattle under the same roof. Their house goods include quilts and blankets, cots and boxes, and earthen and metal vessels. Some of them keep servants and almost all own domestic animals, four to thirty-four bullocks, one to four cows, and sometimes one or two she-buffaloes. They are great eaters, taking three to four meals a day, and are fond of sharp and sour dishes. Their staple food is millet and wheat bread, husked millet grit boiled and eaten with whey, split pulse, and vegetables. Milk, butter, whey, and curds are sometimes added to the daily food. Their holiday and wedding dishes are *polis* or sugar roly-polies, *kadbis* or sugar dumplings, rice boiled and strained, *sheraya* or vermicelli, and *sár* or tamarind sauce. Of these dishes the *shevayas* or vermicelli is prepared on the Hindu New Year's Day in March-April and on *Diváli* in *A'shvin* or September-October; and *polis* and *kadbis* are made on any holidays. On *Nág-panchmi* or the Cobra's Fifth in *Shrávan* or July-August a special dish of Italian millet flour and sugar is made and is called *tambit lādus* or millet balls. They neither eat flesh nor drink liquor. As a rule men bathe before eating the morning meal, and worship the house or village gods; women bathe only on Mondays, Tuesdays, Fridays, and Saturdays; because Monday is sacred to Basaváanna, Tuesday to Yallamma, Friday to Shri Vyanktesh, and Saturday to Máruti. The men shave the head except the top-knot, and the face except the eyebrows and moustache. They mark the brow with the *nám* or two parallel lines of sandal-paste. Instead of knee-breeches which were formerly generally used, men wear a waistcloth seven and a half feet long, a shouldercloth or a blanket, a jacket, and a headscarf. The women wear the hair tied in a knot at the back of the head without using flowers or false hair. They dress in a full Marátha robe, without passing the skirt back between the feet and a bodice with a back and short sleeves. All married women should wear glass bangles and mark their brows with *kunku* or vermillion. Both men and women have rich clothes in store for holiday use, and have gold or silver ornaments according to their means, the same in shape as those worn by true Lingáyats. As a class they are fairly clean, hardworking, honest, orderly, sober, even-tempered, and hospitable, but rather thriftless. Agriculture is their hereditary calling, and almost all follow it, though a few have taken to trade in grain and to moneylending. The Raddis are among the best dry-crop cultivators in the district; they seldom attempt garden tillage. Most of them till their own land, and others hire fields paying the owner one-third to one-half of the produce. Those who own no land live by field labour which lasts almost throughout the year. Their women mind the house and help the men in the field. They cut off millet ears in harvest time, pick and gin cotton, weed, and scare birds. Boys begin to help from their twelfth year. Many Raddis are substantial farmers, and, though most of them suffered in the 1876 famine as a

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class they are fairly off and free from debt. Like other Bijápur husbandmen Raddis have many field rites. The beginning of each of the leading field processes is marked by one of these rites. The leading rites are the *kurgi-puja* or drill-plough worship, *charags* or Lakshmi's feasts, and the *dáng* or a feast in which the *dáng* or field song is sung. The *kurgi-puja* or drill plough worship is held on the day or the day before sowing is begun in late May or June in the beginning of the south-west monsoon. The day for worshipping the plough and beginning other field works is fixed either by the *joshi* or village Bráhma astrologer, or, where there is no Bráhma astrologer, the village Máruṭi by. In consulting Máruṭi *Yes* is written on one piece of paper and *No* on another. The two papers are rolled into small balls and thrown before the god, and a boy of three or four is told to pick one of the two. If the boy picks the *Yes* paper, the rite is begun on the proposed day. If he chooses the *No* paper, the rite is put off and the oracle is again consulted. The drill-plough worship is held in the house, in the front yard, or in the field which is to be sown. When the plough is worshipped in the house or in the front yard the spot on which the plough is to be worshipped is cowdunged, a cocoanut is broken, and the pieces are thrown to the right and left as an offering to the place spirits, that they may leave it and make room for Lakshmi who is to be worshipped in the form of the plough. The plough is made ready and complete in every part. It is washed in fresh water, wrapped in a robe or *lugde*, part of it is clad in a bodice, and it is set on the cowdunged spot. If the worshipper is a Bráhma Hindu, he marks the plough with sandal-paste; if he is a Lingáyāt, he rubs it with ashes and throws turmeric powder, vermilion, and flowers on it. Glass bangles and women's gold and silver ornaments are hung from different parts of the plough, frankincense is burnt before it, and sweet food is offered to it. Sometimes the old silver or brass mask or *mukhvata* of the village Lakshmi is fastened to the plough as its face-plate. Afterwards, when the plough is taken to the field, a cocoanut is broken and the pieces are thrown to the right and left of the path along which the plough is taken to please the place spirits, and prevent them doing mischief to the plough, for, if they are not pleased, the spirits will break the plough. When the worship takes place in the field it is performed on the day on which sowing is begun. It is done in the same way as in the house or front yard without much show, as the plough is to be used soon after the worship. Before beginning to plough the field-guardian is worshipped. The field guardian lives in a small stone generally under a *shami* tree *Mimosa suma*, which was set there for it when the field was first ploughed and has since been regularly smeared with redlead. A pot of water is poured over the stone, it is daubed with sandal-paste or ashes, and dressed food is laid before it. Before the bullocks are yoked to the plough, their heads are rubbed with cowdung-ashes and the owner bows before them. They are given a sweet dish to eat and some dressed food is waved about them and thrown to the spirits. The first of the *charags* or Lakshmi's feasts falls on the *Bhádrapad* or August-September no-moon which is called *yellámási* or the sesame no-moon, from *yell* sesame and *ámási* no-moon.

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Dressed food is taken to the field and some of the dressed food is thrown to the four quarters of heaven and the rest is eaten by the house-people. The next feast comes on the *Ashvin* or September-October full-moon which is called *Sigihunnavi* that is the earth-cone full-moon. Five days before the full-moon, on *Dasara* or the bright tenth, married women take a copper dish filled with millet, go to a potter's, give him the millet, and bring from him in the dish two cones of earth of unequal height, six to eight inches high, and five to eight smaller earthen cones about a couple of inches high. The large cone is supposed to represent the father, the slightly smaller cone the mother, and the tiny cones the children of the family. Besides the millet the potter is given a betelnut and a copper coin and all the cones are daubed with *kunku* or vermillion. They are set in a niche in the house, rubbed with sandal-paste or ashes, and rice and flowers are put on them and dressed food is laid before them. On the full-moon day the cones are marked with alternate stripes of lime and redlead and worshipped in the same way as on *Dasara*. At noon all cultivators except Bráhmans take dressed food to the fields. At the time of going to the fields they take with them four of the tiny cones, set them in the middle of the field, and offer them food. Afterwards some food is thrown in the middle and into the four corners of the field. The food offered to spirits includes a sweet dish and generally boiled rice mixed with curds, a favourite dish with almost all spirits. The people then sit down to eat. Before eating they throw pinches of food round their dishes as an offering to the spirits of the place on which they sit, that the spirits may not disturb them. In the evening they return, and next day the married women dressed in new clothes, and singing songs as they go, take the remaining cones and throw them into a river or pond. In cotton fields boiled rice and curds are thrown into different parts of the field before the cotton-picking begins. The *khanad charag* or thrashing-floor-Lakshmi's feast is held when the thrashing floor is prepared; it does not differ from the *yellamási charag*. When the thrashing floor is ready a post is driven into the ground in the centre of the floor, and the floor is cowdunged. The post is rubbed with ashes or sandal-paste and frankincense is burnt before it. Some ears of grain are thrashed by a wooden pestle, and the grains are boiled whole in an earthen vessel and are offered to the post. When the place is consecrated no one with shoes on is allowed to step on the floor, though persons with sandals may walk freely across it. In the evening the ears of grain that are to be trampled are heaped round the post and four to eight bullocks are made to go round the post. As they drive the bullocks they sing songs which are called *dángors*, and hence the rite is called *dángor*. In driving the bullocks they are not allowed to use the whip. On the day after the grain has been winnowed, a coconut is broken, and pieces of it are thrown to the right and to the left of the grain heap as an offering to spirits, frankincense is burnt before the heap, and turmeric powder and vermillion are thrown on the heap. Most local husbandmen, sometimes even Lingáyats and Bráhmans, sacrifice a goat. The Lingáyat or Bráhman does not kill the goat himself but pays the price of the goat, and a Marátha

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Rajput or some flesh-eating Hindu kills the goat before the heap of grain and sprinkles its blood about the thrashing floor. If the owner of the field is a flesh-eater he dresses the flesh, offers it to the heap, throws it to the spirits, and eats it with his family and friends. Before measuring the grain, the grain heap, the measure-basket, and the broom are worshipped in the following manner. On the top of the heap is set a small cone of bullock-dung which was dropped by bullocks as they left the thrashing floor; and on the cone some hair of the bullock's tails are stuck as a top-knot. Before the heap, the basket, and the broom, frankincense is burnt, and four lemons and ten plantains are laid. A cocoanut is broken and its pieces are thrown to the left and to the right. As a rule the new grain is measured either in the first part of the day or in the first part of the night, never after midday or midnight. When waste land is brought under tillage, the day on which the clearing is to begin is fixed either by the Bráhma astrologer or *joshi* or by asking the village Máruṭi. Before beginning to clear the field the owner breaks a cocoanut and throws the pieces about the field as an offering to the place spirits. When the field is cleared and made fit for ploughing the *kurgi* or plough is worshipped as has been described with this one difference that it is worshipped either in the house or house-yard and never in the field. When the plough has been worshipped a stone is picked in the field, washed with fresh water, smeared with vermilion paste, and set under a tree, generally a *shami* *Mimosa suma*, as the field guardian or *kshetrapál*.

Raddis though classed by Bráhmans among Shudrás, rank with Lingáyats, hold a high position, and will not eat from the hands of Bráhmans. In the wet months (June-November), which is their busy season, the men go to their fields in the early morning and return at ten or eleven, eat their dinner, and after a short rest go to work, and return at lamplight. In the hot months, they do not go regularly to their fields, and when they go they do not start till after the morning meal. Women after serving food to men eat their food and go to work returning before the men and making ready their supper. A family of five spends £1 10s. to £2 10s. (Rs. 15-25) a month on food and dress. A house costs £4 to £20 (Rs. 40-200) to build, and 1s. to 4s. (Rs. 1-2) a month to rent. Their house goods and furniture are worth £2 10s. to £10 (Rs. 25-100). A servant's yearly pay with board and lodging is £2 to £3 (Rs. 20-30). A birth costs £1 to £3 (Rs. 10-30), a boy's marriage £12 10s. to £40 (Rs. 125-400) and upwards, a girl's marriage £5 to £20 (Rs. 50-200), and a death 10s. to £1 10s. (Rs. 5-15).

Raddis are a religious people, their family deity is Shri Vyankatesh, to whom they are specially devoted and to whom on Friday every family offers *kadbus* or sugar dumplings and a mixture of rice and pulse boiled and strained and called *khichdi*, and the *dásás* or servants of the god are asked to a feast on Fridays and holidays. Besides Shri Vyankatesh, Yallamma, and Máruṭi are also worshipped in their house-shrine. They belong to the Shri Vaishnav sect, which was founded in the twelfth century by Rámánujachárya, a native of Shri Permatur near Madras. He studied at Conjevaram, and

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travelled over the greater part of Southern India. He perfected his system and composed his religious works in the island of Seringapatam, at the meeting of the Káveri and the Koleru. From Seringapatam he was driven by king Kerikal Chol, who was an uncompromising Shaiv, and who required Rámánujáchárya and all other Bráhmans to subscribe a declaration of faith in Shiv. From Seringapatam he fled to Maisur, and in 1117 converted Vishnuvardhan Ballál the king from the Jain faith. Rámánujáchárya is said to have treated the Jains with great severity. He established his throne at Mulekot, which is still occupied by the guru known as the Parkálsyámi. Twelve years after the death of the Chol king Rájmánuj returned to Seringapatam and there ended his days. Rámánuj asserted that Vishnu was Brahm, that he had been before all worlds, and was the cause and creator of all things. Though like him he maintained that Vishnu and the universe were one, in opposition to Shankaráchárya he denied that the deity was void of form or quality, and regarded him as endowed with all good qualities and with a twofold form, the supreme spirit *paramátma* or cause, and the gross spirit or effect that is the universe or matter. The doctrine is therefore called the *vishishthádvait* that is unity with attributes. Raddis respect Bráhmans and call local Bráhmans to officiate at their ceremonies. Their special holidays are *Holi* in *Phalgun* or February-March, the Hindu New Year's Day in *Chaitra* or March-April, *Náagpachmi* or the Cobra's Fifth in *Shrávan* or July-August, *Ganeschatirthi* in *Bhádrapad* or August-September, *Dasara* and *Diráli* in *Ashvin* or September-October, and the full-moons of *Ashádh* or June-July, *Ashvin* or September-October, *Kártik* or October-November, and *Márgshirsh* or November-December. On the full moon of *Ashádh* or June-July small earthen bullocks are washed with sandal-paste, grains of rice and flowers are thrown over them, frankincense is burnt before them, and they are offered cooked food. Their special fast days are *Shivráttra* which is known as *Maha Shivráttra* in dark *Mágh* or January-February; the lunar elevenths of both *Ashádh* or June-July and *Kártik* or October-November; and the dark eighth of *Shrávan* or July-August known as *Gokulashtami*. On *Gokulashtami* they fast the whole day. In the evening they make an earthen image of Krishna, mark it with sandal paste, throw grains of rice and flowers over it, lay fruit before it, set it in a cradle, and sing songs. Afterwards they eat a light repast. They believe in soothsaying, astrology, lucky and unlucky days, and witchcraft. Their great spirit-scaring god is *Máruți*; when a person is possessed by a spirit he or she is seated before the god and ashes from the censer are rubbed on the sufferer's forehead.

Mámad Raddis claim to keep and some of the well-to-do keep, nine of the sixteen Bráhmánic *sanskárs* or sacraments. As soon as a child is born, the midwife cuts its navel cord with a knife and bathes both the mother and child in warm water. If the family is rich the father of the child performs the *játkarm* or birth ceremony. Before the child's navel cord is cut the child's father bathes and sits by

the mother. The Bráhmaṇ priest comes into the lying-in room, makes a small heap of rice on a low stool, and worships a betelnut in the name of Ganpati. He washes the betelnut with water, rubs it with sandal paste and red rice, lays flowers on it, and waves a light before it. He tells the father to let a drop or two of honey fall from a gold ring into the child's mouth. The mother is given turmeric powder and vermillion, her lap is filled, and a lamp is waved before the father, mother, and child. The Bráhmaṇ priest is given money and undressed food. During the whole ceremony musicians play on drums and clarions. When the father and other people have gone out of the room, the midwife cuts the navel cord, puts it in a small earthen vessel with a bit of turmeric root and a betelnut, and buries it. The mother is given dry cocoa-kernel and molasses and is fed on boiled and strained rice and clarified butter. On the fifth day a caste feast is given and in the evening the midwife worships the goddess Shatikavva or Satvái, offers her dressed food, waves a light before her, and carries the food and the lamp to her own house. She covers the lamp and does not let the father see it, for if the father sees it the mother and child will sicken. A child is named and cradled either on the twelfth, thirteenth, or fourteenth. In the morning of the naming day friends and kinspeople are asked to a feast of *polis* or sugar roly-polies. In the evening some near married kinswoman of the child's father bends over the cradle and thrice repeats in the child's ear the name which it is to bear. The name is either chosen by a Bráhmaṇ astrologer, who is told the time of the child's birth, or by the eldest woman of the house. The married friends and kinswomen who come to the naming bring with them a bodice-cloth for the mother and a cap or a jacket for the child. At the end of the ceremony they are given turmeric powder and vermillion, and handfuls of gram, wheat, and millet boiled together. Vermillion is rubbed on their brows and turmeric paste is given into their hands, which they afterwards rub on their cheeks. On a day between the thirteenth and the thirtieth, the goddess Satvái is again worshipped by the child's mother and a bodice-cloth is presented to her. All a child's ailments during the first month of its life are said to be due to the influence of the goddess Shatikavva, and any sickness after the end of a month is said to be due to the disfavour of some other god. On a lucky day after the first month and before the end of the third month comes the *nishkraman* or going out of doors. The mother asks some married kinswomen to come with her to the chief temple of the village. When they have come she takes her child with her and goes to the temple, breaks a cocoanut before the god, bows with her child before the god, and returns home. Turmeric paste, vermillion, and betel are served to the women who went with her and they withdraw. On this day some sweet dish is cooked. On a lucky day at the end of the first year, the mother feeds the child on a mixture of milk, clarified butter, and honey. Boys only are shaved. A boy's first shaving takes place on any lucky day between the first and the third year. On a lucky day the father, mother, and child are rubbed with scented oil and bathed in hot water. The father and mother sit on two low stools placed side by side and the

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boy on a third low stool in front of them. The Bráhmán priest worships a betelnut in the name of Ganpati in the same way as in the *játkarm* or birth-ceremony. The father takes the child on his lap and the barber cuts the boy's hair with a pair of scissors, leaving the top-knot. After the boy has been shaved, the boy and his father are again rubbed with scented oil and bathed in hot water; and dressed in new clothes. They then with the mother sit on three low stools, and some married woman of the family waves a lamp before them. The Bráhmán priest is given undressed food enough for a meal and money, and the barber undressed food enough for a meal and 1½d. (1 a.). On this day some sweet dish is prepared for dinner. Raddis allow and practise child and widow marriage, polygamy is allowed but is not common, and polyandry is unknown. When the parents of the boy and girl have agreed to marry them, the boy's father goes to the girl's house with a robe, a bodicecloth, and a silver neck ornament or some gold and silver ornaments if he is rich. After the boy's father has come, the girl's father calls his friends and kinsmen and a Bráhmán to his house to be present at his girl's *báshtagi* or betrothal. The boy's father places a coconut and seven pounds and a half of sugar before the girl's house gods. The girl is brought before the boy's father, who gives her the robe, bodicecloth, and ornaments he has brought, marks her brow with vermillion fills her lap with two-thirds of a pound of dry dates, two-thirds of a pound of betelnuts, 100 betel leaves, one-sixth of a pound of turmeric roots, and five plantains, and puts a little sugar into her mouth. The girl's father rises and taking betel in his hand says to the boy's father 'My daughter is betrothed to your son,' and ties the betel to the skirt of the father's shouldercloth. The boy's father then rises, says to the girl's father 'My son is betrothed to your daughter,' and ties the betel to the skirt of the girl's father's shouldercloth. Sugar and betel are served to the guests and Bráhmán priests and undressed food and money to the Bráhmán priests alone. The girl's father treats the boy's father and his relations to sugar roly-polies. After some days the girl's father with one or two kinspeople goes to see the boy, and is feasted by the boy's father. When they have gone, the boy's father goes to his Bráhmán priest and asks him to fix a lucky day for the wedding. When the priest has fixed the day, the boy's father sends a message to the girl's parents and asks kinspeople, friends, and castemen to the marriage. Marriage booths are built in front of both houses and a *bahule* or marriage altar is built in the girl's booth. On a lucky day two or three days before the wedding the fathers of the boy and girl worship Ganpati with the help of a Bráhmán priest at their own houses in the same way as is done in the *játkarm* or birth ceremony, give money and undressed food to the Bráhmán priest, and feast their kinspeople. Next day at a lucky hour, the boy is rubbed with turmeric powder and oil, and is seated with his father mother and two married kinswomen in a square or *surgi* with a water-pot at each corner and a thread passed several times round the necks of the jars. These jars are filled with water, turmeric powder, and vermillion, and the persons seated in the square are bathed in hot water by married women. When the pouring of hot water is over

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the persons in the square are told to bend down, and a *támhan* or brass or copper dish is held over them with its bottom up. On the bottom is placed a gold nosering and water is poured on the ring. The thread passed round the jars is unwound and tied to a post of the marriage booth. Afterwards married women go to the girl's house in procession accompanied with music. They carry turmeric powder, vermillion, turmeric paste, a white robe or *pátal*, and a bodice for the girl; and a cocoanut, rice, and betelnuts to fill the girl's lap. When the women come to the girl's house, the girl's mother or some other married woman rubs her with the turmeric paste and the girl is bathed in the same way as the boy was bathed. On the night before the wedding day the boy and his party go to a temple and after they are seated they are joined by the girl's father and a band of his friends and kinspeople. When the men and women of the two parties meet they throw *abir* or scented powder on one another. The girl's father washes the boy's feet, marks his brow with sandal paste, and presents him with a dress. Afterwards the boy is led on a horse in procession with music. On the wedding day a hour or two before the time fixed for the wedding the girl's sister takes vermicelli or *shevaya* cooked in milk with molasses, and gives the dish to the boy to eat. After he has eaten the dish the boy is given a packet of betel leaves and nut to chew, is dressed in a new suit of clothes, and is led on horseback in state to the girl's. After he arrives the girl is brought in her marriage dress, and the boy and the girl are made to stand facing each other separated by a curtain with a central turmeric cross. Bráhma priests hand the guests red rice, read the marriage service, and at the end of each verse throw rice on the pair, the guests joining the priests in throwing the rice. At the end of the service the curtain is drawn on one side, the boy with his two hands throws rice on the girl's head and fastens the lucky necklace round her neck, and the wedded pair are taken to bow before the house gods. The priests are given undressed food and money, and the guests are dismissed with betel. In the evening the girl's father gives a dinner to his caste-people; and in the feast the pair eat out of the same dish. After the feast the bride and bridegroom are led on a horse in state to bow before the village Máruṭi. Men walk in front of the horse and women behind the horse singing marriage songs. Among the women walk the sisters of the bride and bridegroom with a lamp in a platter, wave the lamps before the god, and the ministrant breaks a cocoanut in front of him. From the temple the procession goes to the bridegroom's. At the bridegroom's the pair sit on two low stools side by side and with the help of the Bráhma priest worship Ganpati who is represented by a betelnut placed on a small heap of rice on a low stool. The Bráhma priest blesses the pair, takes money and betel, and goes home. The girl is made to sit on the laps of the chief of the boy's kinsmen and kinswomen, and is duly handed to the boy's mother with the request that the girl may be treated as one of her own children. The boy's father asks the leading members of the girl's party to a feast, and after the feast they take the girl to her father's house. Next day the girl's father asks the boy, his father,

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and leading kinspeople to his house, feeds them on sweet dishes, and presents them with clothes. This feast ends the marriage ceremonies and the guests withdraw. When a widow wishes to marry she tells her parents or some elderly relation who settles with the intended husband. When everything is settled a Bráhmán astrologer fixes a lucky day for the marriage. On the day the bridegroom with some of his kinspeople go to the woman's house. The bride and bridegroom are rubbed with oil and bathed in hot water. The bridegroom gives the bride robes, bodicecloths, and ornaments, and lays a cocoanut and rice in her lap. Both of them drop wreaths of flowers round each others necks; and an elderly kinsman of either party knots together the hems of their garments. The bride, in the presence of all, addressing the bridegroom declares that she has become his wife, and puts her hand in his. The bridegroom fastens the lucky necklace or *mangalsutra* round her neck and marks her brow with *kunku* or vermillion; and both of them bow to all present. A caste feast is given and sometimes money and uncooked food are presented to the Bráhmán family priest. Divorce is allowed and practised. When a Raddi girl comes of age, she is held unclean for four days and is seated apart. On the fifth day or on a lucky day within the first sixteen days; the girl and her husband are bathed together in hot water. They sit side by side on two low stools and worship Ganpati in the same way as is done in the *játkarm* or birth-ceremony. The Bráhmán priest who helps at the worship blesses the couple, takes money and uncooked provisions, and goes home. The husband rubs turmeric powder on his wife's hands, marks her brow with vermillion, lays a cocoanut, betelnuts, dry dates, and rice in her lap, and places a packet of betel leaves in her hand. The wife rubs sandal paste on the husband's body, throws a wreath of flowers round his neck, puts a packet of betel leaves in his hand, and bows before him with joined hands. Near kinspeople are asked to dinner and when they come they present the pair with clothes. Married women wave lamps before them and the ceremony ends with a feast. In the eighth month of her pregnancy the *simant* or hair-parting takes place. The husband and wife are bathed in hot water and Ganpati is worshipped as in the *játkarm* or birth-ceremony. The husband fills the wife's lap and she applies sandal-paste to his body, puts a flower wreath round his neck, and gives him a packet of betel leaves. Married women lay rice, a cocoanut, betelnuts, and dry dates in the pregnant woman's lap, and wave a lamp before her. The Bráhmán priest is given money, and undressed provisions and the caste-people a feast of sugar and pulse *rolly-polies*. Raddis burn the dead. If the dead is a man he is bathed, dressed in his daily clothes, and placed in a sitting position. If a woman she is bathed, dressed in a robe and bodice, and placed in a sitting position; and if she has died leaving a husband her brow is marked with *kunku* or vermillion and her head is covered with a net of flowers. When the chief mourner has bathed and prepared the fire which is to be carried to the burning place to set fire to the pyre, the corpse is laid on the bier and redpowder or *gulál* and

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betel leaves are thrown on the corpse. At the burning place the chief mourner buries 1½ d. (1½ as.) on the spot where the body is to be burnt, and other mourners build the pyre, strip the clothes off the body, and lay it on the pyre. The chief and other mourners lay *durva* grass on the body, the chief mourner sets fire to the pyre, and all of the party clap their hands, and say the dead has gone to the highest heaven. When the body is consumed all bathe and return to the deceased's house where the chief mourner dismisses them expressing the hope that they may not again have to come to his house to carry a corpse. In the evening millet is boiled with split pulse and spices and the four body-bearers are feasted. On the third day the ashes and unburnt bones are gathered and thrown into water. On the sixth, ninth, or eleventh the clothes and ornaments of the dead are washed, and laid before the house-gods along with an offering of boiled rice and sugar roly-polies. Within the first month a brass or silver plate is made with a rudely embossed figure, is placed with the house gods in the name of the dead, and is worshipped. Every month for twelve months on the lunar day corresponding to the death-day cooked food is offered to the ghost. They are bound together by a strong caste feeling and social disputes are inquired into and settled at meetings of the old and respected members of the caste. Though they are not fond of sending their boys to school and take to no new pursuits, Námad Raddis are an intelligent, well-to-do class, who are likely to take advantage of openings to which the introduction of railways may give rise.

Among Páknák Raddis the men's names in common use are Basappa, Mallappa, Malkappa, and Shankarappa; and the women's Gangavva, Párvalevva, and Shankaravva. They differ little from Námad Raddis in form, speech, food, or dress. Like Námad Raddis husbandry is their hereditary calling, and they have the same beliefs and observe the same field rites. Shiv is their great god and *Shivráttra* in February is their great fast day. As they are Lingáyats they profer cowdung-ashes to sandal-pasto, and in their field rites mark the object of worship first with ashes and then by sprinkling it with scented powder. Though they are old converts to Lingáyatism and are staunch supporters of Jangams, they have not left off all their former customs. To a stranger their marriage ceremonies differ little from those of Námad Raddis. Though they are married and buried by Jangams they show as much honour to Bráhmans as they show to Jangams. Like true Lingáyats rich Raddis carry their dead in a canopied chair or *vimán*, bury them, close the grave with a stone slab, and wash the feet of the beadle or *mathpati* on the top of the grave. Like Námad Raddis they carry food to the grave, deify the ancestral spirits, and worship them as house gods. Like Námad Raddis, Páknák Raddis seldom send their boys to school and take to no new pursuits. They are an intelligent well-to-do class with fair prospects.

Rajputs, returned as numbering 4414, are found in small numbers in most towns and large villages. They are locally called Suratvals, and are said to be the offspring of Kshatriya fathers and Marátha, Lingáyat, or Dhangar mothers. Their ancestors formerly

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lived in Upper India, and came to Bijapur in search of employment. Most of them were soldiers and were engaged in the service of local chiefs. Some of them won estates and rent-free lands and settled in the district. The names in common use among men are Bhimsing, Lakshmansing, Madansing, Mohansing, Pratapsing, Ramsing, RAYSING, and Vijayasing, the last syllable *sing* being a corruption of the Sanskrit *sinh* a lion. The names in common use among women are Durgabai, Gaugabai, Gunjabai, and Lakshimbai. They say they have twenty surnames, but they know only ten, Bishne, Chande, Chavan, Dikhit, Ghairar, Nuvár, Pavár, Rajbans, Sengar, and Tavár. Persons bearing the same surname do not intermarry. They have no divisions and no *gotras* or family-stocks distinct from their surnames. A Rajput is known by his military air and proud look. They are larger, better-featured, stronger, and fairer than Maráthás. They are above the middle height, with well developed muscles and strong frames. The expression of the face is lively, the nose is long and straight, the cheek-bones either high or low, the hair generally lank. Their home tongue is Hindustáni; but they also speak an incorrect Maráthi and Kánarese. In Kánarese, they generally use aspirate consonants for unspirate, as *khatigi* for *katigi* a piece of wood, and *tholi* for *toli* a beam. They live in ordinary one-storeyed houses with brick and mud walls and terraced roofs. Their houses are clean and the furniture is clean and neatly arranged. Those who are landholders, traders, and proprietors employ servants, and they are fond of pets, keeping dogs, deer, and parrots. They have also cows, bullocks, she-buffaloes, and horses. Their state is middling and they are fairly off. They are moderate eaters and good cooks. Their staple food includes unleavened cakes of wheat flour, clarified butter, sugar, rice, split pulse, and brinjals *bhendes* and other vegetables seasoned with heated oil or clarified butter, mustard-seed, cumin-seed, and assafœtida. They eat rice with a curry of whey seasoned with heated clarified butter, assafœtida, cumin-seed, and the leaves of the *kadhinimb* *Bergera koenigi*. Sometimes the whey curry is made by cooling a red-hot stone in it. Some use millet bread and a preparation of millet grit. They are also fond of *ámbat-varan*, a liquid mixture of split pulse, tamarind juice, molasses, and spices. Their holiday dishes are *khir* or rice boiled with sugar and milk, *puris* or wheat-flour cakes fried in clarified butter, and *besan* or gram-flour balls. On *Nág-panchmi* in *Shrávan* or July-August and on *Ganesh-chaturthi* in *Bhádrapad* or August-September, they prepare *kadbus* or sugar-dumplings, and offer them to *Nág* and *Ganesh*. They are extremely particular about the purity of their food. No one but a Rajput may touch it and no Rajput may touch it without bathing or may even enter the kitchen in every-day dress. Every morning their women bathe, put on newly washed and untouched clothes, coudung the kitchen, and begin to cook their daily food. If when cooking a woman is touched by any one who is not similarly dressed, she bathes and puts on fresh clothes before going on with her cooking. A woman, while cooking, should not step out of a coudunged square near the hearth. If she steps out of the

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square she must bathe again. Men bathe daily, and worship the house-gods, and offer them cooked food, before they sit to the morning meal. They give caste feasts at marriage, puberty, and other ceremonies. On *Dasara* in September they worship a sword with the image of Tuljá-Bhaváni, and with the sword sacrifice a goat in front of the goddess and feast on it. They eat the flesh of the goat hare and deer; but will not touch domestic fowls or fish. They never openly eat onions. It is cost, and not religious scruples, that prevents them using animal food daily. Except the goat sheep hare and deer, they hold all animals either unclean or sacred, and do not eat their flesh. They formerly drank no intoxicating liquor, but of late some of them have begun to drink. Most of them smoke hemp-flowers or *gánja*, drink hemp-water or *bháng*, and eat opium, and almost all chew or smoke tobacco. Some of these narcotics are especially used when animal food is eaten. The use of narcotics is said to be increasing. Both men and women are fond of good clothes, and show taste and care in their dress. Men wear the topknot and a full moustache and whiskers, and some of them never let a razor touch the head. Men wear a flat round turban set jauntily on the head, a jacket, a tight-fitting longcloth coat with very long sleeves gathered in puckers from the wrist to the elbow, a waistcloth seven and a half feet long or tight breeches reaching below the knees, and elegant shoes. They have special silk-bordered waist and shouldercloths, chintz jackets, and silk coats for holidays. On festive occasions a fancy walking stick and a handkerchief complete a Rajput gentleman's dress. Their women tie the hair in a knot by a woollen thread without decorating it either with false hair or flowers, and dress in a robe and a bodice of different colours; some of them pass the skirt of the robe between the feet and tuck it into the waist behind in the ordinary Marátha fashion, and all completely cover the head with the upper end of the robe. Out of doors they wrap a white sheet or a shawl round the body. Most of them have separate holiday robes including silk-bordered robes and brocade-bordered bodices. Most of the articles of male and female dress are made in the district, chiefly at Ilkal, Bágalkot, Bádámi, Guledgudd, and Mamdápúr; others come from Hángal and Sháhápúr in Belgaum, and from Hunur and Jamkhandi in Jamkhandi. Their ornaments differ little from those worn by Lingáyats. As a class they are orderly, hot-tempered, clean, and bold, but lavish and fond of show. They are not quick to take offence, but in revenge they are staunch and unwearying. War is their hereditary calling and even in these days of peace most of them are trained in feats of arms. Formerly they followed no profession but arms and always carried weapons. Since the establishment of British rule, their employment as fighters has ceased, and they have been disarmed. When the district passed to the British many left their homes and wandered in search of military employment taking service with the different princes and chiefs. The rest remained at home, and took to more peaceful ways of life, husbandry and trade. A few are land-proprietors, and a few are excise and ferry contractors. Those who trade deal chiefly in corn and cloth and those who live by agriculture are over-

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holders, tilling their lands through servants or through tenants who pay them half the crop. A few are Government clerks. A Rajput who chooses trade as his calling begins as a clerk or salesman in a trader's office on a monthly pay of 10s. to 12s. (Rs. 5-6) and sometimes without any salary. The women do the whole of the housework, but do not help the men in the field or in the shop. Though prosperous as a class, some are in debt on account of their extravagance especially in marriages. A few have credit with moneylenders and are able to borrow on personal security; others have to mortgage land or to pawn ornaments before they can raise money. They call themselves and are called Rajputs. They rank themselves below Bráhmans and Kshatriyás only, and eat only from Bráhmans and Kshatriyás. Except Bráhmans, Kshatriyás, Sonárs, and Lingáyats, almost all castes eat food prepared by Rajputs. Men and children rise early. The men go to work, the children to school, and the women busy themselves in the house. At eleven men and children return home, and, after bathing and worshipping the house-gods, the men eat their first meal along with their children. After dinner men rest for a time or take a nap, then go back to business, and stay at work till evening. Except some of the Government ferry contractors who find work only during the monsoon, all are fairly busy throughout the year. On holidays and other festive occasions they close their shops and rest. The average monthly charges of a middle-class Rajput family vary from £1 10s. to £2 (Rs. 15-20). A rich man's house costs nearly £100 (Rs. 1000) to build, a middle-class man's over £50 (Rs. 500), and a poor man's over £10 (Rs. 100). The value of a rich man's house goods is over £50 (Rs. 500), of a middle-class man's over £20 (Rs. 200), and of a poor man's over £7 10s. (Rs. 75). A servant's monthly pay varies from 6s. to 8s. (Rs. 3-4) without board, and from 3s. to 4s. (Rs. 1½-2) with board. Their special marriage and other expenses are like those of Lingáyats, except that the marriage of a Rajput's daughter costs half as much again as a son's marriage. The Rajput has a strong tendency to spend more than his income. They are religious and their family-deity is Báláji or Vyankatesh of Giri in Madras. Their house priests are Kanoj Vaishnav Bráhmans whose brows are marked with the *tripundra* or three upright lines, side lines of white *gopichandan* or sacred white earth and a red central line. They honour their priests and call them to conduct their marriages. They used to treat local Bráhmans with scant courtesy, but since they have settled in the district, they have begun to make small presents to any local Bráhmans who may be present at their ceremonies. They keep all Hindu holidays and some Hindu fasts, especially the *ekádashis* or lunar eleventh of *Ashádh* or July-August and of *Kártik* or November-December, and *Shivráttra* in February. On the first day of the *Navrátra* or first nine eves of *Ashvin* or October which lead to *Dasara*, they set the image of Báláji on a holy spot, and round the image place lamps fed either with oil or clarified butter, and keep them burning during nine days. On the tenth or *Dasara*, which the Rajputs hold the holiest day in the year, their servants wash their horses and lead them to the village or town gate. In the middle of the gateway

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a Kátak or butcher, who is generally a village watchman of the Kabliger or fisher caste, cuts off a goat's head with one stroke of a sword and marks the portal with its brow. The body of the goat is waved about the horses and taken home to be distributed among the village watchmen. The grooms then lead the horses to their masters' houses, where the mistress of the house breaks a cocoanut in front of the horse, washes its forehoofs with cocoanut water, marks its brow with *kunku* or vermillion, and waves a lamp about its head. At dinner time the horse is also fed with holiday dishes. In the evening comes the boundary crossing or *simollanghan*. They choose a leading Rajput to conduct the worship and with music and a band of men and a Bráhma to help they go to some *shami* or Mimosa suma tree outside of the village boundary. A weapon is placed at the root of the tree, and the tree and the weapon are worshipped. The leading Rajput cuts a branch of the tree, and its leaves are distributed among friends and relations as pieces of gold. They believe in witchcraft and soothsaying; but are not much given to the practise of these arts.

Their birth ceremonies differ little from Marátha birth ceremonies. In the marriage engagement the girl's father and his relations go to the boy's house and present the boy with a bellmetal dish filled with rice, a *shela* or rich shouldercloth, a cocoanut, and a rupee or more according to their means. The boy's father gives the girl's father a turban, and feeds him and his relations on sweet dishes. In the beginning of the marriage ceremony a near relation of the bride goes to the bank of a river or to the edge of a lake, and worships the earth by pouring a little water on it, daubing it with sandal-paste, and throwing flowers and rice on it. After worshipping the earth he spreads his waistcloth on the earth, loosens the earth with a stroke of a pickaxe, lays on the cloth as much earth as is loosened, and carries it to the marriage booth. A betelnut under the name of *mandap-devata* or the marriage-booth guardian is set on the earth and is worshipped. A near kinsman of the bridegroom does the same in his marriage booth. Before rice is thrown on the heads of the bride and bridegroom, the bridegroom walks seven times round a stake on which a wooden or grass bird is perched. While the bridegroom is walking round the pole, the bride's father asks the guests whether they know of any act of the bridegroom's which has stained his character and degraded him. If the guests say they do not know of any unworthy conduct on the part of the bridegroom, grains of rice are thrown on the bridegroom's head. The rice-throwing is supposed to confirm the marriage and make it binding till death.

They marry their girls at an early age. Formerly widow marriage was forbidden, but they have lately begun to allow their widows to marry. There are no admitted traces of polyandry, but polygamy is allowed and practised. A person who has been at a distance from his kinspeople and friends for four or five years, on his return is not allowed to sit in the same row with them to take his food with them unless he produces certificates

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from respectable people of the place where he lived stating that he has not eaten with the people of any caste but his own. The other Rajput ceremonies do not differ from Maráthas ceremonies. They generally burn the dead, and conduct the funeral ceremonies in the same way as Maráthas. Perhaps from the small numbers in which they are found there is little caste union among Bijápur Rajputs. Social disputes are settled by meetings of the castemen and the decisions are circulated or reported by a poor man of the caste, who is paid by the community. Sometimes these decisions are made known to the caste by means of *batáki* or proclamation. They send their children to school; and keep their boys at school till they gain a good knowledge of reading, writing, and arithmetic, and their girls till the age of ten. Besides their school lessons boys from the age of five are taught gymnastic exercises and from the age of ten or twelve are trained in the use of the sword and spear. When, according to Rajput notions, a boy's mental and physical training is finished he takes to trade, husbandry, or Government service according to his own or his parents' tastes. They are a steady pushing class and are held in respect.

RAVALS.

Ravals, returned as numbering 130, are found in small numbers all over the district except in Sindgi and Muddebihal. They are like Maráthas. They live in small terrace-roofed houses with mud walls. They keep cows, goats, and fowls, and are temperate in their habits. Their common food is millet-bread pulse and vegetables, and they eat flesh and drink liquor. The men dress in a waistcloth, shirt, coat, and headscarf; and the women in a short-sleeved and backed bodice and a full robe whose upper end they draw over the head and whose skirt they wear like a petticoat without passing the end back between the feet. They are hardworking, sober, and thrifty, but dirty. Some of them own lands which they cultivate; some are messengers, some weavers, and some beggars. The women help the men in their work and their children mind the cattle. They sell milk, butter, and curds, and add to their earnings. They worship the ordinary Bráhma gods and have the greatest respect for Mahádev. They employ Bráhmans to perform their birth, death, marriage, and puberty ceremonies, and believe in soothsaying. Their customs do not differ from Kunbi customs. They bury their dead and allow widow marriage. Breaches of social rules are punished by the caste. Some send their boys to school, and as a class they are fairly prosperous.

SHETIYARS.

Shetiya's are returned as numbering thirty-six, and as found in Bágalkot alone. They are said to have come as traders with a Madras army, probably some of the troops under Sir Thomas Munro in 1817. The names in common use among men are Armugshetti, Govindráj, Murgeshetti, Náráyanavámi, Punsvámi, and Sundráj-shetti; and among women, Anamma, Chinamma, Karpámma, Káshamma, and Lakshamma. Their surnames are place and calling names which are of no account in marriage. The Bijápur Shetiya's are not known to have any divisions; but they include several *gotras* or family-stocks, some of which are Gund-

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SHETIYÁRS.

mudya, Kallumudya, Maludya, Mudipalludya, Palarudhiyamahárisi, and Vairmudiyamahárisi. Persons belonging to the same family-stock are not allowed to intermarry. They do not differ in face, features, or bearing from the Mudliyárs and speak Arvi or Tamil at home. Most of them understand and speak Telugu and Kánarese and a few understand Hindustáni. They live in ordinary one-storeyed houses, with flat roofs and mud and laterite walls, costing £10 to £100 (Rs. 100-1000) to build. The houses are fairly clean and contain furniture and house goods worth £2 to £10 (Rs. 20-100). They are moderate eaters, the staple diet being rice, bread, pulse, and vegetables. They are not good cooks and have few holiday dishes. They have no rule that they should bathe daily before eating the first meal, and both men and women bathe only twice a week. A few bathe daily and they alone daily worship the house gods, otherwise the gods are worshipped on holidays only. Unlike other Bijápúr Hindus, Shetiyárs rarely offer cooked food to their gods. They eat goats, cocks, fish, and hares, the flesh of other animals being held either unclean or sacred. They have no objection to use animal food daily, but on account of its costliness it is used only on holidays. They drink liquor and are fond of smoking *gánja* or hemp-flower. The men shave the head except the top-knot and the face except the moustache. The women arrange the hair either in a knot at the back of the head or twist it in a single plait which is wound into a ball. They sometimes though rarely wear false hair and deck their heads with flowers. Both men and women dress like Lingáyats, the yearly clothes charges being 10s. to £2 10s. (Rs. 5-25) for a man and 16s. to £2 10s. (Rs. 8-25) for a woman. Their ornaments are like those of Lingáyats and are worth 10s. to £10 (Rs. 5-100) and upwards for men, and 8s. to £10 (Rs. 4-100) and upwards for women. They are an orderly class with no marked characteristic. Their chief calling is trade, most of them being shopkeepers and moneylenders. A few who are too poor to trade on their own account, serve in their castemen's shops. Women help the men. Some of them trade on borrowed capital and others have funds of their own. They are fairly off, though some who have borrowed to meet trade losses or special expenses are in debt. Men women and children work from morning to evening, taking the usual midday rest. Their busy time is during the dry months and the marriage season. They rank themselves below Bráhmans and eat no food that is not prepared by their caste-men or by Bráhmans. They are Bráhmanical Hindus, their family deities being Vyankatesh, Máruṭi, Basavanna, Panchamma of Arelur in Trichinapalli, and Angalamma. They are specially devoted to Vyankatesh of Giri in North Arkot, whose shrine they occasionally visit. Some of them fast on the lunar elevenths of every Hindu month and on *Shivráttra* in February-March. Their chief holidays are *Sankránt* in January and *Diváli* in September-October. They respect Bráhmans and call them to officiate at their marriage and other ceremonies. They have a married hereditary Bráhman religious guide or *guru* who lives in the Madras Presidency and never visits Bijápúr. His title is Jnyánshiváchári. They believe in astrology, and profess to have no faith in witchcraft. Unlike other

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inhabitants of the district, they do not bathe the mother or the child as soon as it is born, but wipe them with cloths. The mother and child are bathed in warm water after the fourth day, and the mother is fed on rice boiled and strained and wheat bread with or without clarified butter. The goddess Satvāi is worshipped on the fifth or the eleventh day and the midwife is paid 6d. to 4s. (Rs. $\frac{1}{4}$ -2). On the eleventh, twelfth, thirteenth, or fifteenth day the family priest offers a burnt offering and the child is cradled and named. The priest is given a pair of waistcloths. A poor woman keeps her room for nine days, a middle-class woman for thirteen days, and a rich woman for fifteen days. The birth rites cost £1 (Rs. 10) for a poor woman, £2 (Rs. 20) for a middle-class woman, and £2 10s. to £5 (Rs. 25-50) for a rich woman. The child's hair is first cut in the fourth, sixth, or twelfth month. A lock of hair is first cut by a goldsmith with a pair of scissors and then the whole head is shaved by a barber; the child is bathed and dressed in new clothes; and the lobes of his ears are pierced. Boys are girt with the sacred thread in their third, fifth, eighth, or tenth year. Among Shetiyars thread-girding is not attended with any pomp and it is sometimes performed as part of the marriage ceremony. It is also incomplete as the thread of *munj* grass is not tied round the boy's waist. From his fourth or fifth year a boy begins to wear a loincloth hung from the waist-thread. Girls and boys are married at an early age, and widow-marriage is forbidden. The cost of marrying a boy is £20 to £100 (Rs. 200-1000) and upwards, and of marrying a girl £2 to £10 (Rs. 20-100). The offer of marriage comes from the boy's parents. When the girl's father agrees to give his daughter in marriage, the boy's father goes to the girl's house to perform the betrothal or *bāshtagi*. He brings a robe worth 8s. to £1 10s. (Rs. 8-15), a bodicecloth worth 2s. to 4s. (Rs. 1-2), a quarter to a hundredweight of sugar, seven to fourteen pounds of betelnuts, two thousand betel leaves, five to eleven cocoanuts, fifty to a hundred plantains, five halves of cocoa-kernel, three-quarters of a pound of turmeric root, three-quarters of a pound of dry dates, and ornaments according to his means. When the guests are come the family priest blesses the girl and tells the boy's father to give her the robe. When the girl has put on the robe, the boy's father fills her lap with five of the things brought by him, and the priest, naming the family-stocks and the fathers of the boy and girl, declares that the girl is betrothed to the boy. Sugar and betel are served and the guests withdraw. The boy's father is feasted on rice, *polis* or sugar roly-polies, and tamarind curry or *sār*. On a lucky day after some time the marriage takes place. The boy is generally taken to the girl's village. When the boy's party come to the girl's village they are lodged in a separate house. On the third day before the marriage both the boy and the girl are rubbed with turmeric paste. On the day before the marriage, the clothes which are to be worn on the marriage day are laid before the house-gods. On the marriage day the girl's father with his friends and relations brings her and a tray containing cocoanuts, plantains, betel leaves, flowers, turmeric powder, and vermillion, in procession to the boy's lodging. The officiating priest tells the bride and bridegroom to put on the marriage dress and sit on two low stools facing the east.

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The priest makes a burnt offering before them, and when all have touched a dish in which the luck-giving necklace is kept the boy is told to fasten it round the girl's neck. The *kankans* or thread wristlets, each with a turmeric root tied to it, are bound round the wrists of the bride and bridegroom, and the hems of their garments are knotted together, and, without holding any cloth between them, grains of rice are dropped on their heads. They are then made to go round the burnt offering. After this the hems of their garments are untied, and two small patches of gold leaf are fastened to their foreheads. In the evening a burnt offering is made and the thread wristlets or *kankans* are unfastened. At night the bridegroom takes the bride to bow to the house-gods and her mother hands the bride to her mother-in-law. The bride goes to the bridegroom's, stays four days, and returns to her father's. Polygamy is allowed and is occasionally practised; polyandry is unknown. When a girl comes of age she is held to be unclean and is made to sit apart for five, seven, or nine days. She is then bathed and sent to live with her husband. In the seventh month of her pregnancy her mother presents her with a green bodice. Shetiýárs burn their dead, unless they are very poor when they bury them. Like Bráhmans they carry the dead on a bier and like them they burn them with consecrated fire. When the body is consumed the persons attending the funeral bathe, and each taking a handful of grass returns to the house of the deceased. At the house they bow to the lamp which has been set on the cowdunged spot where the deceased breathed his last, throw the grass before it, and return home. On the third day the son or chief mourner goes to the burning ground with his relations, removes the ashes and unburnt bones, and sprinkles the spot with a quart of milk. The men who go with him join him in sprinkling the milk. On the sixteenth the son or chief mourner goes with his priest outside of the village, worships the nine Hindu planets, makes a burnt offering, and offers rice-balls to the departed soul. One of the balls is offered to the crows. When a crow has pecked the ball the chief mourner bathes, returns home, and with friends and relations sits to a feast. On the seventeenth day the women of the house sweep the house, wash it with cowdung, bathe, and anoint their hair with oil. The priest purifies the family by giving them the *panchgavya* or five cow-gifts and making the men change their sacred threads, and a feast is given to friends and relations. Like Bráhmans they keep all memorial feasts. A strong caste feeling binds them together as a community. Their social disputes are inquired into and settled by a caste council headed by an hereditary *chaudhari*. Most of them send their boys and a few send their girls to school. They kept their boys at school till about fourteen. They suffered severely during the 1876 famine. They are not a pushing or rising class and do not take to new pursuits.

Shimpis, or Tailors, are returned as numbering 5045 and as found in small numbers in all large villages and towns. They are of two distinct castes, Maráthi Shimpis and Kánarese Shimpis. The Maráthi Shimpis are of the Námdev division. The Kánarese Shimpis are Nágliks, who have given up sewing and taken to dyeing thread red and other colours. Five or six houses of Marátha Shimpis are

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found in Bijápur, a few in Ilkal Indi Bágevádi and Muddebibál, and a great many in Bágalkot and Tálíkot. The names in common use among men are Anna, Bábáji, Bápu, Bhima, Narsing, Náruba, Omkári, Ráma, Santrám, and Umáji; and among women Ambábái, Káshibái, Nágubái, Narsubái, Sálubái, Tuljábái, and Yamunábái. Their surnames are place-names, Bilankar, Mirajkar, Nílekar, Omkári, Pukalkar, and Radekar, and are of no importance in matchmaking. Among their *gotrás* or family-stocks are Atma Rishi, Pimpal Rishi, and Shring Rishi; members of the same family-stock on the father's side cannot intermarry. They are divided into Rangáris or Dyers and Shimpis or Tailors who eat together and intermarry. They mark their brows with sandal-powder like Sonárs or goldsmiths and Sutárs or carpenters. As a class they are middle-sized, strongly built, and robust. The skin is brown, the nose aquiline and long, the lips thin, and the cheeks gaunt. The expression is quick, occasionally somewhat fierce. They speak Maráthi indoors and a badly pronounced and incorrect Kánarese or Hindustáni out of doors. In their Maráthi they use some curious words as *lai* for *phár* much, and *dod* for *dvád* naughty. Most of them live in clean one-storeyed houses with walls of stone and flat roofs. Except a few copper and brass drinking pots and dining plates, their vessels are of earth, and are clean and neatly kept. They have little house furniture. Many of them keep domestic animals, but only the rich have servants. Their staple food is bread, split pulse, vegetables, and relishes representing to each man a daily cost of 1½d. (1 a.). They largely use onions and garlic with their daily food and are fond of sour and pungent articles. Their holiday dishes are *polis* or sugar roly-polies, rice, and rich vegetables. They eat the flesh of the goat, deer, hare, and fowls. They are excessively fond of flesh and would eat it every day if they could afford it. They kill a goat in honour of Tulja-Bhaváni on *Dasara* in September-October, offer its dressed flesh to the goddess, and feast on it. They bathe in cold or warm water before eating. They put on freshly washed clothes, and wash the house-gods with fresh water and worship them with sandal powder, flowers, and *bel* leaves. They burn frankincense before the gods and take a little of the incense ash, mark their brows with it, and put a little in their mouth, and offer the gods cooked food. Some of them bathe in a river or pond, and on their way home worship Máruti by pouring a potful of water on the god, bowing low before the god, and marking his brow with redlead paste from the body of the god, and on reaching home worship a basil plant and sip as holy water a little of the water from the root of the plant. They generally mark their brows with a large round spot of sandal-powder. They drink spirits and fermented palm-juice almost daily and always when they eat flesh. On *Dasara* they drink to excess. Some of them also use hemp-water or *bháng*, smoke hemp or *gánja*, and eat opium. A considerable number of them are excessively fond of stimulants and narcotics. Men shave the head except the top-knot and the face except the eyebrows and moustache. They wear a waistcloth, a jacket, a head-scarf, a pair of shoes, and a shouldercloth about ten feet long which they throw loosely about the body. The men spend 8s. to £1 10s.

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(Rs. 4-15) a year on dress. Their usual ornaments are earrings, bangles, twisted waistchains, and rings. A rich Shimpi's ornaments are worth more than £10 (Rs. 100) and a middle-class Shimpi's more than £5 (Rs. 50). The rich have special holiday clothes and the rest wash their every-day clothes. Women tie the hair in a knot passing a woollen cord round it; and girls deck the hair with flowers and sometimes plait it in braids before they come of age. They wear the ordinary Maráthi bodice with a back and short sleeves. They wear the full Maráthi robe but without passing the skirt between the feet. Some of them cover the head with one of the ends of the robe, others go bareheaded. The price of silk-bordered bodicecloths varies from 9d. to 6s. (Rs. $\frac{3}{4}$ -3) and plain bodicecloths vary from $\frac{3}{4}$ d. to 6d. (1-4 as.). A few buy new clothes for holiday use, but most wear the robes and bodicecloths which were given them at marriage and other ceremonies. They seldom use any but local handwoven cloth. The women spend 10s. to £1 10s. (Rs. 5-15) a year on dress. Their ornaments are like those worn by Lingáyats. A rich woman's stock is worth over £50 (Rs. 500), a middle-class woman's over £10 (Rs. 100), and a poor woman's over £1 (Rs. 10). They wear silver girdles or *kambarpattás* before but never after they have had a child; and girls wear silver ankle-chains till they come of age. Shimpis are clean, hardworking, patient, and rough-mannered. They are extravagant and showy and have a bad name for unscrupulous dealing. The Maráthi proverb says, 'Friend, have no dealings with the goldsmith, the tailor, the village clerk, or the Lingáyat trader.'¹ They are tailors and dyers. To sew a first-class broadcloth coat a tailor takes three days and charges 10s. (Rs. 5); a second-class broadcloth coat takes two days to sew and costs 6s. (Rs. 3); and a third-class broadcloth coat takes one day and costs 3s. (Rs. 1½). A cotton cloth coat takes a day to sew and costs 3s. (Rs. 1½). According to the style of cloth costs 1s. 6d. (12 as.), 1s. (8 as.), or 9d. (6 as.). According to the kind of coat the sewing of a coarse cloth coat costs 6d. to 1s. (4-8 as.). The women sew bodices charging 1½d. to 6d. (1-4 as.) for the sewing of each. A good tailor makes £1 10s. to £2 (Rs. 15-20) a month, a middling tailor £1 to £1 4s. (Rs. 10-12), and a poor tailor 14s. to 16s. (Rs. 7-8). Of late years tailors are said to have suffered from the competition of sewing-machines. Dyeing or Rangári Shimpis colour turbans, sheets, and shawls, and print chintz. In making dyes they chiefly use a solution of safflower powder, soda or plantain-tree ashes, and lemon-juice. Soda or plantain ashes are used in the proportion of half a pound of soda to eight pounds of safflower, a quantity which requires the juice of 100 lemons. The safflower powder is first strained in an open-mouthed vessel with two gallons of water. The solution is kept aside and used in making different colours. To the dregs of the powder half a pound of soda ashes is added and the whole is again strained with water. This solution mixed with a little of the first straining gives a red colour. To dye red, a white

¹ The Maráthi runs : ' *Sonár, Shimpi, Kulkarni, Apa, yáinchi sangat nako re bápa.*'

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II. turban is coloured with a solution of turmeric powder, and then steeped in the red colour and wrung dry. If the tint is dull, it is brightened by dipping the turban in lemon-juice mixed with water. To dye dark-purple, the cloth is first dyed with indigo and is then steeped in red. To dye light pink the cloth is steeped in red with lemon-juice and a quart of water; and to dye pink the quantity of the red solution is increased. To dye orange the turban or cloth is dyed with a solution of turmeric powder and is then steeped in a weak solution of red. To dye dark red the cloth is steeped in a solution of indigo and then in red. In dyeing yellow the turban is kept half an hour in turmeric and soda. It is wrung, soaked in lemon-juice, and again steeped in turmeric and soda. If less turmeric powder is used the colour becomes paler. Green is produced by a mixture of indigo and turmeric with lemon-juice. For dyeing a turban red or green they charge 2s. to 4s. (Rs. 1-2), which leaves them a profit of 6d. to 1s. 6d. (4-12 as.). The charge for dyeing orange yellow varies from 6d. to 2s. (Re. 1-1). Like a tailor a good dyer makes £1 10s. to £2 (Rs. 15-20) a month, a middling dyer £1 to £1 4s. (Rs. 10-12), and a poor dyer 14s. to 16s. (Rs. 7-8). Their women clean and reel silk and sometimes make 6d. to 2s. (Re. 1-1) a day. Some lend money at twenty-four per cent a year on personal security and twelve per cent if an article is pawned; some deal in silk and some rent lands to tenants receiving one-half to one-third of the produce; some take service with traders and merchants. Dyeing is not a prosperous calling. Most Márwáris, Musalínás, and Maráthás dye their own turbans with safflower, and the competition from foreign dyes tends constantly to become more severe. Besides, since the famine, the bulk of the people have taken to wearing white headscarves instead of coloured turbans. Shimpis and Rangáris rank with Maráthás with whom they eat. They also eat with Patvegáris or silk-band makers. They eat from the hands of Bráhmans, Gujarát Vánis, Lingáyats, and Rajputs; but these castes do not eat from them. Men women and children work all day long. Their work is brisk during the dry season, but dull during the south-west rains. They rest on the leading Hindu holidays. The monthly charges of a family of four or five members vary from 16s. to £1 (Rs. 8-10). A rich Shimpi's house costs £20 (Rs. 200) to build, a middle-class Shimpi's about £10 (Rs. 100), and a poor Shimpi's about £5 (Rs. 50). The house goods in a rich Shimpi's house are worth £8 to £10 (Rs. 80-100), in a middle-class family £4 to £5 (Rs. 40-50), and in a poor family £2 to £2 10s. (Rs. 20-25). Birth charges are about £3 (Rs. 30) in a rich family, about £2 (Rs. 20) in a middle-class family, and about £1 (Rs. 10) in a poor family. On the marriage of a son or daughter a rich man spends £15 to £20 (Rs. 150-200), a middle-class man £8 to £10 (Rs. 80-100), and a poor man £3 to £4 (Rs. 30-40). The death of a grown member of a rich family costs about £3 (Rs. 30), of a middle-class family about £2 10s. (Rs. 25), and of a poor family £1 10s. to £2 (Rs. 15-20). They are religious. They honour Bráhmans and call them to their marriages, a girl's coming of age, funerals, and mind-rites. Their family-deities are Jotiba of Kolhápúr, Khandoba of Jejuri in Poona, Tulja-Bhaváni of Tuljápúr in the Nizám's country,

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Vithoba of Pandharpur in Sholapur, and Yallamma of Parasgad in Belgaum. Their chief objects of worship are Vithoba and his wife Rakhmábái. They make pilgrimages to the shrines of their family gods. Some go yearly to Vithoba at Pandharpur and in the north of the district some go on every bright eleventh and many on the two great festivals, on the bright eleventh of *A'shád*h in July and on the bright eleventh of *Kártik* in November. Shimpis consider Pandharpur specially holy because it was a favourite resort of the Shimpipoeet and saint Námdev who lived about A.D. 1290. All are careful to fast on the bright elevenths of *A'shád*h in June-July and *Kártik* in October-November. Some fast till evening on *Shrávan* or July-August Mondays. They have two *gurus* or religious teachers; one who lives at Dhamangaon in Sholapur and is called Bodhalebáva, and the other who lives at Tuljapur in the Nizám's country and is called Kánphádebáva. Both visit their disciples every year and initiate any children who have grown old enough to understand the rite. The disciples raise a subscription, each working member of the caste subscribing not less than 10s. (Rs. 5) and handing £10 to £20 (Rs. 100-200) to the teacher. The teacher initiates both boys and girls and even gets disciples from new families. They worship village and local deities. Their house images are of brass and copper and some of stone. They believe in witchcraft and soothsaying, and they consult those who are acquainted with these arts. At the birth of a child the child and mother are bathed in warm water and laid on a cot. The mother is fed on dry cocoa-kernel, molasses, and garlic with clarified butter, and some are given three-quarters of a pound of clarified butter to drink. During the first five days the mother is fed with rice and clarified butter; and garlic rind is burnt under her bed in a chafing dish. On the fifth day she is fed with rice and wheat flour cooked with clarified butter and sugar. In the evening the midwife worships the goddess Jivati and as among Lingáyats carries away the lamp under cover. On the tenth the whole house is plastered and the child's and the mother's clothes are washed. On the twelfth or thirteenth they hold a feast in which rice cakes or *polis* and vegetables are served. In the evening the child is laid in a cradle and named by several female relations; the first name given is always taken, the other names are used as pet names. At a marriage engagement the boy's father gives the girl a robe worth 8s. (Rs. 4) and a bodice worth 1s. (8 *as.*) After the boy's father has made these presents betel is handed round. In the betrothal or *báshtagi* ceremony the boy and girl are made to sit on a blanket or a carpet in front of the house gods. The boy's father marks the girl's brow with redpowder and gives her a robe, a bodice, eight pounds of sugar, eight pounds of betelnuts, and twenty-eight pounds of molasses. Guests are given 2s. 6d. (Rs. 1½) and small pieces of cocoa-kernel mixed with molasses. The girl's father treats the boy and his relations to a feast of vermicelli, sugar, and clarified butter without anything pungent or sour. An astrologer chooses a lucky day for the marriage. A few days before the day fixed the girl's father sends for the boy and his relations. After the boy and his relations come to the girl's village, the boy's party takes turmeric powder and oil to the girl's house, and the girl's party

takes the turmeric and oil to the boy's house. At their own house the boy and the girl are rubbed with turmeric powder, bathed, and seated in squares or *surgis* with a water-pot at each corner and a thread passed seven times round the neck of each jar. When the boy or the girl comes out of the square a person stands at each corner of the square, and they lift the thread and make the boy or girl pass under it. Women throw rice and wavelamps before them to guard the pair against unfriendly influence or the effects of the evil eye. The second or third day after the turmeric-rubbing, the bride's father sends for the bridegroom and his relations. When they come the bride and bridegroom are dressed in their marriage clothes and stand in front of two lamps behind which a cylindrical cup or *panchpātra* is placed. The Brāhman priest holds between them a white cloth, with a central turmeric cross, repeats verses, and along with the guests throws grains of rice on the heads of the pair. The priest recites sacred verses and the bridegroom ties the lucky-thread or *mangalsutra* round the bride's neck. The bride's father treats the bridegroom's father and his relations to a feast. Next day the bridegroom's father and his relations lead the bride and bridegroom to worship Māruti. Some one of the party breaks a coconut before the god, marks the brows of the married pair with sacred ashes, and gives the bridegroom a piece of cocoa-kernel, who catches it in his robe as a gift from the deity. From the temple the procession goes to the bridegroom's, where the bride and the bridegroom feed each other, the bride putting five morsels into the bridegroom's mouth and he putting five morsels into her mouth. After this at the time of betel-chewing the bridegroom holds a roll of betel leaves in his teeth, and the bride tries to bite off the end of the roll. Then the bridegroom sits on a blanket and the bride rubs sandal-powder on his hands and neck and gives him a roll of betel leaves. The bridegroom in turn marks the bride's brow with red. The bridegroom's father gives a feast and next day the bride's father gives a caste feast and lets the bridegroom's party go. When a girl comes of age, she is made to sit for four days in a gaily dressed frame or *nakhar* and on the sixteenth her lap is filled with rice, betelnuts, betel leaves, and a coconut, and a caste-feast is held. In the seventh month of her pregnancy a Brāhman priest attends and the hair-parting or *shimant* and lap-filling are performed. Shimpi girls are sometimes married in infancy, as young as nine months. A widow may marry once but if the second husband dies she must remain a widow for the rest of her life. Polygamy is allowed and practised; polyandry is unknown. Shimpis burn their dead, and hold the mourning family impure for ten days. A Brāhman priest attends, and on the tenth day they lay ten balls of rice on the spot where the body was burnt. The mourners stand at a distance and watch the crows. If the crows do not come the mourners touch the balls with holy grass shaped into the form of a crow, and go home, and in company with other castemen eat unleavened wheat cakes, rice, and *varan* a dish of split pulse. On each of the next two days they give a caste feast adding sugar and clarified butter to the dinner served on the tenth day. They hold no mind-feasts during the All Souls Fortnight or *mahā-lāpapaksh* in dark *Bhādrapad* or August-September. Instead at

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Diváli in October-November a waistcloth is laid out for the father and a bodice for the mother and food is offered.

The feeling of caste is fairly strong among Shimpis. Social disputes are settled by a caste council whose decisions are enforced by fine or loss of caste. Most Shimpis send their boys to school to learn Kánarese reading, writing, and arithmetic; a few send their girls for a short time. They take to no new pursuits and in spite of their complaints are comfortably off.

Suryavanshi La'ds, that is South Gujarátis of the Sun race, also called Khátiks or Butchers, are returned as numbering 1013 and as found all over the district. The names in ordinary use among men are Bamanna, Bhimappa, Hiráji, Malkappa, Rájeba, Subhána, Vyankanna, and Yallappa; and among women Akkavva, Ammavva, Godavva, Godamma, Holevva, Mánkavva, and Nágavva. Their commonest surnames are Bilgikar, Bujurukar, Chendukál, Dharmkámbla, Govindkar, Parbhukar, and Rájápurí. Persons bearing the same surname do not intermarry as they are supposed to be the descendants of a common ancestor. Khátiks are divided into Suryavanshi Láds and Sultáni Khátiks, who neither eat together nor intermarry. In appearance they resemble the other middle-class castes of the district. They are of middle height with strong firmly-knit frames. Most are dark and a few are brown with a somewhat heavy expression of face. At home they speak Maráthi, but they know Kánarese and Hindustáni. They live in ordinary houses with stone and mud walls and flat roofs. They keep their houses neat and are clean in their dress and persons. Their few house goods are kept clean and fresh and are laid out with care. Only those who are husbandmen own cattle, and a few have half-fed ponies. A house costs £5 to £10 (Rs. 50-100) to build, and 6s. to £1 4s. (Rs. 3-12) a year to hire. They are neither great eaters nor good cooks. They are fond of sour, pungent, and sweet dishes. Their every-day food is bread, and either split pulse or vegetable sauce, the two sauces being alternately used. To their regular meal a dish of rice is occasionally added as a change and a dainty. Their every-day food costs them 3d. (2 as.) a head. Their holiday dishes are rice, *polis* or sugar roly-polies, *sár* a sauce either of mango or tamarind, and vermicelli which is always served on the Hindu New Year's Day in March-April. They sacrifice a goat to Bhaváni on *Mánavmi* in *Ashvin* or September-October, and feast on its flesh. Besides goat, the animals they eat are deer, hare, doves, domestic fowls, and fish. They would use animal food daily if they could afford it. They drink liquor on any day, especially on holidays but always in moderation. Some of them drink hemp-water or *bháng*, smoke hemp-flowers or *gánja*, and eat opium. The men shave the head except the top-knot, and shave the chin. Their dress is plain and generally white. It is a waistcloth seven and a half feet long or a pair of short breeches, a shouldercloth, a jacket, a coat, a headscarf or a turban, and a pair of shoes. A man's dress costs him 8s. to 16s. (Rs. 4-8) a year; and their ornaments, which include earrings, wristlets, twisted waistchains, and finger rings, vary in value from £2 to £4 (Rs. 20-40). Some of their women comb their hair and tie it in a knot; others tie

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it in a loose roll without combing it. They dress in a robe and a bodice, passing the upper end of the robe over the head; but unlike other Marátha women letting the skirt fall to the feet like a petticoat. Their favourite colours are red and black. A woman's dress costs her 10s. to 16s. (Rs. 5-8) a year. Besides the lucky thread or *mangalsutra*, which is worth 2s. (Re. 1), the well-to-do wear earrings, noserings, necklaces, armlets, and wristlets, together worth £2 10s. to £5 (Rs. 25-50). Only rich and well-to-do Khátiks have spare clothes for holiday wear; the rest wear their freshly washed every-day clothes. Their clothes are of local hand-woven cloth; and their ornaments are made by local goldsmiths of the Páñchál caste. As a class they are clean, orderly, fairly hospitable, and thrifty. Most of them are mutton butchers, and a few are excise contractors and landowners, who employ servants to till their fields. They buy goats of Dhangars or shepherds, kill them, and sell the mutton at 2½d. to 3d. (1½-2 as.) a pound. Their daily profit varies from 6d. to 1s. (4-8 as.) They borrow money to meet marriage expenses and sometimes to cover trade losses. They have fair credit and can borrow at six to eighteen per cent interest. They call themselves Suryavanshi Láds, but others call them Khátiks. They rank below Kurubars and take food from their hands. Vadars and Lamáns eat food cooked by Khátiks; but Khátiks do not eat food cooked by them. They work from morning till evening. Some close their shops on *Shivráttra* in January-February and on all *ekádashis* or lunar elevenths. Their women mind the house, but do not work as butchers or sell in their shops. Their children sometimes help them in their work. Khátiks are not a religious class. Their family deities are Durgavva, Dyámavva, Mártti, Shidrāya, and Yallavva; and they go on pilgrimage to Mártti's shrine at Tulshigeri, to Yallavva at Paragad, and to Shidrāya in Bijapur. Before worshipping these deities, a Khátik bathes, and putting on a newly washed waistcloth, worships them with water, sandal-paste, flowers, cocoanuts, betelnuts, sugar, molasses, dry dates, camphor, and frankincense, and on holidays with an offering of dressed food. Their images are in the shape of human beings, the *ling*, or a monkey. Though they worship these deities, the object of their special devotion is the Sun, whom as Suryavanshis or of the sun-stock, they claim as their first ancestor. The day sacred to their house-gods is the Hindu New Year's Day in *Chaitra* or March-April. They keep many Hindu holidays; but only a few fast on *Shivráttra* in March-April and on *ekádashis* or lunar elevenths. On *Ganesh-chaturthi* or Ganpati's Fourth in August-September an earthen Ganpati is brought from the market, set in the house, worshipped, and presented with fried *kadbis* or sugar dumplings. In *Ashvin* or September-October, during the *Navrátra*, that is the nine nights before *Dasara*, a festival is held in honour of Bhaváni. They respect Bráhmans and call them to officiate at marriages. They have great faith in soothsaying and never begin an undertaking without consulting an astrologer. They say they have not much faith in witchcraft, though they believe in ghosts and in spirit-possession. Among Khátiks, a woman's confinement lasts from a fortnight to six weeks. During the first fifteen days

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a chafing dish is kept under the bedstead, and the mother is given molasses, dry cocoa-kernel, dry ginger, pepper, gum, and dry dates pounded together and mixed with clarified butter. She is fed on *sánja* or wheat-flour boiled with sugar and clarified butter. After the first fortnight till the end of her lying-in her daily food includes wheat-bread and vermicelli. Unlike most castes in the district, an elderly woman of the family worships the goddess Satvái or Mother Sixth on the fifth day after a birth and gives the midwife enough dressed food for a meal. If the family is rich, friends and kinspeople are asked to a meal in which mutton is served. On the thirteenth day the child is named and cradled by married women, who are given a mixture of five different grains to eat. The hair of the child, whether it is a boy or a girl, is cut for the first time in the third or sixth month without much ceremony. If they can afford it they marry their girls in childhood, but they do not hold themselves bound to marry their girls before they come of age. They marry their girls from a month to nineteen years old, spending £2 10s. to £10 (Rs. 25-100). A boy's marriage costs more, as £5 to £12 10s. (Rs. 50-125) have to be given in ornaments to the girl. When a girl's father agrees to give his daughter in marriage, the boy's father lays two cocoanuts, one and a quarter pounds of dry cocoa-kernel, and seven or ten pounds of sugar before the girl's house-gods, and in the presence of caste-people declares that the daughter of so and so is engaged to his son. Sugar and betel are served to the caste-people and they withdraw. The boy's father is feasted on rice, sugar, and clarified butter. On a lucky day the *báshtagi* or betrothal is performed in which the girl is sometimes taken to the boy's house and the boy is sometimes taken to the girl's house. The boy's father gives twenty-eight pounds of sugar, seven pounds of dry cocoa-kernel, one and a quarter pounds of poppy-seed, one and a quarter pounds of betelnuts, 200 betel leaves, and four bodicecloths to the girl's father, and a silver necklace, silver bangles, and a robe to the girl. He makes the girl sit before the house gods and fills her lap with five betelnuts, five dry dates, five halves of dry cocoa-kernels, five plantains, and ten pounds (5 *shers*) of rice. If the boy is present the girl's father gives him a *shela* or rich shouldercloth and a turban. Sugar and betel are served and the guests withdraw. As it is a rule that new relations should not be fed on sour or sharp dishes, the boy's father and his party are feasted on rice, sugar, and clarified butter. After a short time the boy's father asks the girl's father whether he is ready to give his daughter in marriage and tells a Bráhmaṇ astrologer to find out a lucky day to hold the wedding. The Bráhmaṇ fixes on a day and writes the day and the names of the bride and bridegroom on two pieces of paper, and gives the boy's father the slip on which the boy's name is written and the girl's father the slip on which the girl's name is written. At the time of marriage these slips of paper are fastened in cloth and are tied round the necks of the bridegroom and bride. On this occasion the boy's father gives the girl two white bodicecloths and three and a half pounds of rice. Some days before the marriage day the bridegroom is rubbed with turmeric paste and bathed in a *surgi* or square with a

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drinking pot at each corner and a cotton thread wound round the necks of the pots. On the same day the *devkára* or god-pleasing is held, and the bridegroom and his party start for the girl's village. At the village he is met by the bride's father and relations, who lead him to a house which has been made ready for him and his party. On the marriage day the bride and bridegroom are bathed in different squares at their own houses and dressed in new clothes, the bride's clothes being a white robe and a white bodice. The bridegroom is seated on a horse and led to the bride's in procession with music. At the bride's, he is led into the marriage booth, where he stands in a basket, containing millet and a rope, facing the bride who stands on a grindstone. A cotton wristlet made of the thread that was tied round the four water-vessels is wound round the bride's left wrist and another round the bridegroom's right wrist; a curtain marked with a cross in the centre is held between them; and the priest recites the eight luck-giving verses and when the verses are ended throws grains of rice over the couple; the guests join in throwing the rice. Then betel is served and the guests go. Next day the bride and bridegroom are bathed in the same square and dressed in new clothes. In the evening the *varát* or married couple's homeward procession starts from the bride's for the bridegroom's. On the way it halts at the temple of the village-god, where the bride and bridegroom bow, and break a cocoanut before the god. In this procession the pair are seated on a bullock, the bride sitting in front of the bridegroom. At the bridegroom's her mother hands the bride to her mother-in-law, and the bridegroom's father gives 2s. (Re. 1) to the bride's party. On the third day the bride's father gives a caste feast, presents suits of clothes to the bridegroom's father and mother, and gives 2s. (Re. 1) as a money present to his caste-people. On the fourth day the bridegroom's father gives a caste feast and makes similar presents to the father and mother of the bride, and a money gift to the caste-people double that given by the bride's father. The present of money is spent on liquor; and on the fifth day the bridegroom with his party returns to his house. They allow and practise polygamy, but forbid widow marriage. They are not particular about the ceremonial impurity caused by a girl's coming of age; some observe it and some disregard it. The girl is made to sit by herself for the first five days and is bathed every day and rubbed with turmeric paste. On the sixth she is bathed from head to foot, and on the first lucky day she goes to her husband. In the fifth or seventh month of her pregnancy, her mother makes her a present of a green bodice. *Khátiks* who live among the *Maráthás* generally burn their dead; in *Bijápur* under *Lingáyat* influence most of them bury. The funeral party bathe after burying the dead body, and return to the house of mourning with some blades of *durva* grass which they throw into a drinking pot full of water which is placed on the spot where the spirit parted from the body. On the third day the mourners place parched rice and gram, dry dates, dry cocoa-kernel, molasses, cooked rice, and small wheaten cakes on the stone slab which is laid over the grave. To these things the persons who accompanied the funeral add a few drops of milk, each dropping a little in turn. All go

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and stand at a distance till crows come and eat what has been offered. If crows do not come, they pray to the departed and promise to carry out all his wishes. If, even after this promise, crows will not come the food is given to a cow. The shoulders of the four body-carriers are rubbed with curds and washed to remove the uncleanness caused by bearing the bier, and food enough for a meal is served to them all in a single platter. If they cannot eat the whole what is left is given to a cow. Their dinner includes cooked rice, cakes of wheat flour, clarified butter, and split pulse sauce. In the evening a feast is given of which mutton forms a part, and to which caste-people are asked one from each family. On the eleventh day a silver image of the dead is made and is worshipped along with other ancestral images kept in the house-shrine on a blanket stretched under a tree on the bank of a river. To the new image according to the sex of the dead a man's or woman's dress is offered. All who join in this ceremony are asked to a feast. Some of them perform the mind-rite on the bright third of *Váishákh* or April-May which is known as the Undying Third. They spend 16s. to £1 10s. (Rs. 8-15) on a death. They form a united community and are bound together by a strong caste feeling. Social disputes are inquired into and settled at a meeting of respectable members of the caste; and their decisions are enforced by putting the offender out of caste. Only a few of them send their boys to school and fewer still take to new pursuits. They are a fairly prosperous but not a pushing or a rising community.

YÁKLARS.

Yáklars are returned as numbering 132 and as found in Bádámi, Bágalkot, and Hungund. The names in common use among men are Bhimáppa, Bharamayya, Guráppa, Hanamáppa, Laksháppa, Satyáppa, Timáppa, and Vyankáppa; and among women, Bálavva, Devavva, Hannavva, Lakshnavva, Satyavva, Vyankavva, and Yallavva. Their surnames are Kanchinavvanpujári or ministrant of Kanchinavva and Hanumantpujári or ministrant of Hanumant and the names of their family-stocks are Beramalár, Jallárvaru, Mallavaru, Nugganuriyavru, and Potguliavru. Marriage is barred by sameness of stock, not by sameness of surname. Their family deities are Hanamantdev or Māruti and Káñchinavva of Kategiri in Bádámi. They have no subdivisions and rank with local Dhangars or shepherds. They are dark, strong, middle-sized, and well-made, and speak a corrupt Kánarese both at home and abroad. They live in one-storeyed houses with earth or stone walls and thatched roofs. Their house goods include low stools and earth and metal vessels. Among them landholders engage servants to work in their fields and all own cattle and pets. They are bad cooks and moderate eaters, and are fond of sour and hot dishes. Their staple food includes Indian millet bread, pulse, and vegetables. They bathe twice a week before they take their morning meals and worship their family deities. In worshipping their family deities they set two earthen jars or *mogás* on a raised altar or *kata* and deck each of the jars with a puckered robe which is tied by a cord round the neck of the jar. In the neck is set a female bust of silver or brass. They offer these goddesses flowers, vermillion, and food, burn frankincense before them, and wave lights about them.

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The worshippers of Máruti have to bathe and worship the image of the god daily with sandal-paste and flowers. On New Year's Day or *Úgádi* in April and on *Diváli* in October they eat vermicelli boiled in cocoa-milk mixed with molasses, and on *Nág-panchami* in August cakes stuffed with molasses called *kánolús*. Except shrine ministrants or *pujáris*, who as a rule abstain from flesh and liquor, they eat flesh and drink liquor and hemp-water or *bháng* and smoke hemp-flowers or *gánja*. The men shave the head except the topknot and the face except the moustache and eyebrows. The women comb their hair with neatness and care and tie it into a knot at the back of the head, but wear neither false hair nor flowers. The men dress in a waistcloth, shouldercloth, headscarf or *rumál*, shirt or *bandi*, coat, and a pair of shoes or sandals; the women dress in a coloured robe hanging like a petticoat from the waist to the ankles, and a bodice with a back and short sleeves. Only the rich have a store of fine clothes for holiday wear; others wear their usual clothes washing them first with great care. The ornaments worn by men are the earrings called *bhikbális*, the wristlets called *kadás*, and the girdle called *kaddora*; those worn by women are the necklaces called *tikis*, the wristlets called *gots*, and the armlets called *vákis*. As a class they are honest, hardworking, orderly, thrifty, and hospitable. They live as temple-ministrants or *pujáris*, and as husbandmen. They either till their own land or hire the land of others. They are not skilful husbandmen and some work as labourers. The women mind the house and help in the field. As a class they are poor and often run in debt if their crops fail from want of rain. They rest every Monday and on the *Jyeshth* or June full-moon. A family of five spends 14s. to £1 4s. (Rs. 7-12) a month. A house costs £10 to £30 (Rs. 100-300) to build and the house goods are worth £2 to £3 (Rs. 20-30). The yearly clothing charges vary from £1 to £2 (Rs. 10-20) a birth costs 4s. to 8s. (Rs. 2-4), a boy's marriage £5 to £10 (Rs. 50-100), a girl's marriage 10s. to £1 10s. (Rs. 5-15), and a death 4s. to £1 4s. (Rs. 2-12). Their family gods are Kanchinavva, a pot dressed in a robe and with a female image stuck in its neck, and Máruti the monkey-god. Their priest is a Bráhma who officiates at their marriage ceremony only. To all other ceremonies they call a representative of their religious teacher or *Kattimanicha* of their own caste whom they highly respect. They never go on pilgrimage to holy places. They keep the usual Hindu holidays and fasts except *Ganesh-chaturthi* or Ganpati's Fourth in September and *Shimga* or *Holi* in March. They are careful to bathe on Tuesdays, Fridays, and Saturdays the days of their god Máruti, and worship his image with sandal-paste, flowers, and food. They believe in soothsaying, but profess to have no faith in witchcraft or in evil spirits. Early marriage, polygamy, and widow-marriage are allowed, but girls often remain unmarried even after they come of age; polyandry is unknown. On the fifth day after the birth of a child an image of Satrái is worshipped with an offering of *khichadi*, that is rice and pulse boiled in water and mixed with clarified butter molasses and cocoa-scrappings. The mother is given a mixture of cocoanut, ginger, black pepper, and *pimpali* or long pepper, all pounded together and mixed with molasses. Fire is kept under her cot and she is fed on

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wheat-flour boiled in clarified butter and mixed with molasses. The child is named and cradled on the thirteenth day and in the seventh month, when it is seated in its uncle's lap and its head is shaved. As soon as both parents agree to the marriage terms the boy's father takes to the girl's house a present of five dry dates, five betel leaves with five nuts, and four pounds of sugar with a pair of armlets or *vánkis*; lays them before the image of her family god in the house; seats her before the god, and puts sugar in her mouth. Her lap is filled with rice and cocoanuts, the guests are feasted on vermicelli, and the engagement is completed. Next comes the betrothal or *bashtagi*. On a lucky day the boy's father with a party of friends visits the girl's, taking a robe, two pieces of bodicecloth, 4s. (Rs. 2) in cash, ten to twenty pounds of sugar, two pounds of betelnuts, two pounds of dry date, and 100 betel leaves, and hands them to her parents. The girl is dressed in the robe, seated before the family images, and sugar is again put in her mouth. The guests are told that the boy and girl are betrothed, betel is served, and they withdraw. After the guests leave the bridegroom's party are feasted on vermicelli and on the next day another dinner of stuffed cakes is given. A lucky day is fixed for the marriage and the house is washed with cowdung and lime. The bride's party take the bride with them and go to the bridegroom's. The couple are rubbed with turmeric and bathed. Next day the god-pleasing is performed, the lucky post called *hándar gambh* or marriage porch post is brought, and a booth is raised in front of the bridegroom's house. On the same day the women of the bridegroom's house bring six small earthen pots or *airanis* from the potter's who is paid in uncooked provisions, betel leaves and nuts, and ten coppers. The pots are laid before the family gods. The couple are bathed, and with their mothers are seated on a square or *surgi* made by setting four of the six earthen pots one at each corner. A thread is wound round a betel leaf, and, under the name of *pánkankan* or leaf-wristlet, is tied round the wrist of each of the pair and friends and relations are feasted. On the third day the couple are again bathed in the square and dressed in new clothes, the bride wearing a white robe and bodice. The bridegroom's brow is decked with a marriage coronet or *báshing* literally a browhorn, and the bride's head with a network of flowers. They are made to stand in the booth face to face with a curtain bearing a cross or *nandi* marked with lines of vermilion between them. The boy stands on a stone slab and the girl on a heap of millet in a bamboo basket. Thread wristlets wound round pieces of turmeric root are tied to the wrists of each of the couple and lucky verses are repeated by a Bráhma priest. Then all present in turn press lucky rice on their brows and betel leaves and nuts are handed round. Five married women sit with the couple in a line before the family gods to perform the *bhuma* or earth's food ceremony, and eat from two dishes of cakes, vermicelli, and sweetmeats, and sing songs. Presents of clothes are given and received by the bride's and bridegroom's parties. The couple are seated on a bull and taken to the temple of Máruti, where they present a cocoanut to the god and bow to him. On their return, the bride's parents formally make over the girl to the care of the bridegroom's mother and leave the bridegroom's house

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with the bride for their own village. On a lucky day after seven or eight months the girl returns to her husband's and finally goes to live with him when she comes of age. When she comes of age she may or she may not sit apart for three days. In any case she is bathed on the fifth and sent to the temple of Máruti. Except that her mother gives her a green robe no ceremony is performed on a girl's first pregnancy. When a Yáklar dies the body is placed in a sitting position and is made fast with strings passed round a peg fixed in the wall. If the dead is a man he is dressed in a waistcloth, a shoulder-cloth, and turban; and if a woman in a robe and bodice. A woman who dies before her husband has her head wreathed with flowers or is crowned with a cup full of water. These honours are not paid to a widow. The body is laid on a blanket or some rough cloth and taken to the burial ground. They either burn or bury their dead. When a person is buried they fill the grave with earth and set a stone over it. Their priest or *ayyanavru* comes and scatters *bel* leaves and pours water over the stone. He also gives each of the mourners some *bel* leaves and they strew them on the grave shouting *Har, Har*, that is Shiv, Shiv. All bathe and return to the house of the dead. The spot where the dead breathed his last is cowdunged and a copper vessel full of water is set on it. They lay *durva* grass and leaves on the pot and go home. On the third day they leave two stuffed cakes and rice with an earthen vessel full of water on the grave and wait to see if a crow will touch them. If no crow comes to eat they set the food before a cow. All married dead are honoured by a caste-feast called *dinkarya* on the fifth or eleventh day after death. Either at the end of a month or of a year after the death a waistcloth and turban or a robe and bodice are laid on the spot where the dead breathed his last, and the members of the family are treated to a dinner of stuffed cakes or *kánolas*. No anniversary feast is kept. They form a united body bound together by a strong caste feeling. Social disputes are settled at caste meetings subject to the approval of the Vyankauna of Meligiri in Mudhol who is their religious head and whose orders are obeyed on pain of loss of caste. His office is hereditary and his power over the men of the caste is unlimited. They do not send their children to school nor do they take to new pursuits. On the whole they are a stationary class.

Wandering Bráhmanical Hindus include seventeen divisions with a strength of 26,552 or 4.67 per cent of the Hindu population. The details are:

Bijapur Wandering Bráhmanical Hindus, 1881.

DIVISION.	Males.	Females.	Total.	DIVISION.	Males.	Females.	Total.
Advichinchers ...	50	62	112	Jogers ...	60	60	120
Bháte ...	19	13	32	Kalkáds ...	298	303	601
Budbudkers or Davris ...	91	102	193	Kilkets ...	184	190	374
Dandig Dásars ...	167	171	338	Korchers ...	13	16	29
Dásars ...	353	380	733	Korvis ...	2438	2478	4916
Dombáris ...	51	109	160	Lamáns ...	3122	2586	5708
Ghisáds ...	19	21	40	Vadars ...	5993	5837	11,830
Gondhils ...	261	276	537				
Gosávis ...	207	187	394				
Hole Dásars ...	205	200	405				
				Total ...	13,561	12,091	25,652

Advichinchers, are numbers all contributed the most dishonest as honest fortunately only pardhis live in The names: Rudráppa, Bhágavva, a mixed class neither eat into woolsen Rajputs keep members of of a Lamáni the language is perfectly and intonation not a dark the coatings in the district, few wisps of shoulders and wear a dirty ments are ments. The small, country. Their merely a or other dishes, and they eat eating cows. They make crops. The their they refused of losing the floor. Advich light with police make some Their Their Hindus, Vyankatesh, taken out

Chapter III.

Population.

WANDERERS.
Advichinchers.

Advichinchers, also called Chigri Betkars or Phánsepárdhis, are returned as numbering 112, and as found in small numbers all over the district. It is odd that Gujarát should have contributed the three tribes which next to the Ghante Chors are the most dishonest in the district. The Lamáns are settling down as honest farmers and the professional bullock stealers the Bháts fortunately only occasionally visit the collectorate, but the Phánsepárdhis live in the district and so far show no sign of improvement. The names in common use among men are Lingappa, Rámappa, Rudráppa, Sidráma, and Shivappa; and among women Basavva, Bhágavva, Chenavva, Lingavva, Nilavva, and Rudravva. They are a mixed class composed of Dhangars, Kabligers, and Rajputs, who neither eat together nor intermarry. The Dhangars are divided into Hattikankans or cotton wristlet wearers and Unikankans or woollen wristlet wearers who eat together and intermarry. The Rajputs keep up their clan distinctions, and forbid marriage among members of the same clan. As Mhárs are sometimes found as part of a Lamáni *tánda* or band, so Bedars occasionally accompany the Phánsepárdhis. They are made to live at a little distance from the band, and the others do not marry with them. Their language is a dialect of Gujaráti, though all speak Kánarese perfectly and generally Hindustáni as well. They have a peculiar intonation which in a court of justice turns to a whine. They are not a dark race though the true colour of the skin seldom pierces the coatings of dirt. They are perhaps the wildest-looking people in the district, their bodies filthy, their tangled locks covered with a few wisps of dirty rag, a tattered brown cloth thrown over the shoulders and a loincloth hung from a waist-string. The women wear a dirty and dingy petticoat and a loose bodice. Their only ornaments are bead necklaces, glass bead bangles, and a few brass ornaments. The number of Phánsepárdhis, which happily is generally small, are recruited when the crops ripen, by bands from the Nizám's country. They live in the fields, generally without huts, and with merely a screen to keep off the wind. They have no house goods or other property. Millet bread and bruised chillies are their daily dishes, and flesh is a most important article of food. They deny that they eat pork or beef, but are at times charged with stealing and eating cows. They are excessively fond of liquor and narcotics. They make no pretence of working but live by robbing the standing crops. The landholders stand in such awe of them that they secure their goodwill by submitting to a regular system of blackmail. If they refused to let the ears be taken, they would run a good chance of losing the whole crop when it was gathered into the thrashing floor. Advichinchers think nothing of walking off in broad daylight with cattle or anything else they may see about. When the police make a raid on them they are alleged occasionally to kill some orphan child and accuse the constables of murdering it. Their nominal occupation of killing deer is a blind and pastime. Their women sell healing herbs and bog. They are Bráhmanical Hindus, and their great gods are Yallama, Tuljá-Bhaváni, and Vyankatesh, whose images are kept tied in cloth and are taken out once a year on *Mánavmi* in *Áshvin* or September-

Males	Females	Total
91	126	217
203	271	474
160	214	374
10	20	30
2478	4918	7396
2358	2708	5066
6827	11820	18647
2,091	20,252	22,343

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Population.

WANDERERS.
Advichinchers.Cha
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October and worshipped with an offering of milk. They keep no fasts or feasts and never make pilgrimages. They believe in witchcraft and soothsaying. They say they formerly tested their women's chastity by a yearly ordeal. Every year after *Diváli* in *Ashvin* or September-October they visited a holy place and held a caste feast. When the feast was over all the women dressed in new clothes and each dipped her finger in boiling oil. If the oil did her finger no harm she was declared chaste. They have no child-birth ceremonies; but the head of the child whether male or female is shaved on the fifth day. From that day till the child has cut all its teeth the head is shaved at regular intervals and never after. Girls are married at any age as there is no rule that girls should be married before they come of age. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. On the marriage day the bride and bridegroom are decked with chaplets of *pipal* leaves, a tassel of thread hanging over each temple. The skirts of the bride's and bridegroom's robes are knotted together seven times, the guests throw red rice over the pair's heads and the marriage is complete. If they can get fuel they burn their dead; if not they bury them. The body is carried to the grave by three men one holding the head, a second the feet, and a third the waist. On the third day a little molasses and a little clarified butter are laid on the grave. This is their only funeral rite and they have no mind-feasts. Social disputes are inquired into and settled at a meeting of the old men of the caste.

Bhatts.

Bhatts are returned as numbering thirty-two, and as found in Indi, Bijápur, Bádámi, and Hungund. They are wandering beggars who foretell the future. They look and speak like Kunbis; they have no houses, and live in temples and rest-houses. Some own ponies, cows, fowls, and dogs. Their ordinary food is Indian millet pulse and vegetables, but they eat fish and flesh except beef and pork and drink liquor. They keep all local holidays, worship the ordinary village gods especially *Máruti*, and carry with them the images of *Sidhoba* and *Máyaráni*. Bhatts believe in soothsaying, witchcraft, and lucky and unlucky days. Their customs do not differ from Kunbi customs. Their priests who officiate at their ceremonies are Bráhmans, and their breaches of caste discipline are enquired into and disposed of by their *guru* or teacher. They do not send their boys to school or take to new pursuits. As a class their condition is steady.

Budbudkers.

Budbudkers, or Drummers, also called *Davis*, are returned as numbering 193, and as found in small numbers all over the district. The name is taken from their little hour-glass shaped drum or *budbudki*. It is the name of a profession rather than of a caste and includes several distinct classes of Hindus and Musalmáns. The chief class of Budbudkers are closely allied to the Gondhalis. They claim to be Maráthás, and speak Maráthi at home. They are hardly wanderers as they have fixed head-quarters from which they make begging tours to neighbouring villages. They are found at *Tálikot* where they have been long settled. They hold the post of village astrologers or *Joshis* at *Mungoli* and at several other large villages. They freely marry with the Maráthá Gondhalis from whom they differ only in profession. Their language seems

to show that they came so and the cause of Portr and S. Rikáji, Báló among women Many men to loi or arra is divided into not : : : Kunbis. As and as some Budbudkers Sábhe. None impure they houses with staple food is their food food and to bathe daily On Saturd. The women men wear the a begging to white turban of white; necklace of the name-gi the drum and membrane of his side is his cardboard. starting on venture will pushes it picture tells As a rule ning, and and as astrologers in telling but judge the cries of pingla or called Pingo early what class of she chooses tree refer to hunters, from a guava owlet soci

to show that they are immigrants from the Marátha country; but they came so long ago that they have lost all tradition of the time and the cause of coming. Their chief *kuls* or clans are Gáykavád Povár and Shinde. The names in common use among men are Bábáji, Báloba, Káshirám, Parshurám, Subhána, and Santu; and among women Báyja, Gangavva, Káshibái, Tuljavva, and Tulsábái. Many men take *ji* after their names and a few add *ráv*; and *bái* or *avva* is added to women's names. Like Maráthás they are divided into Bármáshás and Akarmáshás, who eat together but do not intermarry. In appearance they do not differ from local Marátha Kunbis. As some Jangams under a vow allow their hair to grow, and as some Kilikets never cut the hair of their heads, so some Budbudkers grow beards in honour of a Musalmán saint called Yemána Sáheb. None of them are wild-looking. Though in no way held impure they generally live outside of the village in small thatched houses with stone walls. Like most people of the district their staple food is millet, split pulse, and vegetables. They season their food like Maráthás, and like Maráthás they use animal food and liquor when they can afford them. They are not bound to bathe daily and they worship their house gods only on holidays. On Saturdays all of them bathe and worship the village Máruti. The women dress like Kunbi women; and at home or in the field men wear the usual coat and waistcloth. A Budbudker got up for a begging tour is a quaint figure. He is dressed in a large dirty white turban with red cloth twined over it, a long white coat, a pair of white pantaloons, a red and white striped shouldercloth, and a necklace of *rudráksh* beads. In one hand is a staff and in the other the name-giving hour-glass drum. A knotted cord is fastened to the drum and when the drum is shaken the knot strikes against the membrane of the drum and makes a tinkling sound. In a bag by his side is his Chintámani, a collection of pictures on small pieces of cardboard. These pictures are used as guides or omens. A traveller starting on a journey, or a trader anxious to know how his last venture will turn out, takes a pin which is tied to the Chintámani, pushes it among the pictures, and the Budbudker opening at that picture tells the inquirer whether the result will be good or bad. As a rule they are goodnatured patient and thrifty, but dirty, cunning, and given to drink. Their chief occupation is fortune-telling, and as fortune-tellers they sometimes hold Grám Joshi or village astrologers' rent-free lands. As they are generally unable to read, in telling fortunes they do not go much by almanacks and books, but judge by the face, the lines on the hand, and especially by the cries of night birds. Their favourite instructor is the *pingla* or spotted owlet, Carine brahma, from whom they are called Pingla Joshis. They go to the owlet's haunts in the early morning to hear what the birds have to say. They know to what class of their customers the owlet's remarks refer by the place she chooses for her perch. The remarks of an owlet from a *bábhul* tree refer to tanners, from a *nim* tree to traders, from a tamarind to hunters, from a mango to gardeners, from a *pipal* to Bráhmans, from a guava to fruiterers, from a village wall to watchmen. As the owlet soothsayers find that people pay best when in best humour,

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WANDERERS.

Budbudkers.

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*Budbudkers.*Cha
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the owl, whatever its perch, is generally found to foretell little but good. The owl soothsayers teach their boys this art as soon as the boys are able to understand human nature. They are a poor class whose marriage expenses and drunkenness often plunge them in debt. They rank themselves with Maráthás, but Maráthás will not eat with them because they take alms from Mhárs and Mángs and receive cooked food from persons with whom Maráthás do not eat. The men and the children beg all day long; the women, besides minding the house, work as day-labourers. During the dry season the result of their begging is satisfactory, and, in the harvest time, they store a good deal of corn on which they live during the rainy season. A family of five spends 6s. to 8s. (Rs. 3-4) a month on food and dress. Their house goods are worth £1 to £5 (Rs. 10-50). A boy's wedding costs £1 10s. to £5 (Rs. 15-50), a girl's £1 to £2 (Rs. 10-20), and a death 8s. to 10s. (Rs. 4-5). Marátha Budbudkers chiefly worship Yallama, Márti, and Ambábái. If a family is troubled by sickness they believe the sickness is sent by some angry ancestral ghost, and to please the ghost they set its image among the house gods and worship it. They keep twelve Hindu holidays, and fast only on *Shrávan* or July-August Mondays. During *Shrávan* they take dressed food from no one and eat only one meal a day. Their teacher lives at Chitgupa in the Nizám's country and is called Shidoba. He visits his disciples every year, who treat him to a feast, raise a sum of money for his benefit, and present him with it. He presides at caste meetings assembled to settle social disputes and disposes of cases. They worship village gods, but have no faith in witchcraft. Their customs differ little from Marátha customs. Most of their marriages are conducted by Bráhmans, but some are performed without the help of any priest. At their marriages two waterpots are set down, one for the bride the other for the bridegroom, with five copper coins and five betelnuts in each, and a string is wound round their necks. When a Bráhman is present at a wedding he ties a piece of turmeric root into each string, and binds one on the husband's wrist and one on the wife's. He also ties the *mangalsutra* or lucky thread round the girl's neck. They bury their dead. On the third day a goat is killed and flesh and bread are taken to the grave. There is also a yearly mind-feast on the death day. Almost none have any book learning and do nothing towards teaching their children. They are a blameless people, honest and free from crime; they show no signs of quitting their begging life.

Dandigdasars.

Dandigdasars are returned as numbering 338 and as found only in Bágalkot. The names in common use among men are Bhimdás, Hanamdás, Lakshmandás, Sanjivdás, and Udandadás; and among women Girevva, Kankavva, Nyámavva, Rindavva, and Tulsavva. The men take the word *dás* or slave and the women the word *avva* or mother after their names. They have no surnames. They have several family stocks or *gotrás*, the chief of which are Avalvaru, Badnipattiyavru, Chadyánavru, Chhepardavru, Chinchalvaru, Godkalvaru, Gopáliyavru, Kudlavaru, Mailánavru, and Yermalvaru. Persons belonging to the same family stock do not intermarry. Kánarese is their home tongue, but most of them

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Dandigdásars.

understand Maráthi and Hindustáni. They are dark of middle height and with muscular frame. Most of them live in poor one-storeyed houses with mud walls and thatched roofs. They have little furniture except cooking and storing vessels which are mostly of earthenware. The houses are comfortable looking clean and well swept, most of them with a front yard in which is a basil plant. The floors are cowdunged once a week and the front of the house is painted with red ochre. Their staple food is millet, split pulse, and vegetables. They eat fish and flesh except beef and pork, drink country liquor, and smoke *gánja* or hemp flowers. They eat flesh at funeral and memorial feasts and on *Máraymi* the day before *Dasara* in September-October, when they offer a goat to their house gods. Except *Basvis* or *Kasbis*, as the courtezans of this caste are called, and devout persons who bathe daily, they bathe and worship their house-gods only on Fridays. The men mark the brow with three upright lines a red between two white. They keep the top-knot and moustache, and dress in a short waistcloth, a shouldercloth, a headscarf, and a jacket. The women wear the hair in a back knot, and dress in a full Maráthi robe without passing the skirt back between the feet, and a bodice with a back and short sleeves. The *Kasbis*, who are neat and showy in their dress, deck their heads with false hair and flowers. Both men and women have a few ornaments and the well-to-do have special clothes for holiday use. As a class they are orderly, goodnatured, clean, and thrifty. They are hereditary beggars, but some are husbandmen, others field-labourers, and a few weavers of coarse cotton cloth. Some own a cow or two, selling their milk only to their caste people as no high class Hindu will buy milk from them. Some are hereditary village temple servants and own *inám* or rent-free lands. They sweep the temple yard, but are not allowed to pass within the door. Those who beg are called *Gopálpattidásars*. They beg from door to door, gathering their alms in a narrow-mouthed bamboo basket which hangs by their side. As they stand before a house begging they recite a song in praise of the god Vishnu and at the end call out *Vyankatraman Govinda* or simply *Govinda*. The temple servants and beggars go with a basket into the fields at harvest time and beg ears of corn from the husbandmen. Besides the produce of their rent-free land, they get the dressed food which is offered to the village *Máruṭi*. As a class they are free from debt. They rank above *Lamáns* and *Vadars*. The daily life of the husbandmen and weavers does not differ from that of other husbandmen and weavers. Temple servants sweep the temple yard and return home after taking the dressed food offered to the god. Beggars beg from morning to noon except on lunar elevenths and on *Gokulashṭami* in July-August. Those who weave stop their work like other weavers on *Holi* in March and on *Dasara* and *Diváli* in September-October. They are Bráhmanical Hindus and are careful to keep the main rules of their religion. They respect Bráhmans, but do not call them to officiate at any of their ceremonies. Their priests are the representatives of their *Kattimani* or headman who is a married man of the *Oshtam* caste. *Vyankatesh* and *Yallamma* are their household deities, and they are specially devoted to *Vyankatesh*. They make

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pilgrimages to neighbouring shrines and sometimes to Vyankatgiri in North Arkot where they remain at the foot of the hill as they are not allowed to go to the temple. Except *Ganeshchaturthi* in August-September, they keep most Brāhmanic Hindu holidays. Their special fast days are the lunar elevenths of *Ashadh* or June-July and of *Kārtik* or October-November, and *Gokulashtami* in *Shrāvan* or July-August. They have strong faith in soothsaying and witchcraft. Dandigdāsars women are brought to bed with the help of a midwife of their own caste. After delivery the midwife cuts the child's navel cord, washes the mother and child, and lay them on a cot. The mother is given dry cocoa-kernel, dry ginger, dry dates, and molasses, and for four days is fed on boiled wheat-flour and clarified butter. The mother is held unclean for four days. On the morning of the fifth the midwife worships the goddess *Satvāi*, and the father of the child or some one of the family kills a goat before the goddess. The head of the goat is laid before the goddess and is eaten next day, and the flesh is dressed and served at a feast to friends and kinspeople. On the morning of the thirteenth the mother goes to worship the village *Māruti*, and, in the evening, the child is cradled and named. The child's hair is first clipped in the third, fifth, or seventh month by its maternal uncle who gives it a cap or a jacket. Girls are married at any age; there is no rule that girls should be married before they come of age. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. When a marriage engagement is concluded the boy's father lays before the girl's house-gods three and half pounds of sugar, five pieces of cocoa-kernel, and 4s. to 8s. (Rs. 2-4) in cash, and bows before them. He comes into the room where castemen are met to witness the ceremony, says that *Girevva* the daughter of *Bhimdās* of the *Avalvaru* family is engaged to his son *Udandadās* of the *Kudlavaru* family, and gives a copper coin to one of the caste beggars who calls aloud *Govind*. The girl's father asks the boy's father to a feast. At a betrothal the girl sits before her father's house gods and the boy's father presents her with a robe, two bodicecloths, and an ear ornament. The girl is dressed in the new robe and brought to the room where the guests are seated, and a married woman lays in her lap a cocoanut, five dry dates, five betelnuts, two lemons, five plantains, and a handful of rice. Betel is served and the guests withdraw. The girl's father treats the boy's father to a feast of *polis* or sugar roly-polies and boiled gram pulse. The boy's father fixes the marriage day with the help of a Brāhman priest and sends word to the girl's father. Two or three days before the day fixed the girl's father with a party of friends goes to the boy's village and is lodged in a separate house. On the day they arrive they are feasted at the boy's. In the evening the boy and girl are rubbed with turmeric paste at their own houses. Next day five married men from each party bring a sapling and set it before the house as *handar gambh* or the marriage booth-pole and woman waves a lamp about their faces. In the evening married women of both parties go to a potter's, give him fourteen pounds of millet and 3½d. (2½ as.), and bring thirty-two large and small

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earthen vessels. On returning from the potter's house, they bathe the boy and his mother and the girl and her mother. Two pieces of thread are tied to the wrists of the boy and girl and two other pieces of thread each with a betelnut to the wrists of their mothers. Married women wave the lamp and grains of rice about the boy, the girl, and their mothers, and throw the rice as an offering to spirits. The boy and girl are taken to bow to their house gods and to the seniors of their families. Next day the boy's father sends for the girl, her parents, and her kinspeople, and they bring with them *shevaya* or vermicelli in a bamboo basket. The boy touches the basket, and the basket is taken into the house where five married women from the boy's party and five from the girl's party eat the vermicelli. The boy goes on a bullock in state to worship the village Máruti. Before he returns the girl is dressed in a white robe and a bodice. At the time of marriage the bridegroom stands facing the bride who is standing on a low stool, in a basket containing millet and $\frac{3}{4}$ d. ($\frac{5}{12}$ a.). Round the couple stand four married women with their second fingers raised, and a cotton thread moistened with milk and clarified butter is passed five times round, and each time is hitched on to the fingers of the married women. This thread with five strands is cut into two pieces. One piece with a bit of turmeric root is tied to the bridegroom's right wrist, and the other with a bit of turmeric root to the bride's left. A curtain with a central turmeric cross is held between them, and the Oshtam priest recites marriage verses and drops grains of rice on the couple. After the marriage is over two *bhums* or earth offerings are made. One is called the bride's *bhum* and the other the bridegroom's *bhum*. Each offering consists of twenty-five *polis* or sugar roly-polies, three pounds of rice boiled and strained, and three quarters of a pound of clarified butter. The dish is shared by the bride and five married women of her party if it is made in her name, and by the bridegroom and five women of his party if it is made in his name. Each of the women who eat the *bhum* is given $\frac{3}{4}$ d. ($\frac{1}{2}$ a.). Afterwards the bride and bridegroom play at odds and evens with turmeric roots, and throw redpowder on each other. In the evening the bride and bridegroom, seated on a bullock, go to worship the village Máruti. When they return a married woman waves a lamp and rice about them and throws the rice away. As they enter the house a married kinswoman of the bridegroom holds fast his feet and does not allow him to go until he promises to give his daughter to her son in marriage. The bride and bridegroom go and sit to the left and to the right of the bridegroom's mother. They change places five times and each time the surrounding women cry out *Hubhár Kaibhár*, that is Is the flower heavy or is the fruit heavy. After this the bride's mother hands her over to the bridegroom's mother. As among Holiás, when a Dandigdásar has a family of daughters and no son, he keeps one of his daughters unmarried. She lives as a prostitute and is called Basvi or Kasbi. Her children inherit her father's property. If a Kasbi has all daughters and no sons she also keeps one of her daughters unmarried. Dandigdásars have no ceremony when a girl comes of age, but hold women unclean for five days during their monthly sickness. They

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Dandigidasars.

burn their dead, and hold the family impure for ten days. After death the body is washed and laid on its back, and frankincense is burnt in front of it. When the Oshtam priest comes he drops a little basil leaf water into the mouth of the corpse and gives a sip of the water to each of the four men who are to bear the corpse. The heir walks in front of the bier carrying an earthen fire-pot. After the body is burnt the mourners and others who go with them to the burning ground bathe and return to the house of mourning. The heir dismisses them with the hope that they may not again have to come to his house to carry a corpse. On the fifth day the heir gathers the ashes and unburnt bones and throws them into water. He cowdungs the spot where the body was burnt, and the priest worships it with sandal paste, grains of rice, and flowers. A goat is killed, some of its flesh is cooked, laid on the spot where the body was burnt, and given to all men who are present. The priest is presented with undressed food and money, and castemen are fed in the evening. On the eleventh day a goat is killed, its dressed flesh is laid on the spot where the dead breathed his last, and in the evening caste people are fed. On a lucky day within the first month an image in the name of the deceased is worshipped and caste people are fed on *polis* or sugar roly-polies. They are bound together by a strong caste feeling, and their social disputes are inquired into and settled at meetings of the caste elders under the Kattimanni or headman or his representative. A few send their boys to school and take to new pursuits. They show no signs of bettering their condition.

Dāsars.

Da'sars, or Slaves, are returned as numbering 733 and as found scattered all over the district in small numbers. They are said to have been recruited from Kabligers or fishermen, but Kabligers do not eat from their hands. They are said to have come from Telangana begging and to have settled in Bijapur. The names in common use among men are Adveppa, Bālappa, Bhimappa, Hanmappa, and Honsunuri; and among women Bāli, Bhimi, Girji, Gurvi, Hanmanti, Rāmi, Shivlingi, Yamni, and Yeli. They have twenty-two surnames Bingiyavru, Chinmavru, Chintākālvaru, Dāsrū, Gantalvaru, Goralvaru, Guralvaru, Hanmasaniyavru, Intiyavru, Jathbeniyavru, Kamalvaru, Kākūrvavru, Kanchakamvaru, Maddebinvaru, Malkanbinvaru, Marāthiyavru, Nerliyavru, Puliyavru, Shirmavru, Tinnavru, Uddaru, and Ulliyavru. Persons bearing the same surname may not intermarry. They are divided into Tirmal Dāsars and Gand Dāsars who eat together but do not intermarry. The cause of the split is that Tirmaldāsars allow their women to carry on prostitution and take part in plays and dances; while the Gand Dāsars in acting give the women's parts to boys and have no unmarried women. They differ little from Kabligers except in being wilder and more active. Telugu is said to be their home tongue, but they speak Kānarese with more or less ease out-of-doors. They seem to prefer living under temporary shades outside the village like Ghisādis or wandering tinkers. They have very little furniture, though they sometimes own domestic animals. Their ordinary food is millet, split pulse, and vegetables. They

are moderate eaters of sugar roly-polies and vermicelli. They and drink liquor, hemp-water, and of the V. Imān Hossain during and the marriage share the cloth and headscarf, the skirt back and a back. B and rarely of prostitution are and decking the men spend Rs. 10-12 10s. (Rs. 10-12 10s. 20) on their ornaments. They are paid according to as labourers in their fields and wander with house. They of five or six powder, heated, patient must eat that is boiled proceeds of a p-earnings of not in want, have no credit March to June Brahmins. other gods a yearly fair As Saturday day; all but they always his image with March-April, in September Hindus they in March; of the G. disciples, is the existence exorcists. They become ghosts, strangers. T is to make the

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are moderate eaters, and poor cooks, their holiday dishes being *polis* or sugar roly-polies, *kadbis* or sugar dumplings, and *shevaya* or vermicelli. They eat meat except beef and tame and wild pork, and drink liquor when they get it cheap. They eat opium, drink hemp-water, and smoke hemp flowers. They kill goats in honour of the Musalmán saint of Yamnur in Dhárwár and of Hassan and Hussain during the Moharram. The men generally dress in white, and the married women in dull colours. The men keep the top-knot, shave the chin, and dress in a waistcloth, shouldercloth, coat, and headscarf. The women dress in the robe without passing the skirt back between the feet, and in a bodice with short sleeves and a back. Both men and women wear ornaments mostly of silver and rarely of gold. The women who dance and carry on prostitution are careful of their appearance, wearing clean clothes, and decking their heads with false hair and gold ornaments. The men spend 8s. to £1 10s. (Rs. 4-15) a year on their dress, and £1 to £2 10s. (Rs. 10-25) on their ornaments; the women spend 10s. to £2 (Rs. 5-20) on their yearly clothes, and 3d. to £10 (Rs. $\frac{1}{8}$ -100) on their ornaments. Their hereditary calling is dancing and begging. They are paid 6s. to £3 (Rs. 3-30) for each play they perform, according to the merit of the play. They never work either as labourers or as husbandmen, those who own land let out their fields to husbandmen. Their married women do not wander with their husbands but remain at home, and mind the house. They prepare a specific for sore eyes. The kernels of five or six marking-nuts are mixed with salt, ground to fine powder, heated, and put into the eye for three days during which the patient must eat nothing but winter millet, clarified butter, and *varan* that is boiled *tur* pulse seasoned with turmeric and salt. The proceeds of a performance are divided among the company; and the earnings of prostitution are private property. They are poor but not in want, and as, except small dealings among themselves, they have no credit, they are free from debt. Their busy season is from March to June. They are Bráhmaical Hindus and are married by Bráhmans. Máruti is their chief divinity, though they worship other gods and occasionally visit their shrines. Most attend the yearly fair held in honour of the *pir* or Musalmán saint of Yamnur. As Saturday is sacred to Máruti it is the Dásars' chief holy day; all bathe and worship the house-image of Máruti. Though they always bow to the village Máruti, they never worship his image with their own hands. The Hindu New Year's Day in March-April, *Nágpachmi* in July-August, and *Dasra* and *Diváli* in September-October are their leading holidays. Unlike other local Hindus they never keep *Ganeshchaturthi* in July-August or *Shimga* in March; and never fast on any day. They have a religious guide of the Oshtam caste, who lives on the freewill offerings of his disciples, is a married man, and his office is hereditary. They admit the existence of ghosts, but pretend ignorance of sorcerers and exorcists. They say that people who die with unfulfilled wishes become ghosts, and trouble the members of their families as well as strangers. They know only one way of driving out ghosts, and that is to make the patient sit in a temple of Máruti. As soon as a child

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is born it is washed and the mother is bathed, and both are laid on a blanket and warmed by heated pads of rags. The mother is fed on thick-boiled millet flour and water for the first five days, after which she begins to move about the house and look after her house work. In the evening of the fifth day the goddess Satvái and with her five small stones are worshipped. On the ninth the child is named and cradled in an oblong piece of cloth hung from four strings fastened from its four corners. The boy's or girl's hair is cut for the first time before he or she is two years old. When a father wishes to cut his child's hair for the first time, he takes the child to a Máruti's temple and places it on the lap of the ministrant of the god, who cuts the first lock of hair and then the whole head is shaved by the child's father or by its maternal uncle. The ministrant is given undressed provisions enough for a meal. At the age of ten, at a cost of 10s. (Rs. 5), boys pass through a ceremony which is called the *munj*. The boy is bathed in a square formed by four drinking pots or *támbyás* placed at its four corners with a thread passed five times round the necks of the pots; a lamp is waved about his face, and his head is shaved by a barber, who is given one of the clothes which the boy was wearing. The *pújári* or ministrant of a Máruti's temple is given 1½ a. (1½d.). From this day the boy is shaved by a barber, as there is a caste rule that unless a boy has undergone the *munj* ceremony, he should not be shaved by a barber but by one of his relations. The *munj* generally ends with a feast. Child marriage is the rule, and widow marriage is allowed and practised; polygamy is allowed but seldom practised, for boys are always at a discount, and find great difficulty in getting a wife. The scarcity of girls is partly due to their carrying on prostitution. Proposals for marriage come from the boy's parents. They have an engagement ceremony, but unlike most local Hindus they have no betrothal or *báshtagi*. In the engagement ceremony the castemen are called and in their presence the boy's father promises to give £1 12s. (Rs. 16) to the girl. The marriage takes place at the boy's and when the day fixed draws near the girl and her parents and relations come to the boy's village and put up in a house provided by the boy's father. On the day they come to the boy's village they give a caste dinner, and on the same day the boy's father also gives a caste dinner. In these feasts, if one casteman goes to the bride's, two go to the bridegroom's. Only two dishes are served mutton and boiled rice. In the evening the boy and girl are rubbed with turmeric paste, and bits of string with pieces of turmeric roots are tied to their wrists. Next day they are bathed in two *surgis* or squares and dressed in rich clothes. The boy's father gives the girl a robe and bodice, and her father gives the boy a waistcloth, shouldercloth, and turban. Similar presents are made by relations to the boy and girl. The Bráhmañ priest makes the boy and girl sit astride on a horizontal *musal* or wooden pestle with an iron knob at one end, and ties the hems of their garments together into a knot. He tells the bridegroom to touch the *mangalsutra* or luck-giving necklace, which he ties to the neck of the bride and forms a *surgi* or square round them. The priest drops rice on the pair, the guests follow the priest's example, and the pair are wedded.

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Betel is served and the guests withdraw. Like other Telugu people they do not hold a curtain between the bride and bridegroom. After dinner the married pair go on a bullock or on foot to worship the village Máruti. On the third day the girl and her relations are feasted and return to their home. When a girl comes of age she is held unclean for four days and bathed on the fifth day. To purify her a little gold powder is heated and laid on her tongue as if to brand it. After this the girl and her husband are taken to worship the village Máruti; and on the first lucky day begin to live together as man and wife. No ceremonies are performed during a woman's pregnancy. They burn the dead and consider the family impure for three days. After death butter is rubbed on the head, and the body is washed and placed sitting against a wall and dressed in a full suit of clothes. If the dead is a man, the Kattimani or caste head, or one of his kinsmen, marks its brow with the *nám* or three upright lines and puts a packet of betel leaves into its mouth; if the dead is a woman whose husband is alive, she is dressed in the usual robe and bodice and her brow is marked with vermillion; a widow's brow is not marked with vermillion. When the body is dressed and placed against the wall the persons who have come to join the funeral, burn incense before it, and sing a song in praise of Vishnu. They then carry the body to the burning place in a blanket or worn cloth. The heir carries fire in front of the body, and when the body is nearly consumed, the party bathe and every one of them throws into water a little molasses brought from the deceased's house and given to them by the heir. Meanwhile the house is cowdunged, and a lamp is placed on the spot where the person died. When all return, the heir sprinkles water on them out of a drinking pot, they sing a song in praise of Vishnu, and the heir dismisses them with the hope that they may never have to come again to his house to carry a body. In the evening the four corpse-bearers are asked by the heir to dine with him and are fed on two pounds of rice. On returning to their houses the bearers bathe and are pure. On the third day the unburnt bones and ashes are gathered and a square mound is built over them on the spot where the body was burnt. A goat is killed, its flesh is dressed at the deceased's house, and the relations of the deceased and the head of the caste take some of the flesh and cooked rice to the burning place, lay them on the newly made tomb, and eat all that is left. They return home, leaving the rest of the food behind them, and on their return are treated to a feast of mutton and cooked rice. During the first year on any convenient day the heir kills a goat in honour of his house-gods, and a brass image representing the dead is added to the number of the gods. The caste-people are asked to a dinner, and the heir is freed from all impurities and is allowed to mark his brow with the *nám* or three upright lines which he has not applied since the death. They have a headman called Kattimani who with the help of a *guru* or teacher inquires into and settles social disputes. They do not send their children to school, or show signs of being anxious to improve their state.

Dombá'ris, or Tumblers, are returned as numbering 190, and as found in small numbers except in Muddebihál. They are said

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to have come from Gujarāt and the Marāṭha country, and are divided into Gujarāt Kolhātis, Dakshni Kolhātis, and Āro Kolhātis who neither eat together nor intermarry. All of them, except Gujarāt Kolhātis who claim Rajput descent and bear Rajput names, claim Marāṭha descent and bear Marāṭha surnames, as Bhorje, Gāṅgle, Jādḥav, Jāmbale, Kāle, Musle, and Yūdav. Persons bearing the same surname may not intermarry. The names in common use among men are Aba, Appa, Bāpu, Dāda, and Hanmanṭa; and among women Bāyja, Bāli, Gaṅgi, Kāshi, and Koyṇa. They are tall strong and dark, and look like Marāṭhās. The women are like the men, except that they are rather slimmer. The Āro and Dakshni Kolhātis speak Marāṭhi, and the Gujarāt Kolhātis speak Lād at home, which is probably a South Gujarāt dialect, and all of them speak Kānarese abroad. Like other wandering tribes they live in huts of twig matting in the outskirts of villages and towns. The sides and back of the hut are closed by three mats, the front is open, and the top is covered by a fourth mat. Every family has two huts, one for cooking the other for sleeping and sitting. Their house goods include a few patched quilts and blankets, a few earthen vessels, and one or two metal drinking pots and dining plates. They rear goats and hens, and keep asses to carry their huts and house goods from place to place. They are great eaters and poor cooks, being fond of sharp and sour dishes. Their every-day food is millet bread and a *chatni* or relish of bruised chillies, onions, garlic, and wild herbs. They eat fish and flesh, except beef and pork, drink country liquor, and smoke *gānja* or hemp-flowers. Every year on *Dasara* in September-October they offer a goat to the goddess Yallamma, and after offering the animal eat its flesh. They bathe only once a week either on a Tuesday or a Friday, and when they bathe they worship their house gods. The men either keep or shave the topknot and wear the moustache. They dress in a short waistcloth, a jacket, a shouldercloth, and a headscarf. The women wear the hair in a back knot, and dress in a full Marāṭha robe passing the skirt back between the feet, and a bodice with a back and short sleeves. Most of their clothes are given them in presents. Both men and women have a few brass and silver ornaments. Except prostitutes, men and women are dirty in their dress. As a class they are orderly and goodnatured, but dirty and given to drink. Āro Kolhātis perform their feats on a single upright pole; their women take no part in the performance, remain at home, and mind the house. Dakshni Kolhātis make and sell combs by day, and perform as tumblers at night, earning 4s. to 10s. (Rs.2-5) in a single performance. Their women take part in the performance, but do not practise posttition. Gujarāt Kolhātis are mostly rope-dancers. The appliances of a rope dance are a drum, a flute, a leather strap, and five poles fifteen to twenty feet long. They make two stands each of two poles crossed on each other and place them at a distance of twenty feet. One end of the strap is tied to the top of one of the stands, and the strap is carried to the other stand where it is hitched on the top and the remaining part is left hanging to the ground. A man or woman puts on shoes and climbs on to the stand by the hanging part of the strap. He throws down his shoes and walks on the strap

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from one end to the other, balancing the body with a pole held horizontally in the hands. He lays a platter on the strap, bends down till his chest is in the platter, draws his feet over his head, and in this position moves the platter from one end of the strap to the other. They perform many other feats both on the strap and on the ground and earn 4s. to £1 (Rs. 2-10) a day. Some of the women are dedicated to Yallamma and practise prostitution. Boys and girls are trained to tumble from the age of five and are good tumblers by cloven. They make less by their tumbling than they used to make and as a class are badly off. They perform on any day especially on holidays when they have a chance of gathering a large crowd. They like to rank with Maráthás, but Maráthás do not own them and have no connection with them. Other people place them next above the impure classes. A family of five spends 8s. to 12s. (Rs. 4-6) a month on food. A boy's marriage costs £5 to £10 (Rs. 50-100), a girl's marriage £1 to £5 (Rs. 10-50), and a death 2s. to 10s. (Rs. 1-5). The Dombáris' family-deities are Khandoba of Pál in Sátára, Tulja-Bhaváni of Tuljápúr in the Nizám's country, and Yallamma of Parasgad in Belgaum. They sometimes visit the shrines of these deities. They respect Bráhmans and call them to conduct their marriages. They keep most Hindu feasts, but no fasts. They believe in soothsaying, witchcraft, and lucky and unlucky days. Their girls are married between ten and twelve; widow marriage is forbidden, polygamy is allowed and practised, and polyandry is unknown. Their marriage and death rites differ little from those of Maráthás. Their social disputes are inquired into and settled at caste meetings. They do not send their children to school, and take to no new pursuits. They show no sign of bettering their condition.

Ghisa'dis, or Tinkers, are returned as numbering forty and as found in small numbers in Bágalkot, Bágovádi, Bijápúr, and Muddebihál. They seem to take their name from *ghisne* to rub, probably because they used to sharpen and polish arms. Their story is that the founder of the class got his name because he throw a professional wrestler and rubbed him on the ground till he died. The names in common use among men are Bábáji, Chandu, Khandu, Lakshman, Malhári and Tuljáram; and among women Dhondubái, Jánkubái, Jayábái, Káshibái, Kusábái, Rakhmábái, and Satubái. Their commonest surnames are Chavhán, Jhende, Khotri, Padvalkar, Pavár, Sálunki, Shallár, and Surveshi; persons bearing the same surname are not allowed to intermarry. Their family deities are Tulja-Bhaváni, Khandoba, and Yallamma of Parasgad. They look like Musalmáns, but they follow most Marátha customs, and wear the sacred thread. They are of middle height, dark, wild-looking, strong, and muscular. Their home speech is a broken Gujaráti with a Márwári accent and a large sprinkling of local words. They also understand Maráthi, Kánarese, and Hindustáni. As they are always on the move, rarely build even huts, and live in temporary sheds on the skirts of villages. They stay under a shed so long as they find work. When work grows scarce they break up the shed, pack their things, and move to some other village in search of work. Each family has at least one ass to carry its house goods. They have little furniture,

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except earthen cooking vessels and a few brass drinking pots and dining plates, together worth 10s. to £1 10s. (Rs. 5-15). Some of them own goats, bullocks, and sometimes cows, and many rear fowls. They are moderate eaters and poor cooks; their staple food is millet bread, split pulse, and vegetables, costing 2½d. (1½ as.) a head a day. Their holiday dishes are rice, *polis* or sugar roly-polies, wheat cakes, and mutton. They sacrifice goats on *Mānavmi* in September-October during the *Moharram*, and sometimes on *Holi* in March-April. They are not bound to perform any rites before eating. Both men and women bathe on Sundays and Tuesdays once or twice in a fortnight, and worship the house-gods on those days. They drink liquor, some of them to excess, and hemp-water, smoke hemp-flowers, and occasionally eat opium. The men shave the head except the top-knot, and wear the moustache and whiskers and some wear the beard. They are shabby in their dress, the men wearing the waistcloth or short breeches, the jacket, the coat, the shouldercloth, the headscarf or the turban, and shoes or sandals, costing 8s. to 16s. (Rs. 4-8) a year. Only the well-to-do have a stock of clothes for holiday use. Their ornaments are earrings, wristlets, and twisted waistchains, worth £1 12s. to £3 (Rs. 16-30). Their women tie the hair in a back knot or plait it in a braid which is wound into an open circle like the circle at the back of a Brāhman woman's head. They dress in a bodice and robe, passing one end of the robe over the head, and having the other end elaborately puckered and tucked into the band in front. Their dress costs 10s. to £1 (Rs. 5-10) a year, and their ornaments, which include rings, necklaces, armlets, and wristlets, are worth £2 to £3 (Rs. 20-30). The only ornament of the poor is the luck-giving necklace worth 2s. (Re. 1). The nose-ring is worn by maidens and not by married women. Only well-to-do women buy new clothes for holidays; the poorer women wear the robes and bodices they received when they were married. They are dirty, thriftless, and quarrelsome. They are travelling tinkers and blacksmiths, making and mending field-tools and earning about 1s. (8 as.) a day. They also make ladles, pokers, tongs, chains, nails, hinges, blades for cutting and scraping vegetables, stirrups, and currycombs. They buy iron bars at 4s. to 6s. (Rs. 2-3) the quarter, and sell the made articles at 10s. (Rs. 5) the quarter. For making a hoe they charge 1s. (8 as.), for an axo 4½d. (3 as.), and for a blade used for cutting and scraping vegetables 3d. (2 as.). They either make these articles to order or keep them ready made. Their women and children help by blowing the bellows and hawking the ladles and tongs in the streets. Their trade is on the decline, as the markets are always overstocked with English cutlery and hardware. They borrow large sums to meet marriage expenses, and are always more or less in debt. They have credit with moneylenders and borrow money at a half to one and a half per cent monthly interest. They rank below Dhangars from whose hands they eat, and above Vadars, and Lamāns, who do not object to eat from them. They stop their work five days for *Holi* in February-March, one day for *Nāgpanchami* in July-August, and two days for *Dasara* and one day for *Divāli* in September-October. During the first five days after a birth, they say because the mother requires the

whole lot, the wife begins to marriage, work the funeral rice matters, washing holidays. The marriage and in the Nizām's Some of them Rājebaketi, Hindu holiday February-M. soothsaying of a Brāhman the birth of a the navel cord midwife lays late began to leaves, parbo pepper por wheat the morning of sacrificed and its flesh day the head the mother or six married them with them five clarified butter with the the mother women could to sleep by 10s. (Rs. 1- glass bangle as they are or female changed, sometimes At the before they till they are polygamy is boy's marriage has to bear father place and discontinue the money themselves and to the his son or

whole hut, the father does no work. At the end of the five days the wife begins to move about the house and help him. During a marriage, work is stopped for fifteen days; and after a death till the funeral rites are over. They are not particular in religious matters, worshipping Musalmán saints and keeping some Musalmán holidays. They respect Bráhmans and call them to conduct their marriage and death ceremonies. They go on pilgrimage to Tuljápúr in the Nizám's country, Jejuri in Poona, and Paragad in Belgaum. Some of them visit Yamnúr in Dhárwár to pay their respects to Rájebakshi, the Musalmán saint of the place. They keep many of the Hindu holidays especially *Diváli* in September-October and *Holi* in February-March; they are indifferent to fasts. They have faith in soothsaying and witchcraft, and place implicit confidence in the words of a Bráhman astrologer. A Ghisádi spends £1 to £2 (Rs. 10-20) on the birth of a child and during his wife's confinement. After birth the navel cord is cut and the child and mother bathed, and the midwife lays them on a mat covered with a blanket; a few have of late begun to use a cot. The mother is given dry cocoa-kernel, *nim* leaves, parched gram, hardened molasses, dry dates, dry ginger, and pepper pounded and mixed with clarified butter; and is fed on boiled wheaten flour and clarified butter for the first four days. On the morning of the fifth the goddess Satváí is worshipped and a goat is sacrificed. The head of the sacrificed goat is laid before the goddess, and its flesh is served to friends and relations in the evening. Next day the head of the goat is roasted and eaten. On the seventh day the mother goes to the bank of a river to worship water with five or six married women. On the bank she places five stones, marks them with vermillion, burns frankincense before them, and offers them five kinds of grains boiled whole and strained, and a little clarified butter. Before returning, the midwife fills a drinking vessel with the river water and brings it home. When the women and the mother enter the house, they rub their feet against a dog. The women cradle the child in a wide-mouthed bag, name it, and lull it to sleep by singing a lullaby. The child's father gives them 6d. to 10s. (Rs. ¼-5). During the first five weeks the mother puts on no glass bangles, and touches neither bread nor water with her hands as they are unclean. As among Khátiks and Gavlis the hair of a male or female child is first cut by the maternal uncle, gifts are interchanged, and friends and relations are feasted. Baby-girls are sometimes married by tying the marriage coronet to the cradle. At the same time they have no rule that girls should be married before they come of age. Their women sometimes remain unmarried till they are thirty. Widows may marry as often as they like; polygamy is allowed and practised, and polyandry is unknown. A boy's marriage costs £10 to £20 (Rs. 100-200), as the boy's father has to bear all the marriage expenses. At the betrothal, the boy's father places 4s. to £2 (Rs. 2-20) before the assembled castemen, and distributes sugar and betel leaves and nuts. The castemen spend the money on liquor and wheat, which they divide equally among themselves, giving two pounds of wheat extra to the bridegroom's party and to the bride's party. On the marriage day the boy's father with his son on horseback goes to the girl's village, where he is lodged

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in a house on the right side of the girl's house. He makes over to the girl's mother all the clothes that are to be given to the girl. The bridegroom is rubbed with turmeric paste, and the bride with such of the paste as is over. On the same day the wrists of the bride and bridegroom are encircled with yellow thread wristlets. The bride's father asks the bridegroom and his relations to a meal. Next day the bridegroom's father gives a return feast to the bride's party and to other caste-people. In the evening the bride and bridegroom are bathed in a *surgi* or square, and fresh *kankans* or wristlets, each having a betelnut, are tied round their right wrists. They are made to stand facing each other on a blanket with a curtain between them, and are married by a Bráhman priest with the same details as at a Marátha marriage. In the evening marriage guests are fed at the expense of the bridegroom's father. On the third day the bride's father kills two goats in the marriage booth, dresses their flesh, and serves it at a caste-feast. On the fourth day the newly married couple are asked to dinner by their friends and relations. In the evening of the fifth day the *varát* or return procession starts from the bride's to the bridegroom's halting by the way at the temple of the village god. In this procession the bride and bridegroom, with a network of flowers and a tinsel chaplet on their heads, are seated on a horse, and a sheet is held as a canopy over the heads of the married couple, and over the heads of women who walk behind the horse carrying lamps in their hands. The bride remains at the bridegroom's and returns to her father's next day. On the seventh day the bridegroom's father kills two to four goats and gives a caste feast. In this feast liquor is always served, any sum which either of the families may have presented to the caste being spent on liquor. With this feast the marriage festivities end. As a rule, all marriages are preceded by a *gondhal* dance. When a girl comes of age she is held unclean for five days. On the sixth day she is bathed and joins her husband. Her pregnancy is marked by no ceremony; but she must be brought to bed in her husband's house. A Ghisúdi must not die in his waistcloth. A dying man is stripped of his waistcloth and is made to put on short breeches, which are taken off after death. After death both men and women are bathed and dressed only in a loincloth. The body is laid on its back on the bier and the bier is borne by four men who wear nothing but short breeches. After the body is burnt the funeral party bathe, return to the house of mourning, sit a while, smoke tobacco, and go home. For two days the mourners do not cook their food in the house, but are called to dine and sup by their friends and relations. On the third day the ashes and bones are gathered and thrown into water; and an offering of *khichdi*, that is rice and split pulse boiled together and butter, is placed on the spot where the body was burnt. If a crow touches the offering the deceased person is supposed to have left no wishes unfulfilled. If crows refuse to eat the offering it is given to a cow. The shoulders of the bier-bearers are rubbed with milk and clarified butter. The ceremonial impurity lasts ten days. On the eleventh the chief mourner shaves his face except the eyebrows, and, in company with a priest, offers balls of rice to the soul of the dead.

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On the twelfth a goat is killed and eaten in a caste feast. From this day the mourners are free to eat anything seasoned with sugar or molasses. But before a marriage or other lucky ceremony is performed in the house, the dead person must be gathered to his forefathers by having his image added to the number of the house gods. A woman ought to die in her husband's house. Their social disputes are settled by some of the elders of the caste, whose decisions are enforced on pain of excommunication. They do not send their children to school, or show any signs of rising from their present position. Bhondvās, who were put out of caste by Ghisādis for breaking some caste rule, wander about selling earthen dolls and other play-things. They eat from Ghisādis, but Ghisādis do not eat with them. They do not differ from Ghisādis in appearance, customs, or religion.

Gondhlis, or Gondhal-dancers, are returned as numbering 537 and as found in small numbers all over the district. They seem to have come from the Deccan. They are dark, strong, and of middle height, with high noses and thin lips. Their home tongue is Marāthi, and their family goddess is Tulja-Bhavāni in whose honour they fast on all Tuesdays and Fridays. They are orderly but lazy, most of them making a living by dancing the *gondhal* and a few by tilling land. Their only great ceremonies are putting the shell necklace round the neck of a novice who is the son of a Gondhili, and marriage. The shell necklace is put on at a meeting of the castemen, and girls are generally married before they come of age. The marriage ceremony lasts three days. Polygamy is allowed, widow marriage is forbidden, and polyandry is unknown. They are religious worshipping all Hindu gods particularly Kedārling and Tulja-Bhavāni whose images they keep in their houses. They keep local holidays. They perform the Satvāi ceremony on the fifth day after a birth, name and cradle their children on the thirteenth, and pierce the lobes of their ears when they are twelve years old. The marriage ceremony consists of rubbing the bride and bridegroom with turmeric paste, worshipping Kedārling and Tulja-Bhavāni, repeating verses, and throwing rice on the heads of the boy and girl. They bury their dead, offer them cooked rice on the third day, and feed caste people on the thirteenth. They are bound together by a strong caste feeling, and settle social disputes at caste meetings. They do not send their boys to school, nor take to new pursuits, and are poor.

Gosa'vis, literally *Gosvāmīs* or Passion-lords, are returned as numbering 394 and as found chiefly in Bijāpur. In other parts of the district their number is small. Though recruited from almost all castes, all profess to be Kshatriyās. They rub ashes on their bodies, do not pare their nails, and wear the hair dishevelled and sometimes coiled round the head. They wander about begging and visiting places of pilgrimage. They sometimes carry Ganges water to Rāmeshvar in Madura and bathe the Rāmeshvar *ling* with the sacred water. Some are married and settled as husband-men. The women dress in ochre-coloured robes and a bodice with a back and short sleeves, and the men in the dress of the

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*Ghisādis.**Gondhlis.**Gos'vis.*

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Holedásars.

ordinary district cultivator. They worship both Shiv and Vishnu, and carry their images with them. They do not send their children to school and they take to no new pursuits. They are badly off and show no signs of improving.

Holeda'sars, or Holia devotees, are returned as numbering 405 and as found chiefly in Bádámi. They are the sons of Holia women who live by begging. These Holia women carry the goddess Murgavva in a basket, which has several brass knobs fixed at equal distances on its rim and is wrapped all round with a *lugde* or robe. They are unmarried and live by prostitution, and their sons the Holidásars live by begging and marry women of the Holidásar caste. In other respects they do not differ from Holiás with whom they eat, but Holiás do not marry with them.

Jogers.

Jogers are returned as numbering 120. They are a small community who are chiefly found in Bágalkot, in Mutalgiri near Bádámi, in Indi, and in Bulbutti and Vudvurgi in Muddebihal. In Bulbatti they hold *vatan* or rent-free land. Their home speech is Maráthi, but all tradition of how when or why they came from the north seems to have died. The names in common use among men are Bhandárináth, Dhárvadináth, Devjináth, Phangnáth, and Shetináth; and among women Bhimái, Phirgái, Shatrái, and Takái. Men add *náth* or lord to their names and women *ái* or mother. There have ten *kuls* or clans, Bábní, Bhandári, Chunadi, Hingmari, Karakdari, Kásár, Madarkar, Parbalkar, Sáli, and Vatkar. The Madarkar is the Pátíl, the Bábní the Kulkarni, the Sáli the Desái, and the Bhandári the man who collects the members and is the general servant of the caste council. As among Kilikets, representatives from every clan must attend all marriages. Each of these clans belongs to a separate *panth* or order out of the twelve *panths* said to have been founded by the twelve disciples of Gorakhnáth. The twelve orders are Ai, Barákh, Dhan, Ganguáth, Gopichand, Kámulga, Kanthar, Kapil, Náteshi, Págal, Páv, and Shrisatnáthbrahm. All the orders eat together and intermarry, and marriage in the same order is not allowed.

They are like Maráthas Gondhlis, but dirtier and not so well fed. They wear the sacred thread and never wear the *ling*. The men keep the top-knot and generally let the whiskers grow. The hair of the head is short. Though poor and dirty, they have nothing of the repulsiveness of the Fakir or of the wildness of the Phánsepárdhi. Though pure they generally live outside villages in small thatched stone houses, like the houses of Gondhlis and Budbudkers. They are moderate eaters and poor cooks, the staple food being millet, pulse, and vegetables. They do not know many dishes. They keep only one holiday, *Mánavmi* the day before *Dasara* in September-October when they offer goat's flesh and wheat cakes to Jotiba. They eat fish, fowls, hare, deer, and goats. They drink liquor and take hemp and opium especially on holidays. Men dress in the headscarf, waistcloth, jacket, and shouldercloth; and women in the robe and short-sleeved bodice with a back. They wander through the district selling combs and needles and begging especially cloth from the devotees of Jotiba. The Ratnágiri Jotiba

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is their great god, and they are his chief disciples. A Joger when he sets out on a round of visits puts on a waistcloth, an ordinary coat, a necklace or *mani*, and a saffron-coloured turban. In his ears are a pair of plain silver earrings called *mudrás*; and he carries with him the iron trident of Jotiba called *trishul* and the two halves of a gourd or *bhopla* called *pátrás*. He beats a small drum and blows on a deer-horn whistle. When asked into a house in which there is a Jotiba, he says *Bál santosh* Bless the children. He reverently lays down the *pátrás* or half gourds, and sets up the trident, and the people of the house worship them and the silver earrings in the Joger's ears. They are a poor illiterate people but harmless. They give the police no trouble, and seem to enjoy their life poor though it is. Though they say that Maráthás eat with them, they rank below Maráthás and Dhangars and above Vadars and Korvis. Their great god is Jotiba. They are married by Bráhmans and their other ceremonies are conducted by a Kánpháta Bairági. They do not go on pilgrimage and keep only a few fasts and feasts. In the first five days of the *Navrátra* in *Ashvin* or September-October one man of each family fasts. They have a religious teacher of their own caste, who lives a single life. He lives on the offerings made by his disciples and names his favourite pupil to succeed to his authority after his death. They believe in sooth-saying and astrology; but profess no faith in witchcraft. They live in burning grounds and other places haunted by ghosts. When a woman is brought to bed she is fed for twelve days on boiled rice and clarified butter. By the end of the twelve days she begins to move about and attend to her house duties. They have no *Satváí* worship, and the child is cradled and named on the twelfth day when caste people are asked to dinner and are served with five sorts of grain cooked and spiced and called *usal*. Girls are betrothed at an early age, but are married at any time as there is no rule that a girl should be married before she comes of age. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. In a betrothal no presents are made either to the girl or to the boy. Some caste people are called and in their presence the girl's father says that he has agreed to give his daughter in marriage, betel is served, and the caste-people retire. A marriage lasts four days. On the first day the bridegroom comes to the bride's house, where both of them are rubbed with turmeric paste. On the second a caste feast is given by the boy's father. The third day is occupied by a caste feast given by the girl's father and by the marriage ceremony. The boy and girl are clothed in their marriage dresses and are made to stand in the marriage booth facing each other in two baskets containing millet. Between them, a Bráhman priest holds a curtain with a central turmeric cross, recites marriage verses, and drops grains of rice on the pair. While the rice-throwing and the verse-repeating go on four married women take their positions at the corners of a square of which the bride and bridegroom are the centre. Each holds up the second finger of her right hand and a thread is passed five times round the fingers. When the verse-repeating and the rice-throwing is over the five-stranded string is cut in two. One part, tied with a bit of turmeric root, is fastened to the right

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wrist of the bridegroom and the other part to the left wrist of the bride. After this a burnt-offering is made. On the fourth day the Bráhmañ fills the bride's lap and she and the bridegroom ride in state to the temple of the village Máruṭi, break a cocoanut, and go to the bridegroom's. When a girl comes of age no ceremony is observed, for girls are generally not married until they have come of age. The dead are buried sitting in a shelf hollowed out on one side of the grave; and food is taken to the grave and given to crows on the third day. On the twelfth day friends and relations are feasted on mutton and cakes. Within the first month the spirit of the dead is worshipped in the form of an image and placed in the house-shrine, and every year a mind-feast is held. Caste disputes are settled by the Madarkar or headman and the Sáli or Desái. They do not send their children to school, and show no signs of changing their mode of life.

Kaika'dis.

Kaika'dis are returned as numbering 601 and as found in small numbers all over the district. Their home tongue is Kánarese, and their family goddess is Yallamma. The men wear the topknot and the moustache, and the women tie their hair in a back knot without using false hair or flowers. They live in one-storeyed houses with walls and terraced roofs of mud. Most make baskets of dry wild date leaves and some cultivate. They are dirty and have a bad name as robbers and house breakers. Their ordinary diet is millet bread and vegetables, but they eat fish, and flesh except beef and pork, and drink liquor. They are badly off and have a low social position ranking next to Mhárs. The men roll a piece of cloth round the waist and another round the head, and wear a third drawn over the shoulders. They worship all Hindu gods and goddesses as well as Muhammadan saints or *pírs*. They consult Bráhmañs in naming their children and to fix the time for marriage, but do not employ them to conduct the ceremony. Marriage proposals come from the boy's side. After marriage the boy is bound to live and work in his father-in-law's house till he has three children. Should he leave his wife of his own accord and with her consent he has to make an allowance to his wife's parents. The bride and bridegroom are rubbed with turmeric paste in their own houses and caste-feasts are given. After this the bridegroom comes to the bride's house with friends and relations. On his arrival the parents of the girl tie the hem of the girl's robe to the skirt of the bridegroom's waistcloth and they are husband and wife. Kaika'dis have no hereditary headman. Their social disputes are settled by caste councils. They do not send their boys to school or take to new pursuits.

Kilikets.

Kilikets, or Katbus, are returned as numbering 374, and as found here and there all over the district, and in considerable numbers in Bádámi. They are of the four wandering tribes of the Bombay Kárnátak who freely intermarry, Bagdis, Budbudkers, Gondblis, and Kilikets. The last three are found in Bijápur but the Bagdis hardly ever go so far east. The Kilikets are locally called Katbus. They appear to have long belonged to the district as they have no tradition of having moved from any other country. The

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oldest paper that has been found in their possession is a deed or *sanad* dated the month *Kártik* or October-November of 930 Fasli, that is A.D. 1520 in the reign of the second king of Bijápur. They claim descent from a Kshatriya, who is said to have followed the Pándavs in their wanderings in the forest after the loss of their kingdom. The names in common use among men are Bápu, Bhima, Haibati, Hanmanta, Ráma, Támanna, and Yalláppa; and among women Bhimavva, Jekavva, Lakkavva, Lakshnavva, and Yallavva. The tribe is divided into thirteen clans, out of which the first ten hold tribal offices. The clans are the Ganácháris, the Shivácháris, the Nekkárs or Kattimanis, the Páchángis or Bhandáris, the Shindyás or Halmanis, the Sálvās or Hogaluvikes, the Sásniks, the Mohriás, the Shingáns or Harkáris, the Dhruvs or Mattimanis, the Vákudás, the Dorkars, and the Dhumalkars. These clan names or office names are their surnames. This tribe organization is said to have been the work of one Hanmantráy Narsing of Haveli in Poona. He became the headman of the tribe and called himself Sar-Ganáchári; the office of Ganáchári is hereditary in his family. He was joined by one Shiváchári who brought with him one Nekkár Pátíl, who was given the office of Kattimani. The Pátíl was joined by a Gondhli of Máhergad who was given the title of Páchángi or Bhandári. The Gondhli brought over to their side one Shindya, who was made Halmani. He was joined by one Sálva, who afterwards became Hogaluvike. Lastly the Sásniks and Mohriás joined them. Shingán and Dhruvs have joined them within the last ten or twenty years, and have been made Harkáris and Mattimanis. The Vákudás, Dorkars, and Dhumalkars have joined within the last ten years. The tribe is being largely recruited from Budbudkers. A representative from each of these clans must attend at every Kiliket marriage, and each has certain functions assigned him in the ceremony. The Dhruv or Mattimani brings all the wheat rice and other stores that may be required; the Shingán or Harkári bids the guests to the wedding; the Ganáchári must give the order for the marriage and throw the rice on the happy pair; the Shiváchári draws the cross called *nandi* on the curtain and holds it between the bride and bridegroom; the Sálva proclaims aloud the names of the god and the ancestry of the bride and bridegroom; the Shindya or Halmani spreads a blanket for the couple; the Sásnik strews rice on it; the Nekkár or Kattimani ties the hems of the married couple's clothes into a knot; and the Páchángi does five things, he makes a serpent of earth on *Nág-panchmi* in July-August, distributes provisions equally among his castemen, takes 18s. (Rs. 9) from the bridegroom, spends 2s. (Rs. 1) in betel leaves and nuts, and distributes the remaining sum equally among his caste-people, and lastly prepares fire for smoking tobacco at caste meetings.

If any one of these office-bearers refuse to attend the Kilikets are put to grave inconvenience. Many years ago the Mohriás, whose business it was to wave peacock feathers at the marriage, refused to perform their office. They were put out of caste and marriages have since been performed without the help of peacock feathers. At present their elaborate caste system is threatened by a very serious danger. Each representative of the nine clans, not

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including the schismatic Mohria, has not only his duties but his privileges. He is entitled to a certain number of betel leaves and nuts. The Dhruv and Shingán get only one, the Sásnik and Shindya get two, the Sálva gets two and a $\frac{1}{4}$ a. ($\frac{3}{4}$ d.), and the Páchángi, Nekkár and Shiváchári get four each. How many the Ganáchári should get forms at present the subject of a grave dispute. The Sar Ganáchári says five, but some Páchángis at Bádámi, Shindyás at Manglár, and Nekkárs at Kutápur say No, not five for the Ganáchári, one for the god and four for the Ganáchári. Unless they agree to give him five betelnuts the Sar Ganáchári refuses to attend marriages, and if it were not for a division in the Ganáchári camp, matters would be at a deadlock. Certain Ganácháris hold that their head is wrong in demanding five betelnuts, and attend marriages where they receive only four. The dispute has been going on for years, and is about to be taken into the Bágalkot civil court. As a rule they are tall and well-built; and though not so fair as Gujarát Bháts are much fairer than Dhangars or Bedars. The moustache is worn, but the beard or whiskers apparently never. The hair is short; but in fulfilment of a vow persons may occasionally be seen whose hair has never been cut. Even when worn long the hair is not coiled like a Bairági's but gathered under a turban. The Kilikets never have the wild look of a Káthkari or a Gárodi. Though all speak Kánarese, the home tongue is a dialect of Maráthi mixed with many Kánarese words as *bislo* for *baslo* I eat; *vartun dila* for *lihun dila* gave in writing; and *apni* for *hukum* order; *engyáni* and *gandgyáni* are their peculiar terms for bride's and bridegroom's parties. They are a wandering tribe and never own stone houses. They live outside villages in little reed cabins like Vadars or Kolhátis. These flimsy little huts are water-tight, and the Kilikets live happily in them all through the rains. The huts are so small that there is scarcely room to stand upright, and, in obedience to custom, they are moved from place to place at the end of every third month. Sometimes this rule is not kept and instead of moving the hut the fireplace is moved from one corner of the hut to another. A few cooking vessels, a grindstone, some clothes, and the show-box of pictures constitute the furniture; the livestock generally includes a goat or two, a few hens, perhaps a buffalo or cow, and a number of dogs which are used to pull down wild pig before the Kiliket finishes them with his axe and bludgeon. On pig's flesh, fish, and the grain the villagers give him, the Kiliket lives very comfortably. His dress is always very decent, a headscarf, a waistcloth, and a shouldercloth. The married of both sexes generally wear a necklace of glass beads, and the men often rub their cheeks with red earth. The women wear the ordinary robe without passing the skirt back between the feet and a bodice with short sleeves and a back. Their persons and huts are clean and their name for honesty is good. Their calling is peculiar. The men fish with nets, and in the evening show, before a light, transparent pictures painted in brilliant colours on skin, representing Lakshman, Rámchandra, Sitábái, Hanumant, Rávan, and many other heroes and gods, the character of the show closely resembling that of the Chitrakathis or picture-showers of

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the north Konkan and Deccan. South of the Krishna where hills and undergrowth abound, the men are paid in grain by the villagers to destroy wild pigs which do great damage to the crops. The women's chief occupation is tattooing. It often pays a Kiliket to have two wives; for while one is managing the house, the other is earning grain in the village by tattooing the arms of the farmers' wives. The Kilikets have probably changed little, either in social position or otherwise, during the last two or three centuries. The Ganácháris still hold rent-free or *inám* lands in Bágalkot, Bádámi, and Hungund, though they do not till them with their own hands. The Arms Act and the Forest Act, by breeding pig and seizing guns, have increased the importance of the Kilikets' services. They are a contented class, their earnings meeting all their wants. Kilikets have nothing to do with Bráhmans. They conduct their marriages themselves. Their two leading divinities are Mahádev and Durgavva. Mahádev is said to be found only in the house of the head of the Ganácháris, but many have Durgavva in their sheds and worship her themselves. Those who have no image of Durgavva, on her great day, a Tuesday about *Mágh* full-moon in January-February, make an image of meal and worship it. They do not keep the sweet basil plant or worship it. They worship their leather pictures and offer them *polis* or sugar rolly-polies on *Ganesh-chaturthi* the bright fourth of *Bhádrapad* or August-September. During the first month after death, on any convenient day, the chief mourner kills a goat in honour of his house-gods, and a brass image representing the dead is added to gods. They keep all leading Hindu fasts and feasts, and a few sometimes make pilgrimages to Paragad in Belgaum and to Pandharpur in Sholápur. Their priests are Ganácháris and the head Ganáchári is their spiritual teacher. They profess to have no faith in soothsaying, and to have no relations with exorcists. When a Kiliket is possessed by a ghost, he or she is made to sleep near the show-box for three or four days, and this scares the ghost away. They rank below Kabligers and above Vadars and Korvis from whom they do not eat. A birth costs them 4s. to £1 (Rs. 2-10). After birth a child is washed in warm water, and its mother is bathed, and laid on a bedstead under which a chafing dish is set. The mother is given dry cocoa-kernel, molasses, dry dates, dry ginger, and garlic pounded together, and, for the first five days, is fed on boiled rice and wheat-flour boiled dry. In the evening of the fifth day a goat is sacrificed to the goddess Satváí, and the caste-people are feasted on its flesh. During the first five days, at the time of bathing, the mother's hair is moistened with clarified butter, and on the evening of the fifth day the midwife is given a bodicecloth. On the sixth day the mother's clothes are washed, her uncleanness is over, and she is allowed to move about the house. On the seventh some married women put the child in a wide-mouthed bag called *jholi*, and name it. The women are given a mixture of five kinds of grain boiled whole. The child's hair is cut within the first three months by its maternal uncle. The uncle showers some dry dates on the head of the child, first goes through the form of cutting the hair with a pair of leaf scissors, and then cuts it with a pair

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of iron scissors. The dry dates as they drop from the child's head are picked up by other children. Girls are married at any time; there is no rule that they should be married before they come of age. The whole cost of marriage is borne by the boy's father. The offer comes from the boy's parents who spend £2 10s. to £5 (Rs. 25-50) on the marriage. At the engagement the boy's father puts glass bangles worth about 2d. (1½ a.) on the girl's wrists, and places 4s. (Rs. 2) in her hands to meet the expense of a feast given to persons present at the ceremony. Shortly after the boy's father goes to the girl's house for the betrothal or *báshlayi* in which he pays 10s. (Rs. 5) to the girl's father who feasts him. On the day before the day fixed for the beginning of the marriage ceremonies the boy's father goes to the girl's village and feasts his caste-people on wheat, cake and mutton. Next day a marriage booth is raised and wheat, a goat, rice, robes, a bodicecloth, dry cocon-kernel, and betelnuts are carried to the girl's house by the boy's father. The bride and bridegroom are rubbed with turmeric paste and bathed in warm water, and the day ends with a caste-feast given jointly by the two fathers. On the third day the Pácháungi or Bhandári receives 18s. (Rs. 9) from the boy's father and spends 2s. (Rs. 1) in distributing betel leaves to the guests. The bride and bridegroom are dressed and the bridegroom is made to stand outside of the marriage booth while the bride stands in the booth. The Shiváchári holds the curtain with a central turmeric cross between the bride and bridegroom, and rice is handed to the guests. The Sáiva proclaims aloud the names of the god and the ancestry of the bride and bridegroom, the curtain is removed, the bride gives a packet of betel to the bridegroom, and the Nekkár ties the hems of the couple's clothes into a knot. The Shindya spreads a blanket for the couple, and the Sásnik strows rice on it. When the couple have sat on the blanket, the Ganáchári ties a tinsel chaplet to the bridegroom's brow, adorns the bride's head with a network of flowers, encircles their right wrists with *kankans* or wristlets in which pieces of turmeric are tied, and throws grains of rice on their heads. After the Ganáchári, the other caste office-bearers, each in the order of his rank, throws grains of rice, and lastly the guests shower rice. The bride's father feasts his caste-people on *polis* or sugar roly-polies and boiled rice. On the fifth day the bride and bridegroom go on foot in procession to worship a god and the girl's father gives a caste-feast. On the sixth day the bride and bridegroom are made to sit on a blanket and to mention each other's names; and the bride is handed by her mother to her mother-in-law. The seventh day is marked by no ceremony. On the eighth the booth is taken down, the friends and relations of each party are treated to a dinner of *polis* or sugar roly-polies, and the house-entering ceremony is performed. On the ninth day the guests return to their homes. Widows are allowed to marry, polygamy is practised, and polyandry is unknown. When a girl comes of age she is made to sit by herself for five days and is bathed on the sixth by a woman who is given a bodicecloth. The *phalshobhan* or marriage consummation is held on any day between the sixth and the sixteenth. Her husband gives her a robe and a bodice, and 4s. (Rs. 2) to the persons who are present.

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In the fifth or seventh month of her pregnancy her mother presents her with a green bodice. The dead are buried in a grave like a Lingayat grave and they spend 8s. to £1 (Rs. 4-10) on the funeral rites. When a Kiliket dies, the body is washed with warm water and dressed, and if it is a married woman the hair is decked with a network of flowers. If the dead was married the body is kept in a sitting position by a string fastened to a peg driven in the wall; if unmarried the body is laid on its back. So long as the body remains in the house, it is covered with garlands and bouquets of flowers, and with red and scented powders. It is carried to the burial ground in a worn-out blanket and is buried sitting if married and lying if single. When the burial is over the funeral party bathe and return to the house of mourning, throw blades of *durva* grass in a pot filled with water which is placed on the spot where the dead person breathed his last, smoke tobacco, and go home. The mourners do not dine at home. Their friends and relations ask them to eat a meal of bread and *chatni* or relish. On the third day the mourners go to the burial ground and lay two offerings, one on the stone which was placed on the top of the grave and the other twenty-four feet from the grave. These offerings are of millet grit mixed with molasses and oil, each worth a $\frac{1}{2}$ a. and laid on two leaves. They stand far off in case they may frighten the crows. If the crows eat the offering it is well, the dead has left no wish unfulfilled; if the crows refuse to eat the mourners pray to the dead. If even then the crows do not eat they give the offerings to a cow. The mourners bathe, return home, and ask the four persons who carried the body to a meal. On the eleventh day the house is washed with cowdung, the clothes are washed, and a caste feast is given. Before a month is over an image of the deceased is made, it is placed among the house gods, and the caste is feasted. As is the case with several other castes, the bodies of pregnant women are burnt, it is said, to prevent the Gárudis digging them up and using their bones as charms. The Kilikets are bound together by a strong caste feeling. At the same time they want some central authority or referee to settle disputes. The Neknárs are called Pátils or Kattinanis, but the Ganácháris seem to be the leading clan. Their name comes first in the list, it is they who perform the *diksh* or purifying ceremony on persons readmitted into caste, they play the leading part at marriages, and are then presented with a turban and coat. Every member of the community is obliged to share his earnings equally among all his caste-people. A hunter must divide his game with all of his caste-people; when a fisherman catches the *ándhali* or big blind fish he must share it with the caste. At the same time he is allowed to keep any money he may make by the sale of the fish. A few send their boys and girls to school, keeping boys at school till they are fourteen and girls till they are ten. They take to no new pursuits. They are a contented class and averse from change.

Korchers are returned as numbering twenty-nine of whom all but two in Indi are found in Bádámi. They closely resemble the Korvis. Their home tongue is Tamil, their family goddess

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*Kilikets.**Korchers.*

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is Durgamma, and they live in small dirty flat-roofed mud houses. Their staple food is Indian millet bread pulse and vegetables, and they eat the flesh of sheep goat fowls game and fish, and drink both country and foreign spirits. The men wear a headscarf, a short coat, a waistcoat, a waistcloth, and a shouldercloth. The women wear a short-sleeved and backed bodice and a robe without passing the skirt back between the feet. They rank with Maráthas with whom they eat but do not marry. They are hardworking, but dishonest given to drink and thriftless. Some are day labourers and some hunters, and the women add to the family income by tattooing. As a class they are very poor. They worship all Bráhmanic gods and keep the leading Hindu holidays. They respect and employ Bráhmans. Widow marriage and polygamy are practised and polyandry is unknown. They bury their dead. Their social disputes are decided by meetings of adult castemen, but they neither send their children to school nor take to new pursuits.

Korvis.

Korvis are returned as numbering 4916 and as found all over the district in pretty large numbers. They speak Arvi or Tamil. Some of their peculiar words are *tenni* for water, *va* for coming, and *ho* for going. The names in common use among men are Bálya, Bhiniya, Hanma, Mulla, Satya, Shivya, and Yallya; and among women, Bálavva, Bhimavva, Hanmavva, Mallavva, Satyarva, and Yallava. They have no surnames but place names. They are divided into six classes, Ghante Chors, Kaikádi Korvis, Kunchi Korvis, Pátrád Korvis, Sanádi Korvis, and Suli Korvis. Sulis and Pátráds do not occur in Bijápur. Of the Sulis nothing is known except that their women are prostitutes. The Pátráds are dancers and singers and live at Vyankatgiri in North Arkot. The Kall Korvis or Ghante Chors are happily rare, for they are a set of incorrigible thieves. The Kunchi or Brush-making Korvis are also wanderers, and very scarce. They live in little reed huts close outside of the village, and live by catching game, begging, and making *kunchis* or weavers' brushes whose price varies from 3s. to 10s. (Rs. 1½ - 5). They are a poor people but are not given to stealing. The Kaikádi Korvis are also rare. Though generally settled in villages they are somewhat wild-looking, and live by begging, labouring, and plaiting cotton-stem baskets. The ordinary Korvi of the district is the Sanádi Korvi who takes his name from the clarion or *sanai* which he blows. He is found in all large villages following his special calling of blowing the *sanai* or clarion, at marriage and religious processions. The Sanádi Korvis are all settled peaceably in villages. They eat with Kaikadi Korvis and marry with Kunchi Korvis. They are small, black, and poor, but fairly clean, with short cut hair, and are not wild-looking. They live in small thatched huts just outside of the village. Their staple food is millet bread, husked millet grains boiled soft and eaten with or without whey, vegetables, and split-pulse sauce. Their holiday dishes are the same as those of the ordinary people of the district. They eat the flesh of the pig, but not of the cow. Those who wear the sandal brow lines or *nám* do not eat flesh on Saturdays in honour of Máruti; many of them do not eat flesh on

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holidays, and on Thursdays out of regard to the Pir Haji Sáheb of Tikot in Bijápur, none of them eat any flesh which has not been purified by the Musalmán blessing. They drink liquor generally in the evening. The men wear a shouldercloth with a thin coloured border cast loosely round the body, a pair of knee-breeches, a jacket, and a turban or headscarf. The women wear the hair in a knot at the back of the head and dress in the full Marátha robe without passing the skirt back between the feet and a bodice with a back and short sleeves. All married women mark their brows with vermillion, wear glass bangles, and the *mangalsutra* or lucky necklace. Both men and women have a few brass and silver ornaments worth 6s. to £4 (Rs. 3-40). They are respectable people, living by selling firewood and grass, plaiting baskets and corn-bins of cotton stems, *shinkis* or grass slings for hanging pots containing food and drink, and date matting. Their characteristic calling is playing the *sanai* or clarion. Some of them have little plots of land which they cultivate. The women mind the house and help the men. The men cut the cotton stems into fine splints fit for plaiting and the women plait them into baskets and corn-bins and sell them. When there is only one woman in a house her husband sometimes helps her in plaiting but never in selling. The women alone make the grass slings and the brooms. A man and a woman together in six days make a corn-bin which holds one *khandi* of five hundredweight and sell it for 2s. (Re. 1), and twelve baskets each worth 1½d. (1 a.). A musician's day's income varies from 1s. to 2s. (Re. ½ - 1). Besides their regular wages they sometimes receive gifts from Jágirdárs and other rich persons, to the amount of £2 10s. to £3 (Rs. 25-30). Some of them are in debt but as a class the Sanádi Korvis are fairly off. They have a better social position than Nhávis, Berads, Jingars, Buruds, Mhárs, Mángs, Chámhárs, or Dhors, and eat with none of these classes. They freely eat food prepared by people of the higher castes. Men women and children work from morning to evening. They are busy during the eight dry months, but somewhat idle during the rainy season. Their only holiday is *Nágpanchami* or the Cobra's Fifth in July-August when they rest for three days.

A hut costs £1 to £2 10s. (Rs. 10-25) to build, and their house goods are worth 8s. to £3 (Rs. 4-30). A birth costs 1s. to 4s. (Rs. ½-2), a marriage £3 to £5 (Rs. 30-50), and a death 2s. 6d. to 3s. (Rs. 1¼-1½). They are religious. Their family deities are Máruti, Kallolyáppa, Maleva, and Yallamma. They are specially devoted to Máruti. On Saturday, which is sacred to Máruti, they plaster their houses with cowdung, and the women bathe before they prepare the food. All men of the caste bathe and some of them worship Máruti on their way home from the river or pond where they have gone to bathe. They bow before Máruti at a distance, but do not touch him. At the same time they mark their brows with the ashes from the incense-burner and put a little into their mouths as a *prasád* or god-gift. On reaching home some of them worship their house gods in their wet waistcloth; while others change their waistcloth before worshipping. They make

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pilgrimages to the shrine of Māruti at Kalloli, and to several other Māruti shrines, and to the shrine of Yallamma at Parasgad in Belgaum. They keep almost all important Hindu holidays; but observe no fasts. They worship village and local deities when they make vows to them; and are said to avoid demon worship. They respect Brāhmins, but do not call them to conduct any ceremony. They have no priests. Every year each man pays 2s. (Rs. 1) to a fund, which is given to the Oshtam priest of Kallolyappa who comes to visit them. They say that they have a Brāhman teacher; but they do not know where he lives and have not seen him for years. They have faith in witchcraft and soothsaying and occasionally call in exorcists and soothsayers. Soon after its birth a child is washed and the mother is bathed and both are laid on a bedstead. During the first five days the mother is given dry cocoa-kernel and molasses to chew and is fed with rice and clarified butter. On the fifth day the whole house together with the lying-in room is plastered with cowdung, and friends and relations are asked to a feast of sugar roly-polies. The midwife bathes the mother and child. In the evening she worships the goddess Jivati, and takes to her house the wave-lamp used in the worship, under cover, lest any one should see it and the mother and child sicken. On the twelfth day the child is laid in a cradle and named, and a feast, of which flesh must form part, is given to friends and relatives. When the hair of a child is to be cut for the first time, it is cut before the goddess Rān Shatikavva. At the time of worshipping this goddess they set a stone near the root of an evergreen tree, and worship it with turmeric and redpowder, offering rice, and the dressed flesh of a goat. They say that if a pregnant woman worships this goddess, she and her child will not suffer from any illness. In a marriage engagement ceremony the boy's father marks the brow of the girl who is seated on a blanket, and gives her a robe and a bodice, fills her lap with five halves of dry cocoa-kernel, five dry dates, five betelnuts, and five plantains together with red rice. The boy's father lays two pounds of sugar before the girl's house-gods and distributes betel. The boy's father gives 10s. (Rs. 5) to the girl's father and mother; and they in return feast him and his relations on boiled rice and *sapag kadbis* that is steamed balls of dough eaten with molasses. The girl's father sometimes makes the boy's father promise to give him two of his son's daughters or to pay a sum of money as their price. Half of this sum is given to the girl's maternal uncle. Their marriages take place on Mondays. On a Friday before the marriage Monday, the relations of the bride take turmeric powder and oil to the bridegroom's and the boy's relations take turmeric powder and oil to the girl's. Till Monday the fathers of the bride and bridegroom feast their friends and relations at their own houses and on Monday the bridegroom's father leads the bridegroom to the bride's, where he is seated to the bride's right on a blanket covered with rice. *Kankans* or thread-wristlets are tied round the right wrists of the bride and bridegroom; and the skirts of their garments are tied together. The guests throw grains of rice on their heads, the *mangalsutra* or lucky thread is tied round the bride's

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neck, and feast on *polis* or sugar roly-polies and rice. In the evening the *varát* or return procession starts from the bride's house to a Máruti's temple. In front of the procession the bride and bridegroom walk, dressed in rich clothes, the bride's head covered with a network of flowers, friends and relations follow, and the procession is closed by women waving lamps. When they enter the front door of the temple they stand near it, and the priest waves a piece of burning camphor before the deity, breaks a cocoanut before him, and gives a piece of cocoa-kernel with a little holy ashes to the bride and bridegroom who put a little in their mouths as a god-gift. When they reach the bridegroom's the lamp-carrying women wave the lamps about the heads of the bride and bridegroom. Afterwards the bride and bridegroom are made to eat from one dish, and each puts five morsels into the other's mouth. In a marriage, both the bride's father and the bridegroom's father give two different caste feasts. Except those who have images of Máruti in their houses Korvis generally bury their dead. On the second day they prepare rice, cakes of wheat flour, molasses, and clarified butter, and place some of them on four different leaves by the side of the grave. The rest of the food is eaten by the son and the two bearers who carried the body to the burial ground. On the third day the son has his head and moustaches shaved and the two bearers bathe and are free from ceremonial impurity. The son or other chief mourner remains impure for ten days. On the eleventh friends and relations are asked to a feast of rice and mutton. Early and widow marriages are allowed, polygamy is allowed and practised, and polyandry is unknown. They are bound together by a strong caste feeling and settle social disputes by a council of caste-people. They have *náiks* or headmen whose duty it is to settle disputes, but as among the Kabligers the *náiks* have lost much of their authority. Considering their position the Sanádi Korvis show an unusual willingness to send their children to school.

Lama's, or Caravan Men, are returned as numbering 5708 and as found mostly wandering as carriers and to a small extent settled as husbandmen in different parts of the district. They do not keep to fixed traffic routes but move from place to place according to the demand for their services in gangs of ten to thirty families, including twenty-five to 150 men women and children. Their caravans as well as their settlements are called *tándás* the Maráthi for bands. The main body belongs to the Bukya stock and claim a Rajput origin. They seem to have been once settled in Rájputana and after that in Gujarát. Their home tongue, which is locally called Lamáni, has a strong Gujaráti element. The names in common use among men are Dáma, Jairám, Jiva, and Nára; and among women Dogdi, Ghambli, Hunki, Jamni, and Thabli. Men add the word *bha* or brother and women *bái* or lady to their names. They belong to the Ámgot, Bábisival, Bhánót, Chaván, Devjival, Játot, Jharbala, Kelut, Kholá, Mut, Ráthod, Ransot, Vadtiya, and Vishalávát family-stocks, each of which has distinct family-deities. Their marriage rules do not differ from Rajput marriage rules. All of these stocks eat together and intermarry, but intermarriage is forbidden between members of the

Lama's.

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same clan or of allied clans. Thus Devjivals are forbidden to marry not only with other Devjivals but also with Ransots, Bábisivals, and many other clans or *kuls*, because they are branches of one stock. Their family god is Báláji whose shrine is in Rájasthán. The Lamáns may be divided into Lamáns proper most of whom belong to the Bukya clan of which Bábisival, Devjival, and Ransot are sub-clans, Mhár Lamáns, and Musalmán Lamáns. Lamáns proper do not take food either from Mhár or Musalmán Lamáns, though the Mhárs and Musalmáns take food prepared by them. Mhár Lamáns generally live at some distance both from the Hindu and the Musalmán Lamáns. The Musalmáns and the Mhárs are said to be the remains of many castes, barbers, washermen, butchers, and others, who when the carrying trade was prosperous, were drawn to the caravans as the best market for their products or their service. In look Mhár and Musalmán Lamáns do not differ from other Mhárs and Lamánis. As a class the Bukyás or mixed middle-class Hindu Lamáns are above the average local Kánarese Hindu both in height and strength. The men wear the head hair long and shave the face except the moustache and eyebrows. They have intelligent faces, well cut features, and prominent nose and eyes. The marked difference in appearance occasionally noticeable among the Lamáns, some being tall and rather fair and others short thick-set with bushy whiskers and beard, is due to the fact that men of several castes, and even of different religions, live together in one body. It is curious that as the Kilikets have kept their Maráthi, so Lamáns have kept their Gujaráti or a dialect of it, though all know Kánarese, and generally Maráthi and Hindustáni. A Lamán calls his own wife *goni*, a Lamán woman not his wife *tandri*, and a woman not a Lamán *pori*. Where have you come from in the Lamán language is *kimeti ayio*. They live in bamboo and mat huts or sackcloth tents, which they pitch either on river banks or pond borders, where their caravans halt for water. Their caravans or *tándás* are accompanied by cows, bullocks, and goats. Those who are cultivators live in small one-storeyed houses with mud or stone walls and thatched roofs without front yards. Their furniture includes a few brass drinking pots and plates and some earthen vessels. They are great eaters and poor cooks, their pet dishes being mutton bought from a Muhammadan butcher, for they will not eat flesh unless it has received the Musalmán blessing, and wheat bread, cooked rice with curry, wheat cakes stuffed with boiled pulse and molasses called *puranpolis*, and wheat cooked in milk and sweetened with molasses or *khir*. They are fond of hot and sour articles, tamarinds, onions, and garlic. Their ordinary diet is millet bread, vegetable curry, *chatni* or relish, and curds, whey, or clarified butter. They use the flesh of goats at marriages and on the great days of Shital and Lákdya in bright *Áshádh* about the end of June, on the day of the goddess Bhaváni during the *Dasara* holidays and on all other leading holidays when they kill goats and offer them to the god before eating them. They also use the flesh of hare, deer, fowls, and fish, and drink all kinds of spirits when they can afford them. They never use beef or tame pork. The men have a headscarf

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or *rumál* on their heads, and a shouldercloth on their shoulders, but seldom a coat. Like the Kánarese farmers they often wear a pair of knee-breeches instead of a waistcloth, and they almost always have a string of copper beads round their waist. They wear gold or brass ear and finger rings and silver or copper waist girdles. The Bijápur Lamán women seem to dress very much like those of the Marátha country. They wear a coarse petticoat, generally green or blue, a coarse open-backed bodice often red and highly worked, and a scarf or *odni*. Their ornaments are peculiar. On either side of the face hang long pendants of wool and pewter, ending in woollen tassels. These pendants look as if they were earrings, but they are really fastened to locks of hair. The earrings and noserings are generally small. On the fingers and thumbs are often several brass rings, and on the arms a number of armlets of metal, bone, and wool embroidered with shells. On the legs are metal anklets some plain and some peaked, rather like a coronet with cloth bands underneath to protect the legs. On the band of the petticoat, where it fastens round the waist, they are fond of sewing old regimental buttons. The end of the cloth that comes over the head and hangs over the breast is often loaded with a number of small bone rings, and ends in a woollen tassel. In bringing water from a well they put on their heads a cushion from which hangs a handsome flap highly embroidered and worked with shells. Women may often be noticed with pieces of copper strung round their neck. Each of these pieces is worn during confinement to propitiate the tribe goddess. They show the number of children that the woman has had. Some of them keep good clothes in store for holiday wear, and they always wear local hand-woven cloth chiefly from Bágalkot, Guledgudd, and Bádámi. As a class they are hardworking, and thrifty, but prone to robbery and fond of drink. They are generally kept under the eye of the police. Before there were made roads Lamáns used to carry the local grain, cotton, and piece-goods to the coast, and bring back cocoanuts, cocoanut-oil, and salt. The centres of their trade were Pandharpur, Dhárwár, Sholápur, Kolhápur, Chiplun in Ratnágiri, and Maisur. Since the opening of roads some have taken to husbandry, some to unskilled labour, and some to domestic service. The women, besides minding the house, help the men in their work. Labourers either work on public roads, in the fields, or go to waste lands to gather firewood. Some also work as carriers and husbandmen using their cattle for carrying as well as for ploughing, the poorer husbandmen accompanying caravans as hired drivers. Some of them own lands which they till either in person or by labourers. As a class they are poor and declining. They rank below Bráhmans, Rajputs, and Lingáyats, who look down on them, and above Mhárs, Mángs, barbers, washermen, and other low-caste Hindus. They take food cooked only by people of their own caste. The carriers keep constantly moving starting with their pack-bullocks at dawn and halting near a river or pond at about ten. On reaching the halting place some of the men busy themselves in unloading the bullocks and others in pitching the tents. As soon as this is done, some of the men take the animals

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to some neighbouring pasture or woodland to graze and some stack the packs, while the women busy themselves in cooking. When dinner is ready, the children feed themselves and go to the grazing ground to relieve the men. The men dine and rest, and towards evening go out to bring back the bullocks. They sup between seven and eight and go to bed soon after supper. They rise about three, and after about an hour passed in loading the bullocks and packing their tents, they start on the next day's march. During the four rainy months they have little to do. The lives of Lamán husbandmen and labourers do not differ from those of other husbandmen and labourers. A family of five spends £1 to £1 10s. (Rs. 10-15) a month on food. A birth costs 2s. to £1 10s. (Rs. 1-15), a son's marriage 10s. to £5 (Rs. 5-50), a daughter's marriage £1 to £2 10s. (Rs. 10-25), and a death 2s. to £1 (Rs. 1-10). They believe in soothsaying and ghosts, and respect Bráhmans regarding them as spiritual teachers, though they do not employ them at their ceremonies. Their chief god is Báláji. Next to Báláji they revere Tulja-Bhaváni, Ambábái, Mariamma, Mártal, and Hingláj, their inferior deities being Shital and Lákdya. The image of Báláji is a four-handed figure of a man, and that of Bhaváni and other goddesses of a woman. Lákdya and Shital are rough stones smeared with vermilion powder. They worship Bhaváni on *Holi* in February-March, on *Dasara* and *Diváli* in September-October, and in bright *Ashádh* or June-July. Their women are often troubled by ghosts. In cases of spirit-possession they burn frankincense before the patient and ask the name of the ghost and why it has come. If the spirit refuses to speak, a Bráhman exorcist is employed who tries to drive the spirit away by charms. They believe that the spirits of the wealthy who die in the prime of life, of misers, of women who leave young children behind them, and of creditors come and plague the living. They have a high respect for the Musalmán saint Pir Bande Naváz, whose tomb is at Kulburga in the Nizám's country. They worship three and a half goddesses or *sáde-tin devis* but never give out the name of the half goddess or reveal anything relating to her. Child marriage is not common. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. Girls are generally married about the time when they come of age, and boys between eighteen and thirty according to the circumstances of the family. The bridegroom's father has to pay the bride's father £1 10s. to £15 (Rs. 15-150). The offer of marriage comes from the boy's side. Marriage ceremonies differ among the different classes of Lamáns. In some cases the father of the boy with friends and relations goes to the girl's and settles with her father the amount to be paid for his daughter in the presence of four or more respectable castemen. When the price is fixed the bridegroom's party distribute molasses and liquor. A part of the amount is paid in cash and a part in bullocks. On a convenient day fixed by a Bráhman astrologer the boy goes in procession at night with his house-people and guests to the bride's house where he is received by four or a larger number of men and the bride's father feasts the bridegroom's party on boiled rice and

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curry. After the feast the bride and bridegroom are led to a square marked with quartz powder where they stand opposite each other. A Bráhmaṇ who stands close to the square hands coloured rice to the guests, the bride and bridegroom stand inside of the square, the guests throw rice over them, and the priest repeats verses. If a Bráhmaṇ is not available, the ceremony is performed by an elderly Lamán. When the rice-throwing is over, the bridegroom's father serves the bride's people with a meal of mutton and bread. Then the bridegroom returns with the bride to his house. At night he retires to some lonely part of the dwelling and lies on the ground with a cocoanut under his head feigning sleep, while the bride sits in another part of the house near an elderly woman shampooing her feet. One of her husband's kinswomen walks to the bride and tells her that her husband wants her and guides her to the place where he is waiting for her. The husband hands the woman the cocoanut and in return receives his wife. In some tribes of Lamáns the nuptials are performed by married women of the caste, of whom the bride's mother or other nearest kinswoman is one. In the bride's house a square is traced with quartz powder and at each corner is set a large water pot or *ghágar* and the bride's mother winds a thread seven times round the necks of the water pots. The bride sits on a bag-full of rice in the centre of the square. The thread is taken from the necks of the pots and cut in two, and one part is tied round the bride's neck and the other round her arm. One of the women splashes water on her and bathes her, another rubs her body with turmeric paste, a third takes off her wet clothes and dresses her in fresh clothes, and a fourth sprinkles her brow with rice. They join in lifting her from the bag of rice and seat her at a short distance. The bridegroom takes her place and undergoes the same ceremonies. At the end the bride's mother marks both their backs with a Jain cross in turmeric paste. The boy and girl sit together, a tub is set before them, it is filled with water and a couple of shells are dropped into it. The bridegroom takes the shells out seven times and again drops them into the water. The bride picks out the shells seven times and at the end of the seventh time keeps them. In some families, at each corner of a parallelogram, several swallowwort or *rui* shrubs are leant up against each other like piled arms, and bound together. Underneath each clump are placed five water pots and a copper coin. In the heart of the parallelogram an equal-limbed cross with a circle round it is drawn with meal; and in the middle of each of the east and west sides of the parallelogram is stuck in the ground a rice pounder or *musal*. The bride holds on her open palm a cowry shell and a rupee, and the bridegroom, placing his open palm over the bride's and over the cowry shell and rupee, leads her seven times round the two *musals*, from west to east. When the seventh turn is ended, the bride and bridegroom sit together in the square and eat molasses out of one dish. A new cotton thread is brought and divided in two. One part is tied round the boy's wrist and the other round the girl's, and their clothes are marked on the back with turmeric paste. The next day passes in games and amusements, one of the chief of which is the

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picking of cowry shells out of a basin of water. The bride and bridegroom vie with each other, and the guests look on with interest as the winner in these trials of luck and skill will prove the winner in the battle of life, and will rule the house. On the third day a kinswoman leads the bride to the bridegroom's chamber. They burn the married and bury the unmarried dead. The unmarried dead are buried without ceremony. The married dead is covered with a new shroud, tied to a bier, and carried to the burning ground on the shoulders of four kinsmen. Before laying the body on the bier they drop a little clarified butter and molasses in the mouth and tie a copper coin in the folds of the shroud. Half-way to the burning ground the bearers halt, lower the body, and tearing off the knotted end of the shroud with the coin, drop the coin on the ground, change places, and go on. At the burning ground the body is laid on the funeral pile and the pyre is lighted by the chief mourner. When the body is burnt, the bones and ashes are gathered and thrown into water, and the funeral party return to the house of mourning. When they reach the house water is poured on the ground before them. On the third day all the mourners go to the burning ground and eat clarified butter, wheat, and molasses near water. Some feed friends with cooked rice and molasses at their own houses on the twelfth day. Others hold that the *Shringi* or February-March holidays is the time for the yearly mind-rites for the dead, and, on those days, either feed crows or go in a body to the neighbouring waste land and cook flour into bread and eat it. They also feed a certain number of men to propitiate the dead and make money gifts to Brāhman priests. Each caravan has a hereditary Lamān headman who settles social disputes and punishes breaches of caste rules by rebuke, fine, or loss of caste. They are a falling class. Their two callings pack-carrying and fuel-gathering are dying and they take to no new pursuits. Perhaps no class suffered so terribly in the 1876 and 1877 famine as the Lamāns. The distress in their outlying hamlets at times escaped notice till help was too late, and their pride of caste prevented the men from taking to the regular labour of the relief works and prevented the women from attending with their children at the relief kitchens. In parts of South Bijāpur the mortality among the Lamāns was extremely heavy. In the treatment of their children they showed more than any other caste the heartlessness which goes with hopeless misery.

Vadars.

Vadars, or Earth Diggers, are returned as numbering 11,830 and as found in considerable numbers all over the district. Their home speech supports the general belief that they came from Telangan in search of work. The names in common use among men are Bālya, Rāma, Tima, and Shetya; and among women Bāya, Hanmākka, Nāgamma, and Ramākka. Their commonest surnames are Bayamatkor, Dyāranglor, Kunchāpor, Naidpetor, Pallāpor, Pitlor, Ghallāvar, and Valyāpor. Persons with the same surname are not allowed to intermarry. Difference in calling divides them into Mannu Vadars from the Kānarese *mannu* earth, Bhandi Vadars from the Kānarese *bhandi* a stone cart, and Pāthrat Vadars or grindstone-makers, who eat together and intermarry. Their home tongue

is Telugu and many of them out of doors speak Kánarese and Hindustáni. Both men and women are dark and tall and the men are muscular. They are a wandering unsettled tribe, living in small huts of bamboo matting and thatched roofs on the borders of towns and large villages. Their house goods include a few patched quilts and blankets, earthen vessels and a few metal drinking pots and dining plates. The Bhandi or Stone-cutting Vadars keep bullocks and buffaloes to draw their *bhandis* or stone carts, and sometimes also own cows and she-buffaloes. The Mannu or Earth Vadars and the Páthrat or Grindstone Vadars own asses which they load with earth or grindstones. All Vadars keep dogs to watch their huts and she-goats for milk. They are poor cooks and are proverbially fond of sharp and sour dishes. Their every-day food is millet bread, split pulse, and wild herbs seasoned with chillies and sesamum oil. They eat fish and flesh including rats and swine but not cattle, drink country liquor, and smoke *gánja* or hemp flower, and tobacco. Every year on *Dasara* in September-October, they offer a goat to their house gods, and after offering its life eat its flesh in company with friends and kinspeople. They never eat flesh on Friday which is sacred to Shri Vyanktesh or on Saturday which is sacred to Máruti. Only on holidays they bathe, worship house-gods, and mark their brows with ashes from the censer of the village Máruti. The men wear the topknot and moustache, and dress in knee-breeches, a woollen blanket, and a headscarf. The women wear the hair in a back knot, and dress in a robe hanging from the waist like a petticoat and having the upper end passed over the head and across the bosom; they do not wear the bodice. Both men and women have a few brass and silver ornaments. They are honest and hardworking, but dirty, thoughtless, thriftless, and given to drink. Most are stone-breakers and earth-workers, digging wells and ponds and breaking road-metal. The women do as much work as the men and earn nearly as high wages. They move from place to place passing the rains where they find work. Their employment is fairly constant. A man and woman together earn about 1s. (8 *as.*) a day which is generally paid in cash. To dig ten square feet of ground one foot deep the Mannu Vadars charge 9d. to 1s. (6-8 *as.*). A hand-mill for grinding corn sells from 1s. to 4s. (Rs. $\frac{1}{2}$ -2). Squared blocks of stone for building walls are sold at 6s. to 10s. (Rs. 3-5) the thousand. Roughly hewn stones are sold at 10s. to 16s. (Rs. 5-8) the hundred, the rate depending chiefly on the distance from which the stones are brought. They work as field-labourers and often make contracts with the owner of a field to finish certain work for a certain sum of money in a given time. When the bargain is made men women and children fall on the work and do not rest till it is finished. In spite of their regular and well paid work their want of thrift and forethought keeps them poor. They rank above the impure classes, and are touched by Bráhmans and other high class Hindus who place them between husbandmen and the impure classes. They do not eat from Nhávis or barbers and Dhobis or washermen. Except the grindstone-makers who hawk grindstones all day long, they work from morning to noon. They rise early,

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breakfast on the remains of the last evening's supper, and go to work from which they return at twelve. A family of five spends £1 to £1 4s. (Rs. 10-12) a month on food and dress. A pair of bullocks costs £1 10s. to £2 (Rs. 15-20) a month to keep. A birth costs 4s. to £1 (Rs. 2-10), a boy's marriage £1 to £30 (Rs. 10-300), a girl's marriage 8s. to £2 10s. (Rs. 4-25), and a death 10s. to £5 (Rs. 5-50). They are Bráhmānical Hindus, and their family deities are Murgavva, Nágamma, Shri Vyanktesh, and Yallamma. They are specially devoted to Shri Vyanktesh, in whose honour they hold a feast every third or fourth year, on which they spend £30 to £40 (Rs. 300-400) which is raised by subscription. On lucky days a stone image of Shri Vyanktesh is carried in procession from the village and set on the edge of a pond or on the bank of a stream. A Bráhmān priest washes the image, marks it with sandal-paste, presses grains of rice on the paste, and puts flowers on the image. The Vadars then make an offering of cooked rice, *polis* or sugar rolly-policies, and husked wheat boiled in milk and sugar. The Bráhmān priest who helps at the worship is given 2s. to £1 (Rs. 1-10) and undressed food. After the priest has gone, they feast and in the evening throw the idol in water and return home. They keep *Holi* in February-March, the Hindu New Year's Day in March-April, *Nágpanchmi* in July-August, and *Dasara* and *Diráli* in September-October. On *Nágpanchmi* they worship an earthen serpent coloured red or white, with sandal-paste, grains of rice, flowers, and an offering of dressed food. Except the Saturdays and Mondays of *Shrávan* or July-August on which they eat only one meal in the evening, they keep no fast. They believe in astrology, soothsaying, and witchcraft, and stand in great fear of exorcists. To prevent the family dead bringing sickness into the house they worship the dead every year. A little spot in the house is cowdunged and a robe, a bodice, or a waistcloth is worshipped on it, and a sweet fried dish is offered to the robe, bodice, or waistcloth. When an outside ghost troubles any member of a family he is easily driven away by making the patient sit before the house-gods and marking the brow with ashes from the censer before the house-gods. Among the articles esteemed as spirit-scarers are canes, frankincense, yellow benzoin, ashes over which charms have been repeated, and pieces of paper with texts or magical designs. Amulets and talismans are generally made on Sundays, new moons, and eclipses. As soon as a Vadar woman is brought to bed, the midwife, who is of her own caste, washes the mother and child in hot water and cuts the child's navel-cord. The mother is given molasses and dry cocoa-kernel to eat, and is fed on millet husked and boiled. The midwife rubs the mother with turmeric powder, oil, and water, and bathes her in hot water during the first five days. At the end of five days the child is cradled and named. Girls are married between six and sixteen. Widow marriage and divorce are allowed and practised, polygamy is common, and polyandry is unknown. Marriage engagements take place at caste meetings. The boy's father rises and states that he has accepted so and so's daughter as his son's wife; the girl's father says it is true; betel is served, and the castemen withdraw. The boy's father fixes the marriage day with the help of a Bráhmān priest, and

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goes to the girl's village, a day before the day fixed, with the boy and his friends and kinspeople. On the day of his coming the boy's father gives a caste feast. Next day the boy and the girl are seated on a blanket and rubbed with turmeric paste. The guests throw grains of rice on their heads; and the wedded pair are bathed in a *surgi* or square with a drinking pot at each corner, and thread passed round the necks of the jars. In the evening the married pair are taken to bow before the village Máruṭi and from the temple they go to the bridegroom's lodging. On their way to the bridegroom's they call at five Vadars' houses, and bow to the heads of the families, each of whom drops five to ten copper coins into the bride's and bridegroom's laps. As a rule Bráhmaṇ priests are not called to marriages; when they are called they are paid 2s. to 10s. (Rs. 1-5). Her monthly sickness makes a Vadar woman unclean for five days. After death a Vadar is carried on a bier and buried in a grave three to three and half feet deep. In the grave the body is laid on its back with the clothes on. The men who go to the burial ground, bathe and return with the heir, bow before the lamp which has been set on the spot where the dead breathed his last, and go to their homes. On the third day the heir, taking a millet cake, goes to the burial ground, lays the cake on the grave, and waits till crows peck it. He returns home and pours molasses water and green grass on the shoulders of the four men who bore the body. Vadars are bound together by a strong caste feeling, and their social disputes are inquired into and settled at meetings of adult castemen. Only a few send their boys to school and fewer still have taken to husbandry or other new pursuits. The great water and railway works which have been in progress for some years in and near the district have given the Vadars highly paid and constant employment.

Depressed Bráhmaṇical Hindus include two divisions with a strength of 44,433 or 7.78 per cent of the Hindu population:

Bijápur Depressed Bráhmaṇical Hindus, 1881.

DIVISION.	Males.	Females.	Total.
Holiás	9273	10,204	19,567
Mádigs	11,716	13,160	24,866
Total	20,989	23,444	44,433

DEPRESSED
CLASSES.

Holiás.

Holia's (K.) Mhárs (M.) are returned as numbering 19,567 and as found all over the district except in Indi. They are found in small numbers in villages and in large numbers in towns. The names in common use among men are Basáppa, Malláppa, Rámáppa, and Vithu; and among women Basavva, Gangavva, and Tuljavva. They have neither surnames nor stocknames. They are of middle height, strong, muscular, dark, and with fairly regular features. They speak incorrect Kánarese and live outside villages in mud-roofed huts or sheds. The ground close round their houses is generally clean and well swept, but the air of the Holiás' quarter is often tainted with decaying flesh. Their house goods include a few patched quilts and blankets and a few earthen and metal vessels.

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Holiás.

They own cows, bullocks, and buffaloes, and rear poultry. Their every-day food is millet bread and split pulse or vegetables; and their holiday dishes are *polis* or sugar roly-polies, *kadbus* or sugar dumplings, and *shevaya* or vermicelli. They use animal food of all kinds except pork and drink country liquor. Most of them bathe daily before the morning meal, some go to bow to the village *Máruti*, and some worship house gods. The men shave the head and chin and keep the top-knot. They dress in a loincloth in-doors, and in knee breeches or a short waistcloth a blanket and a headscarf out of doors. The women tie the hair in a back-knot, and dress in a full Marátha robe without passing the skirt back between the feet and a bodice with a back and short sleeves. Both men and women have a few brass and silver ornaments, but only the well-to-do have spare clothes for holiday use. *Mhárs* are submissive, hardworking, fairly honest, and thrifty when not given to drinking, but they are dirty. Most of them are day labourers and some are husbandmen. They sweep the village office yard and remove dead cattle, for which the husbandmen pay them in grain at harvest time. Some are village watchmen and some are in charge of village pounds. Under former Governments *Mhárs* had to carry the baggage of Government officials from village to village without pay. As labourers the men earn about 4½d. (3 as.) a day. Besides minding the house the women help the men and work as labourers earning 3d. (2 as.) a day. They are a poor class living from hand to mouth. None of them are rich, and most are in debt, as they borrow largely to meet marriage and other special expenses. Formerly they were better off as they received a share called *áya* of the produce of each field. In return for their services in the village, the payment of the *áya* was considered compulsory and Government used to enforce it. Now the payment is left to the choice of the husbandmen. High and middle-class Hindus and even Musalmáns look down on *Holiás* as one of the lowest classes in the country, and they are conscious of and admit their position. Their touch, even the touch of their shadow, is thought to defile. Some *Mhárs* do not eat from *Dhórs*, *Mánga*, and *Samgárs*, or even from *Nhávis* and *Parits*. A family of five spend 10s. to 18s. (Rs. 5-9) a month on food and dress. A hut costs 10s. to £2 10s. (Rs. 5-25) to build. A birth costs £1 to £1 10s. (Rs. 10-15), a boy's marriage £5 to £10 (Rs. 50-100), a girl's marriage £2 to £4 (Rs. 20-40), and a death 10s. to £1 (Rs. 5-10). They are Bráhmanical Hindus and respect Bráhmans but belong to no particular sect. They worship all Hindu gods and their family deities are *Durgavva*, *Hirodya*, *Murgavva*, *Shatikavva* or *Sathi*, and *Yallamma*. The ministrants of *Durgavva*, *Murgavva*, and *Shatikavva* are *Mhárs*. These three goddesses are represented by stone slabs placed under trees and smeared with redpowder. *Mhárs* make pilgrimages to *Parasgad* in *Belgaum* and to *Tuljápúr* in the *Nizám's* country. Sometimes both men and women vow to rub themselves with *huttigi* or sandal paste in the name of *Yallamma*. The devotee strips her clothes off, rubs her body with oil, bathes, smears the whole body with sandal paste and covers it with *nimb*

leaves from head to foot. The devotee then goes to a temple of Yallamma, bows before the goddess, offers her dressed food, and returns home. On the way to and from the temple the devotee shouts aloud *Udho, Udho*, that is Victory, Victory. Their special holidays are *Holi* in February-March, and *Dasara* and *Diváli* in September-October, on which they fast all day long and eat in the evening. Besides these they have no fasts. They have strong faith in soothsaying and witchcraft. After a birth a Mhár midwife washes the mother and child, lays them on a bedstead, and feeds the mother on boiled rice. On the fifth day she offers food to the goddess Sathi, waves a lamp before the goddess, and takes away the lamp under cover with the food to her house. On the twelfth day the child is cradled and named. Mhárs allow child and widow marriage, practise polygamy, and forbid polyandry. In the *báshtagi* or betrothal the boy's father places a cocoanut and 1½d. (1½ as.) before the girl's house gods, seats the girl on a blanket, marks her brow with vermillion, presents her with a robe worth 8s. (Rs. 4) and a bodicecloth worth 1s. (8 as.), and gives her mother a bodicecloth worth 1s. (8 as.). Sugar is handed to the guests. The girl's father treats the boy's father to a feast of boiled rice, wheat flour balls, and molasses water. When the marriage day has been fixed by a Bráhma astrologer, the girl is taken to the boy's house. On coming to the boy's village, the boy's father treats the girl's party and his other kinspeople to a feast. Next day the boy and girl are rubbed with turmeric paste and bathed in a *surgi* or square with a drinking pot at each corner, and a thread is passed several times round the necks of all the vessels. A married woman waves a lamp before the boy and girl; the boy is dressed in new clothes, and the girl in a white robe and yellow bodice. The girl stands on a low stool or on a stone slab, and opposite her the boy stands in a basket containing rice, bits of a leather strap, and a whip. The boy fastens the *mangalsutra* or lucky string on the girl's neck, and an elderly Mhár recites a verse or two out of the marriage service and drops rice on the pair. Other guests join him in throwing rice and the ceremony ends with a caste feast. Next day the boy's father gives the girl a robe worth 10s. (Rs. 5), and a bodicecloth worth 6d. (4 as.), and presents her mother with two robes each worth 8s. (Rs. 4). The heads of the boy and girl are decked with marriage coronets, and they are seated on a bullock, the girl sitting in front of the boy. The procession is headed by some men beating *halkis* or bell-less tambourines. The procession halts at the temple of the village Máruṭi, where the pair give a cocoanut to the ministrant, who breaks it before the god and returns half of it to the pair with ashes from the god's censer. After bowing before the god the party return in procession to the boy's. Next day the girl is taken to her village. After some days the *gharbharṇi* or house-filling takes place in which the girl is taken to the boy's house and is given a robe and bodice. On any day after this the girl is free to go to her husband's house. When a Mhár has all daughters and no son, he keeps one of his daughters unmarried. When she grows up the unmarried girl lives by prostitution and her children

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become heirs to her and to her father's property. Though these women are allowed to live by prostitution, when a married woman commits adultery, both the guilty parties are put out of caste, and are not let back until their heads have been shaved and their tongues branded. Mhārs bury the dead. When a man dies his body is washed and dressed in his daily clothes. The corpse is borne to the grave in an old blanket and is buried sitting. The grave is nine feet deep, five feet long and five feet broad measured by the corpse's foot. In one of the sides of the grave a niche is made, where the body is laid and the niche is closed by green leaves of any kind. The grave is covered by a stone slab. The chief mourner and the funeral party bathe and go to their homes. On the fifth day the deceased's house is cowdunged, and the deceased's clothes are washed, incensed with frankincense, and presented with a sweet dish. Their social disputes are inquired into and settled at caste meetings. They neither send their children to school nor take to new pursuits. They are a poor class and show no signs of bettering their condition.

Ma'digs (K.) or MĀNGS (M.) are returned as numbering 24,866 and as found all over the district. They have no tale of their origin and no memory of any earlier home. The names in common use among men are Basappa, Mallappa, Ningappa, Rāmappa, and Sannappa; and among women Basavva, Sangavva, Tuljavva, and Yallavva. Their leading surnames are Aivālyāvaru, Bhandāryāvaru, Honichiryāvaru, Kāmblyāvaru, and Kengār, names which are peculiar to this caste. Persons bearing the same surname do not intermarry. They are divided into Dalya Māngs, Mochi Māngs, Ped Māngs, and Sanādi Māngs who eat together but do not intermarry. Both men and women are short dark and strongly made. The expression of face is cruel. The women tattoo their hands from the wrist to the elbow, their brows, and the corners of their eyes. Their home tongue is Kānārese. They formerly lived in huts and sheds built in forest lands and valleys. Now most of them live in villages in poor houses with stone or mud walls and flat roofs. Their house goods include a patched quilt and a blanket, one or two cots, and a few earthen and metal vessels. A few have bullocks and cows and some have hunting dogs. They are great eaters and poor cooks, their everyday food being millet bread and split pulse and vegetables. Their holiday dishes are *polis* or sugar roly-polies and molasses and *kichidi* or millet cooked with split pulse and spices. They eat fish and flesh. They formerly ate carrion; but of late they have quarrelled with the husbandmen and lost many of their rights, and among others the privilege of skinning village cattle. Since that time they have given up eating carrion. They are very fond of *mahuda* spirit and palm-juice and use these drinks to excess. Of an evening Māngs may be often seen in their quarters drunk and quarrelling. They smoke *gānja* or hemp flower and tobacco, drink hemp water, and give opium to their children to stop their crying. Among them only the devout bathe daily before the morning meal, wash their house gods, mark them with sandal paste, put flowers on them, burn frankincense or bdellium before them, and offer them daily food. They often vow a goat or a cock to their house gods or some

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shrine of Yalla
Muslim saint.

other deity, and, after offering the life of the animal, eat its flesh with friends and kinspeople. The men shave the whole head and the chin, and wear a headscarf, short breeches, and a blanket thrown loosely over the shoulders. The women tie the hair in a back-knot with a woollen thread, and dress in the ordinary Marátha full robe without passing the skirt back between the feet, and in a bodice with a back and short sleeves, the favourite colour being generally red and black. Both men and women have a few silver and brass ornaments, but only the well-to-do have spare clothes for holiday use. They are hardworking, but dirty, intemperate, hot-tempered, revengeful, and cruel.¹ They are true to their salt and many stories are told of their fidelity. They were formerly notorious highway robbers; resistance was useless and often ended in loss of life. Since the establishment of British rule they have settled to peaceful pursuits. Dálva Mángs when they travel with Lamán caravans, make and mend their shoes and sandals, and beat drums. Mochi Mángs make sandals, leather whips, nose-bags, girths, and many other articles useful to husbandmen. Their boys from twelve years of age begin to earn about 3*d.* (2 *as.*) a day by making small rough sandals. Sandals for men and women sell at 9*d.* to 3*s.* (Rs. $\frac{3}{4}$ - 1 $\frac{1}{2}$) the pair. As all men and women except Bráhmans wear sandals they always find work, though their income is not large. Ped Mángs are village watchmen and attend upon travellers. They sweep the village *chárdi* and the *dharmshála* or rest-house. Sanádi Mángs act as musicians to all other Mángs and attend their marriage and other ceremonies. Besides their distinctive callings, most of these classes are husbandmen and some are field labourers who are paid in grain. They are also considered specially skilful in spinning cotton thread. Their women besides minding the house sell sandals, help the men in reaping and stacking, gather fuel, and sell it to the villagers. Though they earn enough to live on without want, most of them have drunk themselves into debt and owe money at one and a half to two per cent interest a month. They work from morning to evening taking a midday rest. They rank lower than Holiás or Mhárs from whom they eat, and their touch and shadow are believed to defile all Hindus from Bráhmans to Shudrás. A family of five spend 8*s.* to 10*s.* (Rs. 4-5) a month on food. A house costs £1 10*s.* to £7 10*s.* (Rs. 15-75) to build, and their house goods are worth £1 10*s.* to £7 10*s.* (Rs. 15-75). A birth costs 1*s.* to 10*s.* (Rs. $\frac{1}{2}$ - 5), a marriage £3 to £10 (Rs. 3-100), and a death 6*s.* to £1 (Rs. 3-10). Mángs are Bráhmanical Hindus and respect Bráhmans who fix their marriage days and marry them from a distance; but take no part in their birth and death ceremonies. They worship all Hindu gods, but their favourite deities are Durgavva and Yallavva. Brass images of the family dead are seated along with the house gods. They keep most Hindu holidays, and some fast on the Mondays of *Shrávan* or July-August and on *Shivráttra* in January-February. They make pilgrimages to the shrine of Yallavva in Paragad in Belgaum, and to the tomb of the Musalmán saint of Yamnur in Navalgund in Dhárwár. During the

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¹ In Maráthi *máng-hridayi* or *máng*-hearted is often used for a cruel man.

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Navrātra or Nine Nights of bright *Ashvin* or September-October, a lamp is kept burning before the house gods and on the tenth day or *Dasara*, a goat is killed in honour of Yallavva, its dressed flesh is offered to the goddess, and it is eaten. They have strong faith in soothsaying and witchcraft. When ordinary remedies fail, an exorcist is asked to find out whether the sick person suffers from having offended any of the house gods, or if his sickness is due to a charm cast over him by an enemy, or if a family ghost is troubling him, or if he is possessed by an outside ghost. If any of the house gods is the cause of the patient's sickness, he is taken to bow before them, is told to make a vow to the offended deity, and his brow is marked with ashes in the name of the god. If the sickness is due to a charm the exorcist overcomes the charm by binding a talisman on the patient's neck or arm. To humour a family ghost a sweet dish, a goat, or a cock is offered to the ghost. An outside ghost is driven away by thrashing the patient or by burning chillies before him. When these remedies fail, some food, especially boiled rice and curds mixed together, are waved round the patient and left at the place where the ghost lives. After a birth the midwife who is a Māṅg woman bathes the mother and child in hot water, lays them on a bedstead, gives the mother dry cocoa-kernel and molasses to eat, and feeds her on boiled rice. On the fifth day she worships the goddess Satvāi, waves a lamp before the goddess, and takes away the lamp under cover as the child and mother may suffer if the lamp is seen by any one except the midwife. Among Māṅgs child and widow marriage are allowed, polygamy is allowed and practised, and polyandry is unknown. When the boy's father goes to a betrothal, he takes four or five of his kinspeople to the girl's. He lays a cocoanut before the girl's house gods, seats her on a blanket, marks her brow with vermilion, and presents her with a robe worth 10s. (Rs. 5) and a bodicecloth worth 9d. (6 as.) With the help of a Brāhman astrologer the boy's father fixes the marriage day, and sends the girl's father word what day has been chosen. The girl's father raises a booth in front of his house and sends for the boy and his party. At the girl's house the boy and the girl are rubbed with turmeric paste in two separate *surgis* or squares, with a drinking pot at each corner of the square and a thread wound round their necks. Both are bathed and the girl is dressed in a white robe and yellow bodice and the boy in a new dress. The girl stands in a basket containing rice, opposite the boy who stands on a low stool. A curtain with a central turmeric cross is held between them; the Brāhman priest recites the marriage service and throws rice on the pair; the guests join the priest in throwing rice; a married woman of the boy's family fastens the *mangalsutra* or lucky string round the girl's neck; and the ceremony is over. In the evening guests are treated to a feast of *polis* or sugar roly-polies, and the married couple go in state to bow to the village god. Next day the guests go to their homes. They bury their dead. The dead body is washed, clothed in its every-day dress, and set leaning against a wall in a sitting position. The body is carried in an old blanket. The mouth of the grave is closed with three stones to which, on the second day, are offered rice, molasses, and clarified butter on a castor-oil leaf.

It is said that the people of this district have a strong faith in the goddess Yallavva. On the tenth day of the month of September or October, a goat is killed in honour of the goddess, and its flesh is offered to her. The people are very superstitious, and believe in the power of charms and witchcraft. They are very fond of soothsaying and astrology.

The second part of the chapter deals with the depressed classes. It mentions that the Māṅgs are a caste of the depressed class. They are found in the districts of Bombay, Baroda, and the Kathiawar. They are a very poor and ignorant people, and are very much oppressed by the higher castes. They are very fond of music and dancing, and are very much given to drinking and gambling.

The third part of the chapter deals with the marriage customs of the Māṅgs. It mentions that the Māṅgs have a very peculiar marriage custom. The bride and groom are married in a booth raised in front of the bride's house. The bride is seated on a blanket, and the groom is seated on a low stool. A curtain with a central turmeric cross is held between them. The Brāhman priest recites the marriage service, and the guests join in throwing rice on the pair. The ceremony is over, and the married couple go in state to bow to the village god.

The fourth part of the chapter deals with the burial customs of the Māṅgs. It mentions that the Māṅgs have a very peculiar burial custom. The dead body is washed, clothed in its every-day dress, and set leaning against a wall in a sitting position. The body is carried in an old blanket. The mouth of the grave is closed with three stones to which, on the second day, are offered rice, molasses, and clarified butter on a castor-oil leaf.

The fifth part of the chapter deals with the customs of the Māṅgs. It mentions that the Māṅgs have a very peculiar custom of wearing a white robe and a yellow bodice. They are also very fond of music and dancing, and are very much given to drinking and gambling.

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When a crow has pecked this offering the chief mourner bathes and returns home. On the fifth day their women coudung the house, wash their clothes, and bathe; and friends and kinspeople are asked to a feast of *polis* or sugar roly-polies. Their social disputes are settled by a caste council. They do not send their children to school nor take to new pursuits. They show no signs of bettering their condition.

LINGÁYATS.

The second great division of Bijápur Hindus includes those who have partly or entirely adopted the Lingáyat in preference to the Bráhmanic form of faith. The Lingáyats, properly Lingvants or *ling*-wearers, come under three classes True Lingáyats, Affiliated Lingáyats, and Half Lingáyats, with a strength of about 220,000 or 38·72 per cent of the Hindu population, of whom 110,000 are True Lingáyats, 83,500 Affiliated Lingáyats, and 26,500 Half Lingáyats. Lingáyats are found over the whole district of Bijápur and form a large proportion of the Hindu population of Dhárwár, Belgaum, Kolhápur, and Sholápur, and in Maisur they are a numerous class. Special interest attaches to Bijápur Lingáyats, because Basav,¹ the founder of the sect, according to the local tradition, was born at Bágevádi in Bijápur, and, according to the Basav Purán, at the neighbouring village of Ingleshvar. Basav was the son of a Bráhman of the Shaiv sect of Arádhyá. The received year of his birth is A.D. 1106.

The name Lingáyat is applied to all who profess Lingáyatism and wear the *jangam* or movable *ling*. Not every one who wears a *ling* is a True Lingáyat. Those only are True Lingáyats whose sons can become Jangams or Lingáyat priests; those whose sons cannot become priests may be classed as Affiliated Lingáyats. At the present day, and probably for centuries, the wearing of the *ling* and the desertion of Bráhmans for Jangams as priests, have been spreading among the Bráhmanical castes of Bijápur. More than a third of Bijápur castes wear the *ling* and are married by Jangams. Many men who wear the sacred thread and the top-knot have brothers or cousins who have taken to wear the *ling*. Few castes have remained beyond the influence of the new sect. In Mr. Cumine's opinion between Lingáyatism and Islám, Bráhmanism will in a few centuries be almost extinct in Bijápur. Though new adherents group themselves round Lingáyatism they cannot rise to the level of the original members. According to the Basav Purán, Basav held that the proper worship of the *ling* overthrew all distinctions of caste, and received converts from the lowest classes as readily as from the highest. This enthusiasm did not last long. Shortly after Basav's death, when the new sect found its position established, the original members claimed a higher rank than any outsiders. If a Bráhman wished to become a Lingáyat he had to pass through a three years' proving. The term was six years in the case of a Kshatriya, nine in the case of a Vaishya, and twelve in the case

¹ Most of the Lingáyat and Lamán accounts are compiled from materials supplied by Mr. Cumine, C.S. Mr. Cumine has also supplied valuable information for many other castes.

² Details of Basv's life are given in the Dhárwár Statistical Account.

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of a Shudra. The door was apparently shut to all of impure caste. Except that at a religious house almost all divisions of Lingáyats eat together, exclusiveness, which is the social basis of caste, is as strong among Lingáyats as among any sect of Hindus. The extent to which the modern or Affiliated Lingáyats have adopted Lingayat practices varies greatly. In some castes nearly all wear the ling and shave the top-knot; in others *ling*-wearing is rare, and thread and top-knot wearing are common.

True Lingáyats are a very large class, numbering about 110,000, and found all over the Bijápur district. Their personal names are generally their gods' names, among men Basappa, Chennabasappa, and Shivappa, and among women Basavva, Nágavva, and Sangavva. If a woman has lost several children she gives her next child a mean name, Tipappa from *tipi* (K.) a stone or Kálavva from *kalu* (K.) a stone, hoping to save the child from untimely death.² The men add *appa* or father and the women *avva* or mother to their names. Their surnames are place and calling names; and in a few cases a family is called after some distinguished member. They have five *gotras* or family stocks, Bhiringi, Nandi, Renuk, Shanmukh, and Virabhadra. Members of the same family stock do not marry. True Lingáyats may be roughly grouped into four great classes, Jangams or priests, Shilyants or pious, Banjigs or traders, and Panchamsalis. Jangams literally Movable *Lings*, the Jangam being considered a human *ling*-shrine, are divided into *Virakts* or celibates, *Sámányas* or common Jangams, *Ganácháris* or managers, and *Mathpatis* or beadles. *Virakts*, the highest class of Jangams, dedicate themselves to celibacy, and are not allowed to celebrate marriages. They are a comparatively small body and move about the country accompanied by their disciples. They stop at *maths* or religious houses, live on the offerings of the sect, let the hair and beard grow, and wear no cloth but the loincloth, a cap on their heads with a string of *rudráksh* beads in it, and a long salmon-coloured coat falling to the ankles. They never intentionally look on the face of a woman. The *Sámánya* Jangam is the ordinary Jangam, who has had the *aitán* or initiation performed on him. He is a married man, who conducts marriages, begs, serves in a temple, or lives by agriculture. When a Jangam goes begging he wears a garter of bells called *jang* below his right knee, and carries a cobra cane or *nágbet* staff.³ Besides the regular *Sámányas* five classes of Jangams live by begging. The first of these is the Kuginmáritandegalu, who sits on a tree and rings a bell all day long; the second is the Páharedkáyakdavru, who begs from door to door, ringing a bell; the third is the Mullahávigekáyakdavru,

¹ Mr. H. T. Stokes' Account of Belgaum, 8.

² The mother's idea seems to be that evil spirits take special pleasure in carrying off any object of special affection. If a child is called a stone or a rubbish heap the spirits may think it not worth their while to carry off one whose parents value him so cheaply.

³ The Jangams say they wear bells and a cobra cane, because a demon whom Shiv slew, when at the point of death, asked Shiv to use his skin as a wallet, his backbone as a staff, and his eyes as bells. The *Virakt's* robe is salmon-tinted because it represents the skin of a demon which Shiv used to wear with the bloody side out.

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who, in the presence of Lingáyats, stands on a pair of wooden shoes, in whose soles are nails with their points up, and does not come out of the shoes till he is paid whatever sum he is pleased to ask; the fourth is the Tekkikáyakdavru, who throws his arms round men and does not leave hold until he is paid something; the fifth is the Mukakáyak that is the silent, who feigns dumbness. Mathpatís or beaddes and Ganácháris or managers are Jangams who hold rent-free lands, and are considered rather inferior to the regular or Sámánya Jangams. They have not undergone the *aitán* or initiation. They sometimes marry with one another, but regular Jangams do not marry with them. Their duties are humble. The Mathpati brings for the Lingáyats *bel*, *Ægle marmelos*, leaves on Mondays Thursdays and holidays, and the Ganáchári celebrates widow marriages, an office which the Sámánya Jangam refuses. To these functions the Mathpati adds the office of corpse dresser, and the Ganáchári the duties of a messenger who makes known the wishes of the Virakt, the head of the religious house. If a Ganáchári or Mathpati boy has the initiation or *aitán* performed on him he becomes a Sámánya Jangam and abandons his former duties. Jangams eat not only in the house of any member of the Lingáyat sect, but in the house of any *ling*-wearing member of any other caste, except Lingáyat Chalvadás or Mhárs. A few of the Shilvant or Pious Lingáyats, who are also called Chilimiagni or Water-hiders live in Ilkal, Dhárwár, and one or two large towns as goldsmiths or merchants. They are so extremely rare in Bijápur that they cannot be said to form a part of the local Lingáyat community. They are called Chilimiagnis or Water-hiders because they take no water from any well or reservoir, but every day scoop for themselves a hole in some wet sandy stream-bed, and in carrying the water home shroud the water-pot in a cloth. Banjigs are the third main class of puro Lingáyats. The name means *ránis* or shopkeepers. A man who gives Banjig as his caste generally belongs to one of the three following classes: Holiyáchibalkis or beyond river-men, Dhulpávada or foot-dust sprinklers, and Chalgeribalkis or villagers.¹ The Holiyáchibalki like the Shilvant puts a cloth over his water-pot when he carries it home; unlike the Shilvant he takes water freely from reservoirs and wells. Both Holiyáchibalkis and Dhulpávadas are commonly found as merchants in the towns south of the Krishna. Chalgeribalkis or villagers are chiefly farmers, though many are shopkeepers and wealthy moneylenders. The mass of the Banjigs belong to this subdivision. The Panchamsális form the bulk of the cultivating Lingáyats, and are probably more numerous than any other division.² Their position is honourable. They are admitted to be the parent stock from which the other

¹ Holiyáchibalkis, the Kánarese *holi* river and *achi* beyond, apparently the Krishna. Dhulpávadas, the Sanskrit *dhuli* dust and *pád* foot, because they sprinkle their clothes with dust off a Jangam's feet. Chalgeribalkis, the Kánarese *chalgeri* village and *balki* people, who eat together.

² Panchamsáli seems to mean Jain Weavers. The Panchams are the fifth or lowest class of Jains whom all who marry widows have to join. Compare the account of Lingáyats in the Statistical Account of Dhárwár.

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All True Lingáyats speak Kánarese. So large a body contains every difference of character, appearance, height, and colour. Still it may be said that the average True Lingáyat is probably fairer than

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the average Kánva Bráhmaṇ or the average Marátha Kunbi; and is certainly fairer than a Kurubar or a Bedar. Some True Lingáyats women are remarkably fair-skinned. The striking points in the appearance of a True Lingáyat man are his *ling* which is worn either at his waist in a silver box hung round his neck, or tied in a red ribbon round the neck, or round the upper left arm; the absence of the sacred thread; and the shaven top-knotless head. They live in ordinary better class houses with mud walls and flat roofs; almost all are one-storeyed, only a few in towns have two storeys. The houses of True Lingáyats, especially of those who belong to the higher religious grades, are closed on all sides, except a few openings for air and light. Though very dark they are well swept, and both the floors and the furniture are scrupulously clean. The reason they give for having their houses so close shut is to prevent any but *ling*-wearers seeing their food. But the want of openings is probably as much to keep out the eye of the sun, whom as Brahma the strict Lingáyat hates, as to keep out the eye of the stranger. A True Lingáyat's house can be always known from a Bráhmaṇ's or a Marátha's by the absence of the doorside *tulsi* or sweet basil. The houses of the rich have beds, carpets, bedsteads, and a large supply of brass and copper cooking and storing vessels; in the houses of the poor most of the vessels are of earthenware, and quilts and country blankets are almost the only other furniture. Flesh and liquor are forbidden. All are strict vegetarians, the staple food being Indian or spiked millet, pulse, vegetables, onions, garlic, relishes, milk, curds, and clarified butter. Rice is considered a dainty and is eaten only on holidays. The chief article of food in a dinner is millet bread. Next to bread comes *kanya*, that is husked and boiled millet. Sometimes this husked millet is boiled in whey when it is known as *hullánuchchu* or sour *kanya*. Their holiday dishes are *godhi huggi* that is husked and boiled wheat mixed with molasses, and sometimes with milk, *shervaya* or vermicelli that is wheat flour beaten into dough and drawn into long threads which are curled round sticks, dried in the sun, and eaten with molasses and milk; *kadbis* or orange-sized balls of wheat-flour stuffed with split gram and molasses or sugar, and boiled or fried in oil; and *polis* or wheat-flour cakes rolled round a lump of split gram boiled with molasses, and baked. The commonest of all, because the cheapest, is the *godhi huggi*. Besides these holiday dishes, the rich make many costly sweetmeats. Lingáyats of the higher religious grades take two meals, the first between eleven and two, the second between seven and nine. Others take a third meal, an early breakfast on bread left from the night before and some *chatni* or relish. As a rule all True Lingáyats bathe every morning before eating, and strict Lingáyats bathe before each meal. After bathing he dips the right thumb middle finger and ring finger into cowdung ashes, and rubs the ashes on his body repeating the text which his religious guide breathed in his ear when he was purified. After washing his mouth a True Lingáyat rubs his brow with ashes. When he sits to eat he takes the *ling* out of the box, lays it on his left palm, washes it with water, and drops *bel* leaves and cowdung ashes on it. Rich Lingáyats daily ask one or two Jangams to dine at their

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houses and the poor call them on holidays. When a Jangam comes to a layman's house to dine, he is seated on a stool, his feet are washed, some of the water is sprinkled on the *ling*, and the rest is poured on Shiv in a Shiv's temple, for the god lives in the Jangam with more divinity than he lives in the image. The Jangam's food is not served as a layman's food is served in a plate on the ground. The plate is laid on a three-legged stool and is set in front of the low stool on which the Jangam is to sit. No one of the family sits to eat till the Jangam has finished his dinner. A Jangam should leave nothing on his plate. So carefully do some Jangams keep this rule that they wash the dish when they are done and drink the water with which the dish was washed. A Jangam eats betel leaves and nuts before he washes his mouth, as, after washing his mouth, he is not allowed to eat anything. The men wear the waist-cloth, the shouldercloth, the jacket, and the headscarf, and the women wear the robe and bodice. The robe is wound round the waist and allowed to fall to the ankles. The end of the skirt is not passed between the legs and tucked into the waist behind, but is gathered into a large bunch of folds in front or to the left side. The upper end is passed across the bosom and over the head, and hangs loosely down the right side. The two ends of the bodice are tied in a knot in front, leaving the arms neck and throat bare. Many of them have silk and brocade clothes for holiday use. They are fond of black either by itself or mixed with red. Some are as neat and clean as Bráhmans, but the dress of most is less neat and clean than the dress of Bráhmans. True Lingáyat women wear glass bangles and the lucky necklace or *mangalsutra*, and the putting on of the lucky necklace plays a much more prominent part in a Lingáyat than in a Bráhmanical wedding. Some True Lingáyat women whose first husbands are alive mark their brows with *kunku* or vermilion, and others with ashes. Even after her second marriage, no widow is allowed to put either vermilion or ashes on her brow. True Lingáyat women do not wear false hair or deck their hair with flowers. Both men and women are fond of ornaments.¹

As a class Lingáyats are orderly, sober, and honest except in business where they are cunning and unscrupulous. The Jangams live by begging and on the offerings of the people; the Banjigs and Shilvants are shopkeepers and moneylenders; and most of the Panchamsáls are husbandmen. Lingáyats seem never to enter the army or the police. Few of them are in Government service as clerks, but that is probably because they find agriculture, shopkeeping, and moneylending

¹ The men wear on the neck, the *kanthi*, *goph* and *chandrahár*, round both wrists *khaddás* and *toddás*, round the right wrist *usalbáls*, round the waist the *kaddora*, and rings on the fingers. A rich man's ornaments are of gold, a poor man's of silver. The women wear the earrings called *váli*, *bugdi*, *jhamki*, *ghanti*, and *bálgiant* all of gold with or without pearls; the nose rings called *mug*, *nath*, and *mugti* all of gold with or without pearls; round the neck *gejítikka*, *gundintikka*, *hanigítikka*, *karimanitikka*, *káripate*, *sarigi*, *katháne*, and *putlisara*; on the arm *váli*, *ndgmurgi*, and *bájuband*; on the wrists *got*, *pállya*, *toddás*, *jave*, *havalpállya*, *doris*, and *kankans*; round the waist on the *kambarpatta*, either with clasps representing mouths of animals or simple clasps; on the ankles *sákhli*, *patjan*, *kalkadags*, and *katungars* all of silver; and on the toes *pille*, *gejipille*, *minpille*, and *gendus* all of silver. Poor women generally wear silver bracelets and necklaces.

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pay better than clerkship. Of late more True Lingáyats have been entering Government service. As a class True Lingáyats are decidedly prosperous. Poor women help their husbands in the lighter parts of field-work, and in village shopkeeping families old women sometimes sit in the shop and sell. On ordinary days husbandmen go to their work at six or seven, return between ten and eleven, and begin work again after the midday rest, and end it by sunset. In harvest time they go to field in the morning, eat their dinner in the field, and do not return till lamplight. The chief difference between a shopkeeper's hours and a husbandman's is that the shopkeeper sometimes stays in his shop till eight or nine. They rarely close their shops on holidays. Though they think themselves superior to Bráhmans, neither drinking water at their hands nor allowing them to enter the inner parts of their houses, Lingáyats generally rank with traders. The three watchwords of the Lingáyat faith are the *ling*, the Jangam, and the *guru*. The *ling* is the stone home of the deity, the Jangam is the human abode of the deity, and the *guru* is the teacher who breathes the sacred spell into the disciple's ear. The *ling* worn by Lingáyats is generally made of light-gray slate stone. The *ling* consists of two discs, the lower one circular about one-eighth of an inch thick the upper slightly elongated. Each disc is about three-quarters of an inch in diameter, and is separated by a deep groove about one-eighth of an inch broad. From the centre of the upper disc, which is slightly rounded, rises a pea-like knob about a quarter of an inch long and three-quarters of an inch round, giving the stone *ling* a total height of nearly three-quarters of an inch. This knob is called the *bán* or arrow. The upper disc is called *jalhári* that is the water carrier, because this part of a full-sized *ling* is grooved to carry off the water which is poured over the central knob. It is also called *pith* that is the seat and *pithak* the little seat. Over the *ling*, to keep it from harm, is plastered a black mixture of clay, cowdung ashes, and marking-nut juice. This coating, which is called *kanthi* or the cover, entirely hides the shape of the enclosed *ling*. It forms a smooth black slightly-truncated cone, not unlike a dark betelnut, about three-quarters of an inch high and narrowing from three-quarters of an inch at the base to half an inch across the top. The stone of which the *ling* is made comes from Parvatgiri in North Arkot. It is brought by a class of people called Kambi Jangams, because, besides the *ling* stone, they bring slung from a shoulder-bamboo the holy water of the Pátál-Ganga, a pool on Parvatgiri, whose water Lingáyats hold as sacred as Bráhmanical Hindus hold the water of the Ganges. The simplest *ling* costs 1½ d. (1 a.), and their usual price is 3s. (Rs. 1½). To the clay, ashes, and marking-nut juice, the rich add powdered gold silver coral pearls even diamonds raising the value of the *ling* sometimes to £5 (Rs. 50). A *ling* should be tied to the arm of a pregnant woman in the eighth month of pregnancy and to the arm of child as soon as it is born. This rule is not strictly kept. The *ling* is sometimes tied on the fifth day, but generally not till a day between a fortnight or three weeks after birth. A child's *ling* has generally no case or *kanthi*, the *kanthi* is sometimes not added for months, sometimes not for years. The *ling* is sometimes tied to the cradle in which the

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jnyānpar or the knowledge-path. Of the books which teach faith as the path to heaven the most popular is the Basav Purān, and of those which teach knowledge the best known is the Prabhu Ling Lila. The Basav Purān, which gives the life of Basav the founder of the religion, is described by Mr. Brown as an amusing book full of wild stories.¹ The Lila is an allegorical poem, the object of which is to teach the favourite Jangam doctrine, that the object of religion is that the deity should live in the believer's soul as he lives in the *ling*. Besides these two leading works, there are the Chennabasav Purān and the Mari Basav Purān and several other Jangam legends. The Basav Purān is the favourite work and is much read. The other books are seldom seen and are not held in high esteem. The book generally consulted by the Bijāpur Lingāyats is the Vivek Chintāmani a work written in Hal Kannad or old Kānarese. It treats of rites and observances, and seems to be a modern compilation, made to correspond with the Brāhman Karmkānd. If a Lingāyat is asked why he has kept so many Brāhmanical rites and customs, he will generally name the Vivek Chintāmani as his authority, though the chances are that he has neither read nor seen the book. One of the few points in which Lingāyats agree with Brāhmanic Hindus is the study of the Yogshāstra, the science which teaches the mastery over the senses and organs, and enables the expert to contemplate the Universal Soul in undisturbed meditation. The Lingāyats sum their religion under eight leading beliefs: First, there is no God but Shiv; second, Shiv's followers are alone high-born; third, the human body is made pure, that is evil spirits are scared out of it, by doing a service to the teacher, to the *ling*, or to the priest, by taking a gift from a priest, by wearing *rudrāksh* berries, by repeating texts, by drinking water in which a priest's foot has been bathed, and by rubbing the body with holy ashes; fourth, the five conducts or *pañchāchār* are the five sources of life;² fifth, not to take life is virtue; sixth, to have no worldly desires is true conduct; seventh, the righteous life is heaven; and eighth, the wicked life is hell. If, (which is unlikely, the high ideas of the Basav Purān ever seized hold of the lives of Lingāyats they have to a great extent lost their hold. The leading doctrines in which the Basav Purān differs from the practice of Brāhmanism is that there is one God who guards from evil; that between this god and his worshipper there is no need of a go-between and no need of sacrifices, penances, pilgrimages, or fasts; second, that all *ling*-wearers are equal, therefore that the Lingāyat woman is as high as the Lingāyat man, that she should not marry till she comes of age, and should have a voice in choosing her husband, so also that as all *ling*-wearers are equal, caste distinctions should cease; third, that a true believer and *ling*-wearer cannot be impure, therefore that births, women's monthly sickness, and death cause the Lingāyat no impurity; fifth, that on death the true believer goes straight to Shiv's heaven, therefore his soul cannot wander into a lowcaste man or into an animal, therefore he needs no

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¹ Madras Journal of Literature and Science, XI.

² The *Pañchāchār* or five conducts are *Bhrityāchār* conduct worthy of a human servant of Shiv, *Gandhār* conduct worthy of a spirit servant of Shiv, *Lingāchār* conduct worthy of a *ling*-wearer, *Sādāchār* conduct worthy of a saint, and *Shivāchār* or conduct worthy of Shiv.

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funeral rites to help him to heaven or to keep him from wandering on earth an uneasy ghost; sixth, that as Shiv is an all-powerful guardian, the wearer of his emblem need fear no evil, the influence of the stars is therefore powerless and astrology useless: the evil eye, wandering spirits, spells, and incantations can work the Lingáyats no harm. According to the books Basav taught that there was only one God. In practice, like their Bráhmánic neighbours, Lingáyats worship many gods. First among their gods comes Basav the founder of their faith whom they identify with Nandi or Mahádev's bull. They also worship Virbhadrá and Ganpati whom they consider the sons, and Ganga and Párvati whom they consider the wives of Shiv, and keep their images in their houses. Besides these members of Shiv's family they worship Yallamma of Hampi in Bellári, Malayya, Mallikárjun, and Tulja-Bhaváni of Tuljápúr in the Nizám's country. As a guardian against evil, that is against evil spirits, the great rival of the *ling* is the sun. According to one account Basav was turned out of his father's house because he refused to say the sun-hymn or *gáyatri*.¹ Shilvants and other strict Lingáyats veil their drinking water so that the sun may not see it: they say the sun is Brahma. Contrary to the rules of their faith common Lingáyats worship the sun on new moon day, and the moon on full moon day. Again according to the books Basav removed fasts and feasts, penance and pilgrimage, rosaries and holy water, and reverence for cows. This change probably never passed beyond the sphere of books. At present Bijápúr Lingáyats all fast on *Shivráttra* or Shiv's Night on the dark thirteenth of *Mágh* in January-February, and on *Nágpanchmi* or the bright fifth of *Shrávan* in July-August, and follow their fasts by a feast. They keep partial fasts, that is they take only one evening meal, on *Shrávan* or July-August Mondays. They make pilgrimages to Gokarn and to Ulvi where Basv died in North Kánara, to Sangameshvar, to Parvatgiri in North Arkot, to Hampi in Bellári, and to Tuljápúr in the Nizám's country. A few devout Lingáyats even visit the twelve shrines of Shiv in different parts of India.² Many Jangams wear rosaries and tell their beads; the water in which a Jangam's feet have been washed is drunk as holy water or *tirth*, and Lingáyats show the cow as much reverence as Bráhmánic Hindus show her. As regards mediators, Basv's efforts to drive Bráhmans out of their place as mediators between men and god have been successful. No True Lingáyat and not many Affiliated Lingáyats, except that they consult them as astrologers, ever employ or show respect to Bráhmans. In practice the Jangam is as much a mediator to the Lingáyat as the Bráhman is a mediator to the Bráhmánic Hindu. In theory as a *ling*-wearer the Lingáyat woman is equal to the Lingáyat man, she ought not to be married before she comes of age, and she ought to have a voice in choosing

¹ Madras Journal of Literature and Science, II. 144.

² The twelve great Shiv shrines are Bhimashankar on the bank of the Bhima in Poona, Dhreshmeshvar in Elora in the Nizám's country, Kedár in Garwhál in the North-Western Provinces, Mahákál in Ujain, Mallikárjun on Shri Shall in North Arkot, Nágnáth in Avandhe in Bhor, Omkáreshvar in Máliwa, Rámeshvar in Madura, Somnáth in Káthiáwár, Tryambak in Násik, Vaidyanáth in Parli in the Nizám's country, and Vishveshvar in Benares.

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her husband. In practice there is little difference between the position of a Lingáyat and of a Bráhmanic woman. The Lingáyat girl like the Lingáyat boy is invested with the *ling*, and in this she differs from Bráhmanic women who are never girt with the thread; the putting on of the bride's lucky neck thread is also the chief feature in a Lingáyat wedding. Still Lingáyat girls are married as children and if they come of age before they are married the fact is kept carefully hid. They do not eat with their husbands and they do not mention their husband's name. A girl has no share in choosing a husband, and a husband may marry a second wife without asking the first wife's leave. The widow's head is not shaved, and, except among Jangams, she is allowed to marry again. Still a widow is considered unlucky and is never asked to joyful ceremonies. According to the books a woman is as fit as a man to be a religious teacher. In practice no Lingáyat woman ever teaches the creed, or, except Basvis or religious serving-girls and courtezans, ever adopts a religious life. The theory that among men all *ling*-wearers are equal has been shown to have early broken down. Except in religious houses and when a priest is present the different Lingáyat subdivisions are socially as exclusive as the different Bráhmanical castes. Their feeling to the Mhárs, Mángs, and other castes deemed impure is in no way kinder or more generous than the Bráhman feeling. The theory that nothing can defile the wearer of the *ling* has toned down in practice. A coming of age and monthly sickness, a birth and a death are all believed to cause impurity, though, as among Jains, the impurity is much less thought of and is much more easily and quickly cleansed than among Bráhmanic Hindus. That the dead Lingáyat goes to Shiv's heaven seems to be a practical belief which has greatly reduced the rites to the dead, and probably the fear of spirits. Still in practice the *ling* has not been found to protect its wearers against all evil. Lingáyats consult astrologers, fear and get possessed by evil spirits, and employ knowing men to cast out spirits, lay ghosts, and counteract charms and spells, little if at all less freely than their neighbours among Bráhmanic Hindus. On the whole, says Mr. Cumine, Lingáyats are less fettered than Bráhmanic Hindus by ceremonial details and observances. They have fewer gods and have less fear of the dead, they perform no mind-rites and they allow the widows of laymen to marry. When you have said this, and said that they do not read Bráhmanic holy books, that they hate Bráhmans, that, when men meet, instead of calling on Rám they say Sharnárthi that is Help Pray, and when you have added that they wear a *ling* and not a sacred thread, that the men shave the topknot and do not shave the widow's head or the mourner's lip, you have about exhausted the difference between the two parties.

Lingáyats have two peculiar religious processions, the Nandikodu or Nandi's horn and the Vyásantol or Vyás' hand. The story about Nandi's horn is that in a fight with a demon Nandi once lost a horn. His followers found his horn and carried it in procession. The horn is now a long bamboo pole wound round with strips of coloured cloth and the top is surmounted by a conical globe. About four and a half feet from each side of the pole a plank is fastened, and on each plank is set a brass bull. This is paraded chiefly in the month of *Shrávan* or July-August. Vyásantol or the

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hand of Vyás, the reputed author of the Puráns, is a hand made of rags which is tied to Nandi's horn, and, to exasperate Bráhmans, is paraded in streets where Bráhmans are numerous. As the name of Vyás is as sacred to them as the name of a god, Bráhmans, when his hand is paraded, are by no means backwards in avenging the insult by force. Formerly riots were of constant occurrence, and about forty years ago in one fight in Dhárwar many lives were lost. The parading of Vyás' hand was forbidden, but in outlying villages the practice is still kept up, and, in 1882, it caused a riot in Belubi in Bijápur. The story is that when Vyás had finished ten of the eighteen Puráns, five in praise of Vishnu and five in praise of Shiv, the *rishis* or seers asked which god was the greater. Vyás pointed to the five Vaishnav Puráns, and Virbhadrá in anger cut off his right hand. As Vyás wrote the remaining eight Puráns in praise of Shiv, Shiv allowed his hand to grow again. Though in theory the *ling*-wearer is safe from evil spirits, *Lingáyats* are as much afraid of ghosts as other Hindus, and, one of their five holy ashes¹ is specially valued as a ghost scarer. When a person is possessed his brow is marked with ashes from a censer placed before the house image of Virbhadrá, or he is sometimes given charmed water to drink. They have also faith in soothsaying and astrology, and occasionally consult Bráhman astrologers to find the lucky time to hold marriage and other ceremonies.

After a birth a Kabliger, *Lingáyat*, or Marátha midwife washes the mother and child in warm water, and lays them on a bedstead. The family priest ties a *ling* round the neck of the child and withdraws.² The mother is given dry dates, dry ginger, anise-seed or *shep* Pimpinella anisum, raw sugar, and clarified butter, and is fed on boiled rice which is eaten with garlic. She is kept warm by having a chafing dish set under her bedstead on which garlic rind is burnt. On the fifth evening the midwife places in the lying-in room an image of the goddess Jivati, sprinkles turmeric and redpowder on the goddess, lays cooked food before her, waves a lamp about her, and carries the lamp under cover, for if the lamp is seen by any one but the midwife the mother and child will sicken. On the twelfth day the child is cradled and named. Each of the women, who comes for the naming, brings with her a robe or a bodicecloth for the mother, a jacket or a cap for the child, and two halves of cocoa-kernel and a pound of millet, wheat, or spiked millet.

The rite of *aitán* or initiation is performed on the unmarried sons of all Jangams. When *aitán* is performed on a youth he becomes fit to hold the highest religious posts; he may become a *mathadayya* or the head of a religious house. A Jangam who has no sons, has the rite performed at his expense on one of the sons of a lay disciple of the Panchamsáli caste or of some caste above the Panchamsális. The boy who is chosen from a lay *Lingáyat* family should be of respectable parents, and his ancestors, both male and female, even to the eleventh generation, should not be children of married

¹ The five holy ashes are *akshaya* or undying, *divyaprakáshman* or glowing with heavenly light, *mahadaishvayaddák* or bestower of great prosperity, *rákshí* or savor from spirits, demons, wild beasts, and reptiles, and *sorvupápnáshak* or cleanser of all sins.

² Details are given in the Dhárwar Statistical Account.

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widows. For this reason the sons of *mathpatis* or beadles and of *ganácháris* or managers seldom undergo initiation or *aitán*. A boy is initiated when he is between eight and sixteen years old. The ceremony takes place at night, that no non-*ling*-wearing Hindu may see it. It should take place in one of the seven months of *Vaishákh* or April-May, *Shrávan* or July-August, *Áshvin* or September-October, *Kártik* or October-November, *Márgashirsh* or November-December, *Mágh* or January-February, and *Phálgun* or February-March; and on one of eight days in either fortnight, the second, the third, the fifth, the seventh, the tenth, the eleventh, the twelfth, or the thirteenth. Of the days of the week Monday, Wednesday, Thursday and Friday are suited for the ceremony; and of the lunar mansions or *nakshatras*, the lucky ones are *Anurádha*, *Hast*, *Magha*, *Mrig*, *Mul*, *Revti*, *Rohini*, *Uttara*, *Uttaráshádha*, and *Uttarbhádrapada*. If the boy is to become a *Virakt* or celibate, his initiation is performed in the dark half of the month, and when he is intended to be a *Grihast* or householder, the ceremony takes place in the bright half of the month. In an initiation the *bhushuddhi* or earth purifying is the first observance. Either in a religious house or in a dwelling house a piece of ground eleven and a quarter, twelve, or twelve and three-quarters feet, by six and three-quarters, seven and half, or eight and a quarter feet, is dug seven and half to eight and a quarter feet deep. Bits of stone and tile and other impure matter are taken out of the pit and it is filled with fine earth, which is afterwards beaten hard. At the same time the house is whitewashed and painted and its floor is cowdunged. On the day fixed a small bower with a canopy of silk cloth is raised on the sacred spot. At the entrance of the bower an arch is made of two plantain trees or sugarcane stalks. The floor of the bower is plastered with *gorochan* or bezoar, cowdung, cow's clarified butter, cow's milk, and cow's urine, and on it is drawn a parallelogram with lines of quartz powder. In the large parallelogram three small parallelograms are drawn with lines of quartz powder. The first parallelogram which lies farthest from the entrance, measures three feet and a quarter by two feet and a quarter. It is covered with a folded silk or woollen cloth and is set apart for the *guru* or initiator. The second or middle parallelogram is six feet by two and a half feet. At each corner and at the centre of the second parallelogram is set a *kalash* or brass or copper vessel with a narrow mouth and a dome-shaped bottom. The five vessels represent the five mouths of *Shiv* and the five *gotras* or family stocks which are believed to have sprung from the five mouths. The names of the five mouths are *Aghor*, *Ishánya*, *Sadyoját*, *Tatpurush*, and *Vámdev*, and the names of the corresponding family stocks are *Uddán*, *Panchvanigi*, *Padudi*, *Muthinkanti*, and *Mali*. Of the five vessels the *Sadyoját* jar is set at the corner which is close to the *guru's* right hand, and the *Vámdev* jar at the corner which is close to the *guru's* left hand. Opposite the *Sadyoját* jar is set the *Tatpurush* jar and opposite the *Vámdev* jar is set the *Aghor* jar; and in the centre is placed the *Ishánya* jar. Each of these jars is covered with five pieces of white, black, red, green, and yellow cloth, and before each of them are laid five halves of dry cocoa-kernels, five dry dates, five betelnuts, five turmeric roots, five betel leaves, and five copper coins. The third or last

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design, a square two feet each way, is close to the entrance of the bower. This square is covered with a woollen cloth seat, and is occupied by the boy, whose head has been completely shaved in the morning, and who since then has been naked and fasting. Near the *guru* are placed a small brass vessel called *gilaka* in Kánarese, a conch shell, and a cane. Behind the boy sits a man belonging to the boy's *gotra* or family stock with a coconut in his hands. This man says to the *guru*, Excellent teacher, purify the body of flesh and blood, and bows low before the *guru*. After this the boy bows low before the *guru*, and worships an earthen vessel filled with water, in whose mouth is a coconut which is covered with a piece of cloth. The boy first marks the vessel with sandal paste, burns frankincense before it, and offers it molasses, fruit, betelnut and leaves, and money. At the end of the jar worship a string with five threads is wound five times round the *Ishanya* or central jar and is taken to the *Sadyoját* jar and is wound five times round it. From the *Sadyoját* jar the string is taken to the central jar and again wound five times round it; and from the central jar the string is carried towards the *guru* and wound five times round his wrist. From the *guru* it is taken again to the central jar, wound round it five times, and taken to the *Vámdev* jar and wound five times round it. From the *Vámdev* jar the string is taken to the central jar, wound round it five times, and then to the *Aghor* jar and wound round it five times. From the *Aghor* jar the string is taken to the central jar, wound round it five times, then taken to the boy, and wound round his wrist five times. From the boy's wrist the string is taken to the central jar and wound round it five times, and is taken to the *Tatpurush* jar and wound round it five times. When the *guru* or initiator and the boy are thus seated, the *malkati* or *Lingáyat* beadle worships the *ling* which the boy wears and his hand and head. He first washes the boy's *ling* with seven holy waters in this order, *gandhodak* or sandal paste water, *dhulodak* or dust water, *blasmodak* or ash water, *shuddodak* or mantradak purified or charmed water, *suvarnodak* or gold water, *ratnodak* or jewel water, and *pushpodak* or flower water. After these seven washings, he washes the *ling* seven times with the mixture called *panchámrit* or five nectars, namely milk, curds, clarified butter, honey, and sugar. In the same way he washes the boy's hands and his head. When the boy and his *ling* have been thus washed, the *guru* or initiator gives the boy a *jholi* or beggar's four-mouthed wallet and a staff, and tells him to beg alms of those who have come to witness the ceremony. The boy is given *dhátubhiksha* or metal alms, that is gold silver or copper coins. After gathering the alms the boy gives the alms with the bag to his *guru* or initiator, bows low before him, and asks him to return the bag, promising to obey all his commands to the letter. The *guru* or initiator commands him to live on alms, to share his alms with the helpless, and to lead a virtuous life, and returns his bag. The boy gives his initiator gold, vessels, and clothes, and gives other Jangams money and clothes. Besides these gifts the initiator takes a handful of copper coins from a heap of copper coins worth 7s. (Rs. 3½), and the rest of the coins are distributed to ordinary or *Sámánya* Jangams. The friends and kinspeople of the boy's parents

present the boy with clothes and vessels; and the boy is given a light feast. Next morning the boy's father gives a caste feast to Jangams of all orders and to friends and kinspeople. *Aitán* can be performed on one or more boys at the same time and by the same initiator.

Diksha, or cleansing rite, is performed on any True Lingáyat who wishes to enter into a grade higher than his own. It is also performed on one who has been put out of caste, to let him back to caste. In the main points *diksha* does not differ from *aitán* or initiation; the only difference is that in the purifying it is not necessary that a celibate Jangam should be the performer. His place is often taken by a family priest. As the person on whom the rite is to be performed is old enough to pray for himself, no man of his family stock is required to sit behind him. The *diksha* rite can be performed on twenty or thirty persons at the same time. When a person has undergone this rite and has entered into a higher grade, he does not eat with his former kinspeople. But this rarely happens except when a girl marries into a higher grade. The ceremony performed at the time of tying a *ling* on a child's neck or arm is also called *diksha*.

Child-marriage is the rule among Bijápur Lingáyats, and, if a girl has come of age before marriage, the fact is kept carefully hidden. A Lingáyat girl is generally married between seven and twelve, and a Lingáyat boy between sixteen and twenty. The choosing of the bride and bridegroom is managed entirely by the parents. Among Lingáyats marriage is much cheaper than among Bráhmanical Hindus, as no price is paid for the girl. The offer of marriage comes from the boy's parents. When a boy's father can afford to pay for his son's marriage, he goes to a family who have a daughter likely to make a suitable match. If the girl's parents agree, he returns home and tells his wife that he has secured a bride for their son. After some days the boy's father, with friends and relations, goes to the girl's village, and, through a Mathpati or a Lingáyat Gurav, asks those of his castemen and Jangams who live in the village. When all have come and taken their seats at the girl's, a blanket is spread, some grains of rice are strewn on the blanket, and the boy and girl are made to sit on the rice. A kinswoman of the boy's dresses the girl in a new robe brought by the boy's father, and gives her five pieces of bodicecloth, out of which one must be white, and the remaining four of any colour except black. The woman dresses the girl, puts on her a gold ring and other ornaments, and fills her lap with two cocoanuts, five lemons, five dry dates, five plantains, and a few betel leaves. The girl's father presents the boy with a complete suit of clothes, including a turban, a shouldercloth, a coat, and a gold ring. The boy and girl then rise, bow to the Jangams and house gods, and resume their seats. The Jangams on both sides, naming the father of the boy and girl, declare to the people that the boy and girl are engaged; and the guests are dismissed with betel leaves and nuts. This ceremony is called the *sákshivike* or engagement. Next day it is followed by the *báshtagi* or betrothal. In the betrothal the girl's father gives a caste feast, presents clothes to the relations of the boy's father,

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and leads them out of the village in procession with music. When the boy's father reaches home he asks an astrologer to fix the days on which the wedding rite and other ceremonies relating to the wedding should take place, makes a list of the days, and sends a copy of it to the girl's father. Preparations then begin. On the first day the laps of five married women are filled with bits of dry cocoa-kernel, dry dates, soaked gram, and betel. A grindstone and a wooden mortar are brought out, whitewashed with lime, and marked with red stripes of *hurmanj* or red colour. Before them are laid bits of dry cocoa-kernel, dry dates, soaked gram and betel leaves and nuts, and incense is burnt. The women whose laps have been filled at a lucky moment, begin to pound the turmeric roots in the mortar and grind them on the grindstone. On another lucky day the marriage booth is raised, the number of posts in each row being always uneven. The ornamenting of the booth depends on the parents' means. When all preparations are finished, the kinspeople of both parties are asked to live with them during the ceremony. A marriage takes five days. It is held at the boy's house, not at the girl's. On the first day the bride and bridegroom sit together on a blanket at the boy's house; and, about eight at night, a Jangam begins to rub their bodies with turmeric paste. The rubbing is carried on by a party of married kinswomen, whose first husbands are alive. When the women have finished the bride and bridegroom rub turmeric on each other. The women wave a light before the pair and chant. This day is called the *arshan* or turmeric day; and, when the *arshan* has been put on, the boy and girl are considered *madmaklu* that is husband and wife. The second day is called the *devkârya* or god-humouring day. The boy's father gives a great dinner to Jangams and friends; the marriage garments are laid beside the house god and worshiped; the *guru's* or teacher's feet are washed, and the water is taken and drunk by the bride and bridegroom and all the family. In a house in which Virbhadrâ is one of the house gods, the third day is called the *guggul* or bdellium gum day. A new earthen vessel is brought to the boy's house, the neck is broken off, and a piece of sandalwood set in it, tipped with oil, and lighted, and camphor and *guggul* that is bdellium, the gum of the *Amyris agallocha*, are burnt. The earthen vessel is held by a Jangam, and the boy and girl stand in front of it with the image of Virbhadrâ in their hands. The Jangam takes up the vessel and the boy and girl carry the god, and, with music playing in front of them and followed by a band of friends, they go to Basavanna's temple. In front of the musicians walks a *vadab* or bard, dressed in silk, with a dagger in his hand, and an image of Virbhadrâ tied at his waist, chanting the praises of Virbhadrâ. At the temple, the pair worship Basavanna, break a cocoanut, lay down the earthen vessel, and return to the boy's house. Next day the actual marriage ceremony, the chief part in which is the tying on of the bride's lucky neck-thread or *mangalsutra*, is performed by a Jangam.

Other persons of special position who ought to attend a Lingayat wedding are the teacher or *guru*, the *mathadayya*, and the *panchacharus* or five pots, namely the *ganâchâri* or manager, the *mathpati* or beadle,

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the *metigauda* or village head, the *desái* or hereditary district revenue superintendent, and the *deshpánde* or hereditary district revenue accountant. A dais or raised seat called *sheshikute* or rice-dais is made ready, a blanket is spread on the dais, and on the blanket women strew rice. On this rice-strewn blanket the bride and bridegroom are seated. In front of them lines of rice are arranged in the form of a square, and, at each corner of the square and in the centre, a *kalash* or drinking-pot is set with betel leaves and a betelnut on it some molasses and twenty-five copper coins five close to each pot. Round the necks of the four corner drinking pots two strings are five times wound. One end of the strings is held by the bride and bridegroom and the other end by the teacher or *guru* who sits opposite them beyond the rice square. Between the teacher and the rice square sits the *mathadayya* or monastery head, with the *metigauda* or village headman on his right and the *mathpati* or beadle on his left. In the row behind, on each side of the teacher who holds the threads, sit the *deshpánde* and the *ganáchári*, the *deshpánde* on the teacher's right and the *ganáchári* on the teacher's left. The bride and bridegroom do not sit opposite each other but side by side and no curtain is held between them. Near the drinking-pot in the middle of the square is set an image of Ishvar or Basavanna, and the *mangalsutra* or lucky-thread is kept in a cup of milk and clarified butter. The ceremony begins by the *mathpati* or Lingáyat beadle bowing to the *mangalsutra* or lucky thread, and proclaiming that it is about to be tied to the bride's neck. The bridegroom lays his right hand on the bride's right hand, the *mathpati* lays the lucky thread on the boy's hand, the *ganáchári* drops water, *vibhuti* or cowdung ashes, and *kunku* or vermilion on the lucky thread, and marks the bride's forehead with red and the boy's with sandal paste. The teacher gives the order to tie on the lucky thread and the *ganáchári* ties it on the girl's neck, and calls *Samahurte Sávdhán*, that is The moment has come, beware. When the priest says Beware, the lucky time has come, the guests throw rice over the boy and girl. The *ganáchári* ties the hems of the bride's and bridegroom's robes together, and, in the knot, ties a little rice, salt, and split pulse. The teacher lets go the end of the two strings which are passed round the pot necks, ties a piece of turmeric root into each of the two strings, and binds one to the boy's right wrist and the other to the girl's left wrist. The married couple fall down before the teacher, who ends the rite by dropping sugar into their mouths. The rice is given to the beadle, and he and the other four *panchacharus* are presented with the five quarter-anna pieces which had been lying beside the *kalashás* or drinking-pots. On the last evening the bride and bridegroom ride on one horse in state to a temple of Basavva, break a cocoanut before the god, and return and take off the marriage wristlets. On their return friends wave boiled rice and curds round the heads of the bride and bridegroom, and throw the rice to the evil spirits. During the passage to and from the temple, when they reach a street crossing or when they pass a ruined house, they break a cocoanut to the evil spirits.

According to their religion the wearer of the *ling* cannot be made impure. As a matter of fact Bijápur Lingáyats, besides after a birth

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and a death, observe ceremonial impurity during a woman's monthly sickness. The feeling about ceremonial uncleanness, which has its basis in the fear of spirit possession, seems to be stronger in the north than in the south. Among Lingáyats in the south near Maisur a woman's monthly sickness is not considered to cause impurity, while in the north of Bijápur, in some families women sit by themselves on the first day of their monthly sickness and in other families a woman has to bathe on the first day and to mark her forehead with ashes, as the Maráthi proverb says: The Lingáyat woman puts on ashes and is pure.¹ Families in which this rule is kept do not let their women touch the house gods during their sickness. If a Lingáyat girl comes of age before she is married the fact that she has come of age is kept secret. When a married girl comes of age she is seated gaily dressed under a canopied chair for four to sixteen days. During this time her kinswomen feed her with sweetmeats and at the end she is sent to live with her husband. On the last day the boy's father feasts Jangams and kinspeople. The boy's father gives the girl a rich robe and the girl's father gives the boy a dress. In the fifth month of her first pregnancy her mother gives the girl a green robe and a green bodice, and her kinswomen make similar presents. Widow marriage is forbidden among priestly families; it is allowed among the laity. A widow's head is not shaved and she is allowed to wear a bodice. But her glass bangles are broken and her lucky necklace is taken away. Among the laity a widow is not married in her father's house, the ceremony is performed by a monastery manager or *ganáchári*, not by a *Sámánja* or common Jangam, and women whose first husbands are alive do not look at the married widow until she has bathed. The widow bride is not allowed to wear silver toe-rings or *kálungars* at her wedding, and may never again mark her brow with vermilion or put on the lucky neck-thread or *mangalsutra*. She is never asked to marriages or other joyful ceremonies.

Lingáyats always bury their dead. They make no exception even in the case of a leper, or of a woman dying in child-birth. According to the Lingáyat theory death is a cause of gladness, the dead has changed the cares of life for the joys of *kailás* the heaven of Shiv. When a Lingáyat dies and the few rites are performed he is believed by the people to go straight to heaven. It is well with the dead, and the Lingáyats are less nervous about the dead walking and coming to worry the living than most Bráhmanic Hindus. Still the loss to the living remains. A Lingáyat death scene is a curious mixture. The Jangams feast with merry music, the widow and children mourn and bewail the dead. When fatal symptoms set in, a *mathadayya* or head of a monastery is called. When he comes the dying person gives him ashes and a packet of betel leaves and nuts and says, I go to become one with your lotus-like feet.² When the dying has breathed his last wish, the Jangams whispers a text

¹ The Maráthi runs: *Lingáyatáchi báyko lávli rákh ani jhali pákh.*

² The Maráthi runs: *Apiya pádárvindáshi ek hoto.*

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or mantra into his right ear, and those who stand round say, His soul is cleansed.¹ When all is over the body is bathed and set on the veranda or *sopa*, and the brow is rubbed with cowdung ashes. In front of the body a Jangam sits reading passages out of the Lingayat scriptures to help the soul in its flight to heaven. A feast is made ready in the inner room and the Jangams go in and eat. Before sitting each Jangam sets his right foot on the dead head. When the feast is over the Jangams are given money and clothes. The body is dressed in fine clothes and ornaments and flowers are tucked in the head dress. The body is set in a *vimán* or gaily canopied chair and sprinkled with powder and betel leaves. The beadle takes a cloth, tears it in two, keeps one half and lays the other half on the dead face, and seats himself in front of the chair and rings a bell. Properly on the day of the death, but sometimes not until two or three days have passed, the chair is carried to the grave. The chair is carried by any four castemen, and the procession is headed by a band of music. The poor, though contrary to rule, sometimes carry the dead on a bier. While the Jangam's feast goes on in the house of death, the length of the dead man's foot is taken and the grave is dug. The grave is of two kinds, a married person's grave and a celibate's grave. The grave is nine of the dead man's feet long and five of the dead man's feet broad. It is entered by three steps, the first step one foot wide and one foot deep, the second step two feet wide and two feet deep, the third step three feet wide and three feet deep. At the bottom of the grave is raised an altar one foot high and three feet broad. In the side of the grave, facing either east or north, a five-cornered niche is cut, each of the three sides measuring three feet and each of the two sides measuring one and a half feet. On either side of the large niche is a small niche one foot across, for keeping lamps. Such a grave is called *gomukh samádhi* or the cow-mouth grave, and is used for married men. A celibate's grave is called *shikhar samádhi* or the peak grave. The celibate's grave has three steps equal in breadth and depth to those of a married man's grave, but of unequal length. The first is one foot long, the second two feet, and the third three feet. When the funeral party come to the grave the body is stripped of its rich clothes and ornaments, which are either given to a Jangam or kept by the mourners. It is carried into the grave by two kinsmen and seated crosslegged on the central altar. The body is generally bare except a loincloth and a facecloth. Sometimes it is shrouded in a sack. In either case the *ling* is taken out of its silver cover. The cover is given to a Jangam and the *ling* is tied either round the neck or round the upper right arm of the body. The large niche is partly filled with ashes and faded *bel* leaves and flowers that have been offered to Shiv and the body is set in the niche and the niche filled with cowdung ashes and fresh *bel* leaves. The grave is then filled with earth. On the grave the beadle lays a stone and on the stone the Jangam stands, and the chief mourner washes his feet, lays *bel* leaves on them, and gives

¹ The Maráthi runs : *Yácha átma shuddh jhálá*.

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him and the beadle each five copper coins. Sometimes the beadle washes the Sámánya Jangam's feet, lays *bel* leaves on them, and gives him five copper coins. Alms are distributed to all Jangams and poor people who are present. Those who have been at the funeral bathe and go home, or go home and bathe. After they have bathed the mourners wash their teacher's feet and purify themselves by drinking the water in which his feet are washed. Strictly speaking True Lingáyat funeral rites end with the purifying of the mourners. In practice the rich, for five days after the funeral, daily send for a Jangam, wash his feet, and drink the water; and do not eat wheaten bread or sugar. On the eleventh day friends are feasted. Nothing is taken to the grave and there is no yearly mind-feast. True Lingáyats are bound together by a strong religious feeling. Social disputes are settled by the castemen in the presence of eight office bearers, the *mathadayya* or monastery head, the *gandhári* or monastery manager, the *mathpati* or Lingáyat beadle, and five representatives of Shiv's five sons, who are said to have sprung from the five mouths of Shiv, are supposed to be present. In social disputes final appeals are made to the four lion-thrones or *sinhásans*, the north throne at Ujain in Málwa, the east throne at Shri Shail in North Arkot, the south throne at Balhali in Bellári, and the west throne at Kolhápúr. The fifth throne which is filled by the childless Virakt, is known as the *shunya* or empty throne. Appeals to the four thrones are rare.

True Lingáyats have lately begun to lay much stress on education. The Lingáyats of Belgaum and Dhárwár have raised a fund which now amounts to nearly £1000 (Rs. 10,000) to help Lingáyat boys to go to England to finish their education. Many of them keep their boys at school till they are eighteen or twenty, and several of them send their girls to school till they are ten. As a class Lingáyats are pushing and prosperous.

Affiliated Lingáyats include nineteen divisions with a strength of 83,408 or 14.69 per cent of the Hindu population. The details are:

Bijápúr Affiliated Lingáyats, 1881.

DIVISION.	Males.	Fe- males.	Total.	DIVISION.	Males.	Fe- males.	Total.
A're-Banjigs ...	3006	3073	6079	Kumbhás ...	2748	2831	5579
Chalvadás ...	45	47	92	Kursális ...	669	751	1420
Chatters ...	196	224	420	Kurvinshetis ...	1206	1240	2446
Gánigs ...	18,468	18,494	36,962	Málgárs ...	131	110	241
Gavlis ...	152	159	311	Náglis ...	599	614	1213
Hande Vazirs ...	290	1013	2003	Náglis or Náglis ...	3580	3346	6926
Handeyavrus ...	298	237	535	Nílgárs ...	345	319	664
Kalávants ...	57	94	151	Padsális ...	1035	1120	2155
Koshtis or Nílkantlis ...	3937	4073	8010	Shivácharis ...	50	31	81
Kudvakkalgars ...	4017	4091	8108				
					41,503	41,810	83,313

A're-Banjigs.

A're-Banjigs, ADI-BANJIGS, or ÁD-BANJIGS, are returned as numbering 6079, and as found scattered all over the district especially in Bijápúr. They seem to be Maráthás who have turned from Bráhmanism to Lingáyatism. They speak Kánarese, and do not differ in appearance from ordinary Panchamsális. They are well-to-do being generally substantial farmers and sometimes merchants. They hold a few village headships. They are entirely

devoted to Jangams, and their customs and ceremonies are almost the same as those of True Lingáyats. They send their children to school and are a pushing steady class.

Chalvádis, or Mhár Sacristans, are returned as numbering 92. At least one family is found in every Lingáyat settlement. They are Holiás or Mhárs, who have gone over to Lingáyatism and have adopted True Lingáyat practices in every particular. Their personal names are the same as those of True Lingáyats, and they dress so neatly and so exactly like True Lingáyats, that it is often difficult to distinguish them. Their daily food is millet bread, split pulse, and vegetables. They neither eat flesh nor drink liquor. They are orderly, sober, and goodnatured. They live on alms which they collect from every Lingáyat house. Their second source of income are the money payments on festivals and funerals. In a Lingáyat community the chief duty of the Chalvádi is to head all Lingáyat processions carrying a large brass ladle across his shoulder. At the upper end of the ladle is an image of a bull shaded by a serpent's hood. In his hand he carries a brass bell which he repeatedly rings, and on his ankles are small brass bells. A Chalvádi also attends all religious and social gatherings and every now and then sings religious songs during the time the business of the meeting goes on. The married women do not help the men except by minding the house. Bráhmancial Hindus rank them with Holiás or Mhárs, with whom they neither eat nor live. They are Lingáyats and their chief gods are Basveshvar and Shiv, and they also worship Hanumán and Yallamma. They wear the *ling* round the neck. Both men and women bathe daily before the morning meal, and worship the *ling* like True Lingáyats. They marry their girls before they come of age. But they do not provide husbands for all their daughters. When they fix that a girl is not to marry and is to become a Basvi or female devotee, a caste meeting is called and in the presence of the castemen a Lingáyat priest tells the girl that she has been made a Basvi and is free to live as a courtesan. Divorce and widow marriage are allowed. They send their children to school, take to no new pursuits, and on the whole are a steady class.

Chatters, or Bodicecloth Sellers, are returned as numbering 420, and as found in Bágalkot, Bágevádi, and Indi. They seem to be a branch of Nágliks, though they have now no connection with the Nágliks. They speak Kánarese and do not differ in appearance from ordinary Panchamsális. They make and sell bodicecloths. They often combine weaving with husbandry and are fairly off. They are devoted to Jangams, and in customs and ceremonies do not differ from True Lingáyats. They send their children to school, but take to no new pursuits, and fall or rise as the weaving of bodicecloths thrives or fails.

Gánigs or Telis, that is Oilmen, are returned as numbering 36,952, and as found all over the district. They are divided into Sajjan Gánigs who forbid, and Kárekul Gánigs who allow widow marriage. Kárekul Gánigs are by far the commonest especially near Kolhár and in the north of Bágalkot. They are found in all large

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II. villages. Of late many have given up oil-making and taken solely to husbandry. The name Kárekul probably means Black-clan though the rich make out that the word is Kharekul or True-clan. The names in common use among men are Basappa, Kallappa, Lingappa, Nágappa, and Shivappa; and among women Gaurava, Nágavva, Shidavva, and Yallavva. They have no family names except place names and calling names. Kárekuls have many *bedags* or family stocks, members of the same stock not being allowed to intermarry. The oil on his clothes betrays the oilman, but dress a Gánig in clean clothes, and smear his brow with cowdung ashes and he cannot be told from a True Lingáyát. They are strong, dark, and square-built, many of them with pleasing faces. Their home tongue is Kánarese, but they also know Maráthi and Hindustáni. They live in one-storeyed houses with mud and stone walls and flat roofs. They keep servants to help in their calling and own bullocks and buffaloes to drive their oil-mills. Their staple food is millet, split pulse, and vegetables, and they are fond of sour and pungent dishes. Their special holiday dishes are the same as those of True Lingáyats; and like True Lingáyats they neither use animal food nor drink liquor. Except the religious who eat only twice a day, most take three meals a day beginning with an early morning breakfast. Before they sit to eat they worship the *ling* like True Lingáyats. The men wear the headscarf, waistcloth, coat, and shouldercloth; and the women the ordinary robe and bodice after the fashion of True Lingáyats. Twenty or thirty years ago the men used to wear knee-breeches of *khádi* or coarse country cloth, a thin-bordered shouldercloth, and a small headscarf. Both men and women use ornaments shaped in True Lingáyát fashion. A woman in her husband's lifetime marks her brow with *kunku* or vermillion, wears glass bangles, and ties the *mangalsutra* or lucky thread round her neck. As a class they are orderly, hospitable, honest, goodnatured, hardworking and thrifty, but rather dirty. Their chief calling is oil-pressing, but many of them also cultivate. Hereditary headmen do not press oil, but live as husbandmen. The women mind the house and retail oil in their shops, and the children drive the bullocks which are yoked to the mill. In harvest time the women and children carry food to the men in the fields and scare birds from the ripe crops. As a class they are well to do. They rank themselves with True Lingáyats, though True Lingáyats do not eat with them, except in a religious house. In religion they are staunch Lingáyats and are married and buried by Jangams. They imitate True Lingáyats in their religious beliefs, practices, and customs. Their gods are Malayya of Shri Shail in North Arkot, Basavanna of Bágavádi in Bijápúr, Yallamma of Parasgad in Belgaum, and Tulja-Bhaváni of Tuljápúr, whose shrines they occasionally visit. They keep all leading Lingáyát fasts and feasts. Child marriage is the rule; widow marriage is allowed and practised; and polyandry is unknown. Their marriage and death details do not differ from those of True Lingáyats. Their social disputes are inquired into and settled by the *desái* of Kolhár in Bágavádi, whose office is hereditary. They send their children to school, and are a steady pushing class. Sajjan Gánigs, like Káre-

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 The following are the names of the persons who were elected to the office of Justice of the Peace for the year 1877-78. The names are given in alphabetical order of the surnames.

Adams, J. B.
 Adams, J. C.
 Adams, J. D.
 Adams, J. E.
 Adams, J. F.
 Adams, J. G.
 Adams, J. H.
 Adams, J. I.
 Adams, J. J.
 Adams, J. K.
 Adams, J. L.
 Adams, J. M.
 Adams, J. N.
 Adams, J. O.
 Adams, J. P.
 Adams, J. Q.
 Adams, J. R.
 Adams, J. S.
 Adams, J. T.
 Adams, J. U.
 Adams, J. V.
 Adams, J. W.
 Adams, J. X.
 Adams, J. Y.
 Adams, J. Z.

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Gavlis.

kul Gánigs, are *ling*-wearing oil-pressers. They are neither so numerous nor so well off as the Kárekuls. Most of them are oil-pressers, and the rest are husbandmen. They are not strict Lingáyats being married by Bráhmans and keeping many Bráhmanical customs. Unlike the Kárekuls, they hold a curtain between the bride and bridegroom and the Bráhman priest ties the *mangalsutra* or lucky necklace. They do not worship the five jars, and use the water-clock to mark the time for the ceremony. They do not allow widow marriage. A widow's glass bangles are broken on her husband's death and are replaced by silver bracelets. Their social disputes are settled at meetings of the castemen headed by Bráhmans. In other respects they do not differ from Kárekul Gánigs.

Gavlis, or Milkmen, are returned as numbering 351. The ordinary Kánarese milk-seller is generally a Hande Vazir by caste. But at Bijápur, Mamdápúr, Bágalkot, Ilkal, Kaládgi, Tálíkot, Sindgi, and perhaps a few other large villages a few families of Gavlis are found who have come from the Marátha country, chiefly from the neighbourhood of Pandharpur in Sholápur. These people speak Maráthi, and in some instances, as at Mamdápúr, have been settled in the district only since the famine of 1876. Almost all are Lingáyats or Nand Gavlis. The other division, which is very small and holds a lower social position, are called Marátha or Khillári Gavlis. The names in common use among men are Bálya, Genu, Khandu, Namáji, Narsinga, Sávyá, and Shidhu; and among women Devkubái, Gangábái, Girjái, Hirnáí, Malkái, and Rukhmábái. Their commonest surnames are Bhairrádi, Dahinde, Gadyáppa, Ghati, Gyánáp, Jagángavli, Kileskar, Kisál, Námde, and Pangud-vále. Each surname represents a separate clan, and persons bearing the same surname are not allowed to intermarry. They look like ordinary Marátha Kunbis and dress like them, except that the men have begun to use the Kánarese *rumál* or headscarf instead of the Marátha turban. They seem to prefer living not in villages but in huts in the fields, under the same roof as their cattle. They are a poor people. Except a few brass pots for milking and selling milk, their house goods are almost all earthen vessels and quilts together worth 8s. to £1 (Rs. 4-10). Their staple diet is millet bread, split pulse, and vegetables. They are fond of sour and pungent seasoning. Their holiday dishes are boiled rice, unleavened wheaten cakes eaten with molasses and water, and onion-salad minced and mixed with curds. Sometimes butter is eaten with bread, but clarified butter is never used. They bathe only once a week or once a fortnight. Some bathe on Sundays and worship the house image of Khandoba and offer it milk. On holidays the offering is of dressed food. As they are Lingáyats in religion, they neither eat flesh nor drink liquor. As a class they are orderly, hardworking, honest and thrifty, but dirty. Their chief and hereditary calling is to tend cattle and sell milk, curds, and butter. Their women help by making curds and butter and by hawking milk, curds, and butter in the streets. They carry milk in brass pots and curds in earthen pots on their heads. Their children graze the cattle. They spend almost the whole of their earnings on food and clothing. They often run into debt to meet marriage

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and other special expenses. Lingayat Gavlis eat no food that is not cooked by their own castefellows or by Lingayat priests in a religious house. Marátha Gavlis eat from the hands of Marátha Gavlis, Lingayat Gavlis, and Lingayat priests. The men work for two hours in the morning and two hours in the evening, and the children graze the cattle all day long. They never stop their work. Their chief divinities are Khandoba, and Ambábái of Tuljápúr. They make pilgrimages to Pandharpur in Sholápur, Jejuri in Poona, Tuljápúr in the Nizám's country, and Shingnapur in Sátára, where are the shrines of their family deities. They offer their gods cocoanuts, dry dates, plantains, and camphor. The days sacred to their gods are *Dasara* in September-October and *Ohhatti* or the sixth day of *Márgshirsh* or November-December. Their house deities are made of metal. Their priest is an *ayya* or Lingayat priest, whom they call to officiate at their marriages. They respect Bráhmans, and ask them to find out lucky days for holding marriage and other ceremonies. Their holidays are *Holi* in February-March, *Nágpanchmi* in July-August, *Dasara* and *Diváli* in September-October, and *Ohhatti* in November-December. They fast on the *Ekádashis* or lunar eleventh of each Hindu month, on *Shivrátá* in February, and on *Gokulashtami* in July-August, and break the fast on the next day with a feast. On the Mondays of *Shrávan* or July-August and the Sundays of *Márgshirsh* or November-December they take only one meal in the evening. Their guru or religious teacher is a Lingayat Jangam who lives at Mádalgáv near Pandharpur and is known by the name of Chandrashekhappa. He is not married and chooses his favourite pupil to succeed to his authority after his death. They believe in soothsaying, and occasionally consult astrologers and palmists to tell their fortune. They profess not to believe in witchcraft or ghosts, because they say that a Gavli never becomes a ghost. Like other local Lingayats the navel cord is cut, and the child and the mother are bathed in warm water. Unlike other local Lingayats the mother and child are made to lie down on a mattress covered with a blanket or a quilt. The mother is given dry cocoa-kernel, dry ginger and pepper pounded together and mixed with clarified butter to eat. She is held unclean for five days, during which she is fed on butter and boiled rice. On the fifth the house gets a fresh coating of cowdung, and the mother's clothes are washed. In the evening the goddess Satrái is worshipped, and a wheaten cake is laid before her. A Lingayat priest ties the *ling* round the child's neck and receives eleven coppers as his fee (4½d.). Next day a Bráhman astrologer is paid a copper or two, and is told to choose a lucky name for the child. On the twelfth they call five married women to dinner. The five women hang a cradle on two ropes, cradle the child and name it. After they have named the child their laps are filled with a mixture of wheat, gram, millet, cocoa-kernel scrapings, and molasses. The rest of the mixture is given to all present by handfuls. In the ninth month, or in some month between the ninth and the twelfth, the child's maternal uncle sets it in his lap and cuts its hair with a pair of scissors. The child's father gives the uncle a half cocoa-kernel, betel leaves and nuts, and he in return gives the child

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a cap and a jacket. When a match is proposed, the fathers of the boy and girl with some of their castemen go to a Bráhma astrologer, and telling him the names of the boy and girl, ask him whether the marriage will prosper. If the stars favour the match a little sugar is put in the girl's mouth, sugar and betel are served, and the guests withdraw. Shortly after, on a lucky day, the boy's father, with some of his relations, goes to the girl's, and lays before her house-gods a *ghanti* or ear ornament, a *sari* or wire neck ornament, *hát-dorás* or wristlets, a robe, a bodicecloth, a piece of chintz, five other bodicecloths, two packets of sugar each weighing four ounces, a cocoanut, five plantains, five dry dates, five betelnuts, vermilion, five turmeric roots, and five pinches of rice. Of the things laid before the gods, only one packet of sugar is left before them, the rest are afterwards laid in the girl's lap. The girl is dressed in the robe and bodice, and decked with ornaments. A Lingáyat priest touches her hand, and her lap is filled by five married women. Bráhmans, Lingáyat priests, and other guests are dismissed with sugar and betel. The girl's father treats the boy's father and his party to a feast of *polis* or sugar roly-polies, rice, and an onion salad. The boy's father fixes the marriage day, and goes to the girl's village. On the day after their arrival the boy is rubbed with turmeric paste and the girl with what of the paste remains over. The boy and girl are bathed in different *surgis* or squares with *támbyás* or drinking-pots at each corner and a string wound round them. At the time of marriage five *kalashás* or narrow-mouthed copper pots are worshipped as by other Lingáyats. The threads passed round the *surgis* are folded and made into *kankans* or bracelets which the officiating Lingáyat priest ties to the right wrist of the bridegroom and the left wrist of the bride. The bride and bridegroom are made to stand facing each other, in two baskets containing millet and rice, and a curtain is held between them. The priest drops some grains of rice on the heads of the pair; and the guests follow his example. After the ceremony is over the bride's father feasts his castefellows. In the evening the bride and bridegroom are seated on a bullock, the bride's head is decorated with a network of flowers, and the bridegroom's with a marriage coronet; and they are led in procession to the village temple to worship the god. In the temple they break a cocoanut and lay a pice before the god, and mark their brows with sacred ashes from the god's censer. Shortly after the *varát* or married pair's return-procession comes the *sáda* or cloth-presenting when the bride is handed to her mother-in-law. Then follows a caste feast given by the boy's father, and after the feast the bride and bridegroom go to the bridegroom's house. With this last ceremony the marriage festivities end and the guests return to their homes. Girls are married when between one month and twelve years old, at a cost of 12s. (Rs. 6) in rich families, 10s. (Rs. 5) in middle-class families, and 6s. (Rs. 3) in poor families. A son's wedding costs a rich family £5 (Rs. 50), a middle-class family £4 (Rs. 40), and a poor family £3 (Rs. 30). Widow marriage and polygamy are allowed and practised; and polyandry is unknown. Lingáyat Gavlis, like other Lingáyats, bury the dead; and perform

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the regular Lingáyat funeral rites. Some of the funeral party bathe, others purify themselves simply by rubbing their bodies with cowdung ashes. All return to the house of mourning, sprinkle oil mixed with water and *harli* grass on their feet, and go home. On the third day the mourners go to the burial ground and raise a small mound of earth over the grave. On their return the four bearers are made to look at their own reflection in a cup of oil, and are given small pieces of hardened molasses to eat. On the third or twelfth day dressed food is laid near the grave, as an offering to the departed soul. Crows ought to eat the food: if they will not the offering is given to a cow. On the twelfth day a caste-feast is given. They keep a memorial ceremony in honour of the dead every year on the third of *Vaishukh* or April-May. Their death expenses vary from 8s. to 14s. (Rs. 4-7). The customs of Marátha Gavlis differ little from those of Maráthas. They are bound together by a strong caste feeling, and inquire into and settle social disputes at caste meetings whose decisions are enforced under pain of loss of caste. They do not send their children to school, take to no new pursuits, and show no signs of improving.

Hande Vazirs.

Hande Vazirs, also called Handekurnubars or Shepherds, are returned as numbering 2003, and as found in Bágavadi, Bijápur, Hungund, and Indi. They are Kurnubars or shepherds who have become Lingáyats and respect no priests but Jangams. They have left off meat and liquor, and changed sheep-rearing for blanket-weaving. They are generally better off than their Bráhmanical brethren. They are strict and zealous Lingáyats.

Handeyavarus.

Handeyavarus, or Handenavarus, are returned as numbering 585 and as found only in Bádámi and Bijápur. Handeyavarus are Lingáyat Kabligers or fishers, who have given up fishing and have separated from their parent-stock. They have no *gotrás* or family stocks, and proved relationship is the only bar to marriage. Unlike Bráhmanical Kabligers they neither eat flesh nor drink liquor. As a class they are dark and square with a lively expression. They dress like Lingáyats, and have nothing to distinguish them from other low class Lingáyats. They are generally husbandmen, often with an hereditary village office as *tahár* or watchman, and *pújári* or ministrant, as at Parmanna's temple at Hovinheppargi.

Their women mind the house and help the men in the field. They hold a low position among Lingáyats, and Jangams will not eat in their houses, though many families have been Lingáyats for several generations. Even in the oldest families the *ling* is not put on until marriage. Their chief gods are Basávanna, Parmanna, and Yallamma; and Jangams are their only priests. Like Bráhmanical Kabligers they have much faith in soothsaying and witchcraft. They are married by Jangams, and the rest of their observances are the same as those of Bráhmanical Kabligers. Like Lingáyats they bury their dead and their funeral ceremonies are attended by Jangams.

Kalavants.

Kalavants, or Dancing Girls, are returned as numbering 151 and as found in Bijápur and other leading centres. They eat only from the hands of true Lingáyats, accept Jangams or Lingáyat priests, eat

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no meat and drink no liquor, and in no important particulars differ from the Lingáyat courtezans of Belgaum.

Koshtis or Weavers, also called Nilkanth Lingáyats, are returned as numbering 8010, and as found in all the weaving towns and large villages of the district. The names in common use among men are Basappa, Chenappa, Chenbasappa, Chenmallappa, Gurmen, Gurappa, Gurningappa, Gurubasappa, Irappa, Irsangappa, Kásappa, Madappa, Nilkanthappa, and Shivningappa; and among women Basavva, Bhoravva, Gangavva, Guruningavva, Ithavva, Mallavva, Nágavva, and Shidavva. Appa is added to men's names and avva to women's names. Like True Lingáyats their surnames are place and calling names, as Honvattagi, Kupkaddi, Nimbalkar, and Torvi. They are divided into Bilejádars and Padsalgijádars, who neither eat together nor intermarry. The Padsalgijádars have fallen from the Bilejádars who refuse to eat with them. They have sixty-three family-stocks, some of which are Jirági, Banni, Basari, Menas, Hitta, Hong, Sar, Kadigya, Vanki, Dharm, and Gund. The family stocks of the bride and bridegroom should be different as members of the same family stock are believed to be descended from the same person. They are like True Lingáyats though somewhat shorter and weaker. The in-door sedentary life at the loom makes them weak and pale. They are of middle-height, and plump, with a tendency to flabbiness. The skin is brown and the expression dreamy, the eyes are deep-set, and the nose is flat and long. The women look stronger than the men as they do the out-of-door starching and arranging of the warp yarn. Like other Lingáyats they speak an incorrect Kánarese in-doors. Most of them live in dirty one-storeyed houses, with walls of stone and mud and flat roofs. Only the rich engage servants to help in their calling. Their staple food is bread, split pulse, vegetables, and *chatni* or relish. They freely use onions, garlic, and oil in seasoning food and are fond of sour and pungent dishes. Their holiday dishes are *polis* or sugar roly-polies, *kadbús* or sugar dumplings, *shevaya* or vermicelli, and *godhihuggi* or husked wheat boiled with molasses. *Polis* are made on *Dasara* in *Ashvin* or September-October and on *Holi* in *Phálgun* or February-March; *kadbús* on *Nágpanchmi* in *Shrávan* or July-August, and on *Ganeshchaturthi* in *Bhádrapad* or August-September, and *shevaya* on Hindu New Year's Day in *Chaitra* or March-April and *Diváli* in *Ashvin* or September-October. They give caste feasts in honour of betrothal, marriage, and a girl's coming of age, and on days when vows are paid to the gods. Men bathe daily and some worship the house gods before dining. Women bathe on Mondays and Thursdays. Like other Lingáyats they do not use animal food. They smoke and chew tobacco but never touch intoxicating drinks or drugs. Men shave the head including the topknot and chin and allow the moustache to grow. They wear a headscarf, a shouldercloth, a jacket, a waistcloth, and a pair of shoes. A rich Koshti spends £1 10s. (Rs. 15) a year on dress, a middle-class Koshti 16s. to £1 (Rs. 8-10), and a poor Koshti 8s. to 10s. (Rs. 4-5). The ornaments worn by men are a *chank*, a silver *ling* case, *khubás* or armlet caskets, bangles, earrings, a twisted waistchain, and a gold

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necklace among the rich. A rich man's ornaments are worth over £10 (Rs. 100), a middle-class man's over £4 (Rs. 40), and a poor man's £1 10s. to £2 (Rs. 15-20). The poorest have not even the silver *ling* case and wrap the *ling* in silk. The women wear their hair in braids or tie it in a knot by a woollen thread. Girls deck their hair with flowers until they come of age. Women dress in the usual robes and full-backed bodices of different colours. They dress in the ordinary full Marátha robe without passing the skirt back between the feet. They generally wear sandals. Rich women spend £1 4s. to £1 6s. (Rs. 12-13) a year on dress, middle-class women 14s. to 16s. (Rs. 7-8), and poor women 10s. to 12s. (Rs. 5-6). The ornaments worn by women are, in the ear *jhamkis* and *ghantis*, a nose-ring, for the neck the *mangalsutra*, *hanigittikka* and *vajratikka*, and for the wrist a *kambarpatta* which is worn by girls till they come of age. Besides these rich women have many other ornaments on which they spend £15 (Rs. 150) and upwards. A poor woman's store of ornaments is worth about £2 10s. (Rs. 25). However poor they may be, after marriage all Koshti men must wear the *ling*, and all Koshti women must wear the lucky neck-thread or *mangalsutra*. They are orderly, even-tempered, hard-working, and fairly clean, but unthrifty. They weave sheets, robes, and other articles of *khádi* or coarse cloth. An ordinary weaver takes five days to weave a *pásodi* or sheet twenty-one feet long by six feet broad. He sells it for 6s. (Rs. 3) a price which leaves him 2s. (Rs. 1) of profit. A good weaver earns 16s. to 18s. (Rs. 8-9) a month. They teach their boys to weave and take no apprentices. They have many tricks, one of the commonest being to weave the uppermost fold very tightly in the hope that buyers will think the whole is equally closely woven. Their goods have a great sale among husbandmen, shepherds, Lamáns or carriers, fishermen, Vadars or earthmen, and other castes who work out-of-doors and require strong cloth. They make these articles to order or for sale. Some till land with their own hands, others employ servants to work for them, and pay them 3s (Rs. 1½) a month with board or 8s. (Rs. 4) without board. Besides their pay, servants are every year given a blanket, a waistcloth, and a jacket. Field labourers are paid in corn or money. The wives of husbandmen help their husbands in carrying their food to the fields; in reaping, in ginning cotton, and in milking cows and she-buffaloes. The weavers are busy and fairly prosperous, as most of them are hardworking. They borrow to meet marriage and other special expenses generally at about two per cent a month. They eat food in the same row with other Lingáyats in a Lingáyat religious house when a subscription feast is held in honour of the god. They serve food to Maráthás, Dhangars, Parits, Nhávis, and other inferior castes and hold them beneath them. They eat no food except what is prepared by their castemen. They rank themselves with True Lingáyats. Men women and children work all day long. They are busy during the marriage season and idle during the rains. A family of five spends £1 to £1 4s. (Rs. 10-12) a month. Their houses cost £5 to £40 (Rs. 50-400) to build and 14s.

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to 19s. (Rs. 7-9) a year to hire. Their house goods are worth £5 to £50 (Rs. 50-500). A birth costs 10s. to £3 (Rs. 5-30), a boy's marriage £3 to £10 (Rs. 30-100), a girl's marriage £2 to £8 (Rs. 20-80) and a death 11s. 3d. to £3 (Rs. 5½-30). Of the death expenses 4s. (Rs. 2) are given to the grave-digger and 2s. (Rs. 1) to the Jangam or priest. They are careful to keep the leading rules of the Lingayat faith. Nilkanth or Shiv and Mallikárjun of Shri Shail in North Arkot, Basavanna of Kalyán in Maisur, Párvati Ráchanua, Mallayya of Parvatgiri in North Arkot, Lakshmi, and Dhanyádevi are their family deities. They are specially devoted to Mallikárjun of Shri Shail and Nilkanth. They make pilgrimages to the shrines of their family gods. They respect Bráhmans and call Jangams to officiate at their marriage and other ceremonies. Their religious teacher or *guru* is a Lingayat who lives at Tálikot. He is called Nilkanth Svámi. He leads an unmarried life and is succeeded by his favourite pupil. His claims on and his duties to his disciples are like those of other Lingayat teachers. They worship village and local deities and believe in witchcraft and soothsaying. The greatest magician and exorcist in Bijápur belongs to the Hatkár caste, though he calls himself a Khosti; his name is Chenbasavanna Mallappa, and he lives at Ilkal in Bijápur. Their customs do not differ from True Lingayat customs except that they keep ceremonial impurity for five days on account of child-birth. They are bound together by a strong caste feeling. Social disputes are inquired into and settled at a meeting of the men of the caste under their *guru* or teacher, and in his absence by a *mathadayya* or head of a religious house. They send their children to school and teach them reading writing and working sums. They take to no new pursuits and show no signs of improving.

Kudvakkalgars, or Hoemen, are returned as numbering 8108 and as found in considerable numbers all over the district. They are commonest in the valley of the Don. They are divided into Dandávatis or Fine-payers, Minigadiks or Patched-shoe wearers, Taddodis or Fools, and Yattiraks or Bull-wounded. Minigadiks and Yattiraks are seldom seen. They wear the *ling* but the men keep the top-knot and they are married by Bráhmans. In other particulars they do not differ from True Lingayats. They are a cultivating caste. They hold one or two village headships in Bijápur and though by no means wealthy, are fairly off. They rank below True Lingayats who do not eat from their hands. They send their children to school, take to no new pursuits, and show no signs of rising.

Kudvakkalgars.

Kumbhárs, or Potters, are returned as numbering 5429 and as found in pretty large numbers all over the district. They are divided into Lád, Lingayat, Marátha, Pardeshi, and Telang Kumbhárs who neither eat together nor intermarry. Pardeshi Kumbhárs eat from Lingayat Kumbhárs, but Lingayat Kumbhárs do not eat from Pardeshi Kumbhárs. The following particulars belong to Lingayat Kumbhárs. The names in common use among men are Chenmallayya, Garupádappa, Garushidappa, Irappa, and Mallappa; and among

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women Basavva, Baslingavva, Guravva, Ishvaravva, Mallavva, Nilavva, and Rachevva. Men add the word *appa* or father and women the word *avva* or mother to their names. They have no family names, but their caste name is added to their personal names as a surname. To look at they are like Panchamsali Lingayats, strong and over the middle height. They are dark and dreamy. The face is round with deep-set eyes, thin lips, and lank or curly hair. Their home tongue is a corrupt Kánarese. They live in mud and stone built houses one storey high. They keep their clothes and their houses as clean as their dirty work allows them. Except a few have domestic animals, and, though it is against their religion, they keep asses. The staple food, which is bread and split pulse, costs 2½d. (1½ a.) a head. They season their food with onions, oil, chillies, and tamarind. Rice is cooked at marriage and coming of age feasts, on the cradling of a child, and on the coming of a daughter-in-law to her father-in-law's house for the first time. Besides rice, *polis* or sugar roly-polies are prepared on these occasions and on holidays. On *Divali* in *Ashvin* or September-October and on New Year's Day in *Chaitra* or March-April only *shevaya* or vermicelli is made, and on *Nāgpanchmi* in *Shrāvan* or July-August *kadbus* or sugar dumplings. They eat out of a platter set on a three-legged stool called *addanagi* in Kánarese. The devout bathe daily and the rest wash every second day. Before eating the strict take the wearing *ling* out of its cloth, wash it, rub it with ashes, and mark their brows with ashes. They eat no flesh and take neither liquor nor narcotics. A few use *gánja* or hemp flower in private, but any one who is caught is put out of caste. Most of them shave the head clean and the face except the moustache and eyebrows, and a few wear the top-knot. Men generally dress in white, and women in black or in red. Women part their hair down the middle and tie it behind in a knot. They do not deck their hair with flowers or with false hair. Men dress in a waistcloth, an overcoat, a headscarf, and a pair of shoes. The ornaments worn by men are the *bhikbālis* or gold earrings, a silver *ling*-case, and a twisted waistchain. The women's dress includes a robe and a bodice. The upper end of the robe is passed over the head and the right shoulder, the skirt is gathered in puckers, and the puckers are thrust in front into the waist without passing the end back between the feet. The women's ornaments are the *mangalsutra* and *tikka* for the neck, *vālis* for the arms, silver bangles for the wrist, *ghantis*, *jhamkis*, *vālis*, and *badigadis* for the ears, and *naths* for the nose. Girls wear silver waistchains till they come of age. Few keep a store of clothes for holiday wear and most wear their ordinary clothes newly washed. As a class they are orderly honest and thrifty. Most of them are potters. A few are husbandmen tilling their own fields or growing crops in other fields on payment of half the produce. They earn £1 10s. to £2 (Rs. 15-20) a month. They are good farmers but have no skill in growing the richer crops. The women help the men in selling pots and in reaping and working in the fields. The potter takes a lump of clay puts it on his wheel and turns it into a rude pot. The pot is taken off and hardened in the sun and its surface is smoothed and

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Kumbhārs.

shape improved by tapping it all over with a flat piece of wood. Pots sell at $\frac{1}{2}d.$ to $7\frac{1}{2}d.$ (3-5 as.). A potter can shape in one day 10 large pots or *derás* or five small pots or *ghágars*. The poor work as day-labourers and are paid in grain or in money. Their trade is brisk and prosperous. They borrow to meet marriage and other special expenses, generally at three per cent a month. They work with other potters. They eat from the hands of Shilvant Lingáyats but do not eat with Telis and Nilgárs. Though they are of better caste than Telis and Nilgárs, these castes look down on them because they keep asses. They hold themselves equal to Panchamsáli Lingáyats. Men women and children work from morning to evening. Their trade is brisk in *Paush* or December-January, *Mugh* or January-February, and *Phálgun* or February-March. They stop work on the day after *Sankránt* in January, on the first of the dark half of *Jeshth* or May-June, on the Hindu New Year Day in *Chaitra* or March-April, on *Nágpachmi* in *Shrávan* or July-August, on *Diváli* in *Ashvin* or September-October, and on the full-moon day in *Margshirsh* or November-December. A family of five spends £1 to £1 10s. (Rs. 10-15) a month on food and dress. A house costs £5 to £20 (Rs. 50-200) to build, a birth costs 16s. to £1 10s. (Rs. 8-15), a boy's marriage £10 to £30 (Rs. 100-300), a girl's marriage £1 to £2 (Rs. 10-20), and a death 10s. to £1 10s. (Rs. 5-15). They are a religious class. Their priests are Jangams, yet Bráhmans astrologers are consulted and are given money if they come to a marriage. Their family gods are Mallikárjun of Shri Shail in North Arkot, Virbhadrā of Ráchoṭi, Virbhadrā of Yadur in Chikodi in Belgaum, Basavanna of Bágavádi in Bijápur, Yallamma of Parasgad in Belgaum, and Tulja-Bhaváni of Tuljápuri in the Nizám's country. They make pilgrimages to the shrines of these deities. They keep a complete fast on *Shivráttra* in February and feast on the next day. On *Shrávan* or July-August Mondays they fast till evening and then feast in company with Jangams. Their spiritual teacher is a celibate Jangam, whose favourite pupil succeeds him after his death. He advises his disciples to follow the rules of their religion and to lead a virtuous life. They worship village gods and offer them food. Their temple ministrants are men of the Gurav caste. The women and children of this caste suffer much from spirit attacks and seek the help of exorcists to relieve them when possessed. Some exorcists set the possessed person before an idol of Virbhadrā, rub his forehead with sacred ashes, and cane him till the devil leaves him. The images of household gods are made of silver or brass. Some of them are full figures and others are busts. Every morning these gods are bathed, rubbed with cowdung ashes, incensed with frankincense or bdellium, and presented with cooked food. On holidays when a Jangam teacher is feasted, the gods are sprinkled with the water in which the Jangam's feet have been washed, and are presented with food after the Jangam has left the house, for they hold the Jangam or human god higher than the metal god. They never pluck *bel* leaves, but get them from *mathpatis* or their women and lay them on their gods. After a birth the mother and child are bathed and laid on a bedstead. The mother is made to drink half a pound

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Kumbhars.

of clarified butter and is given dry cocoa-kernel and molasses to chew. For thirteen days she is fed with rice and clarified butter, and *kadbis* or sugar dumplings. On the fifth day the child and the mother are again bathed, and the house is washed with cowdung. On the same day they smear a stone with molasses and ground cocoa-kernel, turmeric powder, and redpowder, and present it with sweetmeats. The young mother and her relations are feasted. In the evening the midwife worships the goddess Jiraji, offers her sweetmeats, waves a lamp about the goddess and takes it away under cover, for if any one sees the lamp the mother and child will sicken. The midwife is paid 1½ anna. On the same day the Jangam ties the *ling* round the arm of the child. On the thirteenth the mother is feasted with *polis* or sugar roly-polies and the child is laid in a cradle and named. A rich man's wife keeps her room for a month, a middle-class man's for three weeks, and a poor man's for a fortnight. They seek a bride from their relations. When they go to ask a girl, they take two cocoanuts and three-quarters of a pound of sugar and lay them before the girl's gods. The girl's father asks them to a feast of *kadbis* or sugar dumplings and rice, and, on the next day, treats them to a feast of *polis*, rice, and vegetables. When they go to the betrothal, they present the girl with a robe worth 8s. (Rs. 4) and two pieces of bodicecloth one white and the other red, and ornaments according to their agreement. The girl is seated on a blanket covered with rice, her forehead is rubbed with ashes, and her brow is marked with redpowder. Her lap is filled with a cocoanut, five plantains, five pieces of dry cocoa-kernel, five dates, and five turmeric roots and betel leaves are served to the guests. Along with some Jangams relations are feasted on *sapag kadbis* that is *kadbis* without raw sugar, and on molasses and rice with clarified butter. Next day *polis* or sugar roly-polies, vegetables, and rice are made ready for dinner and Jangams are asked to grace the feast. Some days before the marriage the bride is brought to the bridegroom's, and, on a lucky day, both the bride and bridegroom are rubbed with turmeric and oil. Next day Basavanna is worshipped and a feast is given in his honour. On the third day after the turmeric rubbing the bride and bridegroom are bathed in a square or *surgi*, and married women mark the brows of the pair with soot to keep off the evil eye. Married girls wave a lamp round their faces, take them inside of the house, and dress the bride in a white robe and a white bodice dyed yellow with turmeric. The bride and bridegroom are decked with ornaments and the bridegroom is dressed in new clothes. The bride and bridegroom are seated on a bullock and go to worship the village Maruti or Basavanna. Meanwhile the five jars are worshipped, and, on their return, the bride and bridegroom are seated on low stools in front of the jars, the bride sitting on the bridegroom's left. The Jangam ties the luck-giving necklace or *mangalsutra* round the bride's neck and throws grains of rice on their heads. The guests also throw rice and musicians play. In the evening the *vardi* or married-pair return-procession starts for the temple of the village god. After a band of musicians come the bride and bridegroom seated on a horse, the bride in front. A tinsel

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haplet is tied to the bridegroom's turban and the bride's head is covered with a net-work of flowers. Behind the horse walk women with lighted lamps, followed by men. On reaching the temple the bride and bridegroom alight and enter the temple. The ministrant breaks a cocoanut, offers it to the god, and waves a burning piece of camphor before him. He takes half of the cocoanut, puts a little ashes in it, ties it in the skirt of the bridegroom's shoulder-cloth, touches the brows of the bride and bridegroom with ashes from the frankincense burner, and puts a little ashes into their mouths. On reaching the bridegroom's some women come out of the house with burning lamps and with pots filled with water. They wave the lamps before the bride and bridegroom and wash the horse's hoofs with water from the pots. To guard the pair from the evil eye, a cocoanut is broken and its pieces are thrown to the right and to the left. The bride and bridegroom are seated on one low stool and are told to eat from the same dish. The bride puts five morsels of *sheváyáchi khir* or vermicelli boiled with milk and molasses into the bridegroom's mouth and the bridegroom does the same to the bride. After feeding each other they each feed themselves. After dinner they rub each other with fragrant powder. The bride applies sandal powder to her husband's body, presents him with a packet of betel leaves, bows to him with folded hands, utters his name, stands before him, and is told by her relations to sit on his left hand. The bridegroom rises, rubs the bride's throat with sandal powder, marks her brow with redpowder, and speaks her name. When this ceremony which is called *utani* or sandal paste rubbing is over, the bride's mother hands her to her mother-in-law saying, Henceforth she is your daughter. On receiving the girl the mother-in-law gives her robes and bodices. All the boarding expenses during a marriage are borne by the boy's father. Two years after marriage, or when the girl is old enough to remain with her mother-in-law, her father-in-law sends for her and she comes accompanied by eight or ten relations, who are treated to two feasts. This ceremony is called *gharbharai* or house-filling. When a girl comes of age she is seated in an ornamental frame till the seventh, eleventh, fifteenth, or twentieth day after coming of age whichever is the first lucky day. Before the *phalsobhan* or marriage consummation ceremony no one touches the girl except the woman who bathes her every day. On the day of the ceremony the girl is rubbed with scented oil and bathed in warm water. She is dressed in new clothes and decked with ornaments. Friends and relations with Jangams are asked to a feast of *polis*, rice, and vegetables. Before sitting to eat her food, the girl bows at the feet of the Jangams and they say, Be the mother of eight sons. In the evening the husband and wife sit on a carpet with a lamp on each side of them, rub each other with fragrant powders and scented oil, and retire together to bed. For five Saturdays and Wednesdays after beginning to live together as husband and wife the pair are not allowed to eat millet. During the third month of a woman's pregnancy her longings are satisfied, and, in the fifth month, her mother gives a feast and presents her daughter with a bodice. After death, the body is washed, dressed, decked with ornaments, and

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placed sitting supported by a string hung from a peg in the wall. A *mathpati* or Lingayat beadle comes, applies some ashes to the forehead, and the body is carried to the grave either in a frame or a blanket according to the family's means. The grave is nine of the dead man's feet long, seven of them broad and seven deep with in one of the sides a niche for the dead body. Green leaves of any kind are thrown into the grave, the grave is filled with earth, and its mouth covered by a stone slab, the *mathpati* stands on the slab, is given money, and his feet are worshipped. The funeral party bathes, and, on returning home, take green leaves or blades of *durva* grass with them and throw them where the dead body was seated. A little raw sugar is distributed among them, they put the headscarf of the dead man on the head of his son, and hand him over to the eldest male member of the family. On the fifth, relations and friends with Jangams are asked to a feast of *godhi huggi* or husked wheat boiled with molasses. Girls are married from their infancy till their twelfth year. Widow marriage and polygamy are allowed and polyandry is unknown. They are bound together by a strong caste feeling. Their social disputes are settled by Jangams and by one of their own caste who is called *kattimani* or head. This council lays down caste rules and any one who breaks the rules is put out of caste. Before the incarnation of Basavanna a *kattimani* was their teacher; since then his place has been taken by Jangams. They send their boys to school and keep them at school till they know how to write read and work simple sums. A boy is seldom kept at school after his fourteenth year. They take to no new pursuits.

Kursalis.

Kursalis, or Bastards, are returned as numbering 1423 and as found all over the district. Several castes have Kursali or bastard divisions. There are Sutár Kursalis among Sutárs, Lohár Kursalis among Lohárs, and Dhangar Kursalis among Dhangars. Sutárs eat but do not marry with Sutár Kursalis. The Kursalis of different castes neither eat together nor intermarry. They have the same surnames and the same *gotrás* or family stocks as their fathers. They follow the calling and keep the customs of the caste to which their fathers and mothers belong.

Kuruvinshettis.

Kuruvinshettis, also called Hire or Big Kuruvinavars, are returned as numbering 2446 and as found all over the district in considerable numbers except in Bágavádi, Indi, and Muddebihal. They are the same people as the *Chik* or Little Kuruvinavars, who are described under Half-Lingayats. The only difference is that the Hire Kuruvinavars became Lingayats long before the Chik Kuruvinavars with whom they neither eat nor intermarry. The names in common use among men are Basappa, Kalappa, and Nágappa; and among women Basavva, Mallavva, and Nágavva. Their surnames are place and calling names. They have sixty-six *gotrás* or family stocks, which are arranged in two equal groups, one called after Shiv and the other after Shiv's wife Párvati. The stock names Ashva, Benni, and Dharu are included in the first group, and Arishiv, Dev, and Guru in the second group. They are of middle height with well-cut features. They live in one-storeyed houses with flat roofs and stone and mud walls. They neither pet

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Kuruvinsheittis.

or touch a dog. Their daily food is millet bread, pulse, and vegetables. They neither eat flesh nor drink liquor. The men dress in a short waistcloth, a shouldercloth, a jacket, and a headscarf; and the women in the ordinary full Marátha robe without passing the skirt back between the feet, and a bodice with short sleeves and a back. Both men and women have a few gold and silver ornaments, and the well-to-do have spare clothes for holiday use. They are even-tempered, orderly, hardworking, and hospitable, but rather untidy and dirty. They are not allowed to keep a mistress on pain of loss of caste. Trade is their hereditary calling and most of them are grocers. They carry their stores on bulls, because they have a rule that they must not own or even touch a bullock. They are Lingáyats and are married and buried by Jangams. Their family gods are Nilkanth or Shiv whose chief shrine is at Shri Shail in North Arkot and Shiv's Nandi or bull, who is represented in their house shrines by a silver image of a bull with a white cloth on his back. They keep many Bráhmanic and Lingáyat fasts and feasts, and some go on pilgrimage to Shri Shail in North Arkot. Their spiritual teacher is a Lingáyat Jangam named Nilkanthappa, who lives at Chángiri in Madras. They marry their girls before they come of age. Their other ceremonies do not differ from those of True Lingáyats. They send their children to school and are a steady class.

Malgárs, or Flower-sellers, are returned as numbering 253, and as found only in Bágevádi and Indi. Malgárs trace their descent from the serpent who girdled the waist of Ádirudra or Shiv. They are also called Arebángirs and are probably Marátha converts to Lingáyatism. Their names, surnames, and family stocks are the same as those of other Lingáyats. Their family gods are Kovleshvarling and Vigoncharling. They are divided into Ashtbhairavs, Nalcharmás, Patravanshás, and Konkupgalnáts, who are again subdivided into Dakegárs, Hungárs, Latmáls, Meghmádis, Naksambhavs, Namutmals, Pushparnavs Ruchirdájás, Tantrapáls, and Vaupáls. All these divisions and subdivisions eat together and intermarry. Except in their calling, they resemble other Lingáyats in every respect. Among them there are Phuláris or florists and Mális or gardeners. They grow vegetables, flowers, and fruit and sell them in markets. Their women help them in gardening, sell bouquets and flower garlands, and make tinsel chaplets and flower net-works to deck the brides' hair. They are very busy during the marriage season.

Malgárs.

Nágliks are returned as numbering 1213 and as found all over the district except in Bágevádi. Nágliks who are a division of Shimpis have given up the business of sewing for that of dyeing thread. They are found at Chirchun and Támbe in Indi, at Hunshihal in Bágevádi, at Ilkal, and in large numbers at Bijápur and Bágalkot, where they prosper as dyers and husbandmen. Though most men keep the topknot, all wear the *ling* and are Lingáyats in religion. They do not pass through the *diksha* or purifying ceremony. They are married and buried by Jangams, and Jangams are their religious teachers.

Nágliks.

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LINGÁYATS.

Nádigs.

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Na'digs, Nha'vis, or Barbers, are returned as numbering 623 and as found in considerable numbers all over the district. They are divided into Lingáyats, Maráthas, Rajputs, and Sajjans, who neither eat together nor intermarry. Of these the Maráthas have come from the Marátha country, the Rajputs from Rajputána, and the Sajjans from the Nizám's country in the 1877 famine. All of them have kept their language, dress, customs, and religion, and are found only in small numbers in towns and large villages. Sajjans speak Telugu, are poor, and most of them are field labourers. The bulk of Bijapur barbers are Lingáyats, to whom the following particulars belong.

They trace their origin to a man whom Basaveshvar chose to shave his children, called him Hadpadhampanna and bade his descendants earn their living by shaving Ganamiguls or Jangams devoted to the worship of Shiv. He also told them to give *shidha* or uncooked food to a Jangam before eating their first daily meal. Strictly they ought to shave no one except Lingáyats, but this rule is not kept and they shave men of all castes except the depressed classes. Strictly also Hadapadhampannás or Lingáyat barbers should never shave after the middle of the day, now they shave at any time of the day. The men's names are Basappa, Gadigeppa, Kallappa, Mallappa, Nilappa, and Shivappa; and the women's names Ambavva, Bassavva, Mallavva, Mudavva, Nilavva, and Shankaravva. They have no surnames and add the word *nádig* or barber to their names. They are divided into five *bagis* or subdivisions each of which has a *guru* or teacher at its head, and the family stock of the teacher is the family stock of all under his authority. The names of the five stocks and teachers are, Musdibagi Nandbasavayya who lives at Indigrám, Kupaskantibagi Suppayya, Malebagi Ayyánavru, Padalbagi Ayyánavru, and Bálikantibagi Ayyánavru. The members of the different stocks eat with one another and intermarry. Members of the same stock eat together but do not intermarry. As a class they are strong and muscular, of middle height and either brown or dark-skinned. They differ little from ordinary husbandmen. Their home tongue is Kánarese. They live in ordinary one-storeyed houses with stone and mud walls and flat roofs. Except a few brass platters and drinking cups, most of their vessels are made of earth. Their staple food is bread, pulse, vegetables, and buttermilk mixed with millet flour. *Kadbus* or sugar dumplings are made on *Nágpanchmi* in July-August, and *sapagkadbus* or steamed balls of dough on *Ganeshchaturthi* in July-August. On other holidays they feast on *polis* or sugar roly-polies and on *shevaya* or vermicelli on the Hindu New Year's Day in March-April. Men bathe daily and women on holidays and fast new-moons. They neither eat flesh nor drink spirits. Men shave the head including the topknot and wear the moustache. They dress in a waistcloth measuring seven feet and a half, a shoulder-cloth, a headscarf, a jacket, an overcoat, and a pair of shoes or sandals. Their ornaments are *bhikbális* for the ear, bangles for the wrists, and twisted chains for the waist. Women gather their hair in a knot on the neck and do not deck it either with false hair or with flowers. They dress in red or black robes and bodices

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Nádigs.

different colours. In putting on the robe they gather one end to pucker and tie them in a knot at the waist in front, the other end is passed over the left shoulder and head and hangs loosely on the right shoulder. Their ornaments are *jhamki* and *anti* for the ear, a nose-ring, *mungalsutra*, *saritikka*, *kárimatitikka*, *unigitikka* for the neck, silver *vákis* and bangles for the hands, *ains* for the feet, and *jodvis* for the toes. Their dress is fairly clean and simple. All their ornaments are made by goldsmiths. A rich man's clothes are worth about £1 (Rs. 10) and his ornaments about £2 10s. (Rs. 25); a middle-class man's clothes are worth 10s. (Rs. 5) and his ornaments 6s. (Rs. 3); and a poor man's dress is worth 3s. (Rs. 3). A rich woman spends £1 to £5 (Rs. 10-50) on her dress and ornaments, a middle-class woman 16s. to £1 12s. (Rs. 8-16), and a poor woman 4s. to 10s. (Rs. 2-5). They are an orderly and hospitable class, but wanting in modesty and cleanliness.

Besides practising their hereditary calling of shaving some have taken to husbandry. In large towns their monthly income varies from £1 10s. to £2 (Rs. 15-20) and in villages from 12s. to 16s. (Rs. 6-8). In addition to these money payments they receive grain. They have of late suffered from the competition of outside barbers. Among those who follow field pursuits, some hold their own lands and others hold as tenants. The wives of husbandmen help the men chiefly in reaping and ginning cotton. As well-to-do persons get themselves shaved oftener than they used to barbers are prosperous. As a class they are fairly free from debt. They rank with *Nhávís* or barbers, and call themselves *Nádigs*. *Bráhmans*, *Lingáyats*, and other high caste Hindus do not eat with them, and they in turn do not eat with *Mhárs*, *Mángs*, *Chámbhárs*, and *Musalmán*s. They keep no holidays and generally work from morning till evening. A family of five spends £1 to £1 4s. (Rs. 10-12) a month. Their houses cost £2 10s. to £10 (Rs. 25-100) to build and 6d. to 4s. (Rs. 1-2) a month to hire. Their house goods are worth £1 to £10 (Rs. 10-100). A birth costs 6s. to £1 (Rs. 3-10), a boy's marriage £10 to £50 (Rs. 100-500), a girl's £1 to £3 (Rs. 10-30), and a death 3s. to £1 (Rs. 1½-10).

They are a religious class. Their family gods are *Mallikárjun* of *Shri Shail* in North Arkot, *Basavanna* of *Bágevádi* in *Bijápur*, *Mallayya* of *Hipargi* in *Bijápur*, *Virabhadra* of *Yadur* in *Belgaum*, *Yallamma* of *Parasgad* in *Belgaum*, and *Banashankari* of *Bádámi* in *Bijápur*. They make pilgrimages to the shrines of these deities. *Jangams*, who are their priests, are called to officiate at their marriage and other ceremonies. They keep many Hindu holidays, chiefly *Shimga* or *Holi* in February-March, *Nágpanchmi* in July-August, *Mánavmi* and *Dasara* in September-October, and *Diváli* in October. On *Shivráttra* or *Shiv's Night* in January-February they keep a complete fast, and feast on the next day. They fast on all *Shrávan* or July-August Mondays and break their fast in the evening. Their *gurus* are the *Jangams* who teach them their religion. Their house gods are of brass made by local goldsmiths, in the form of men, women, bulls, and the *ling*. They have great faith in witchcraft and often seek the services of sorcerers to drive out devils. The sorcerer

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Niddigs.

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ties a small closed cylinder full of holy ashes round the arm or the neck of the possessed person as an amulet. Sometimes a paper amulet is also tied. When a Nhavi woman is brought to bed, the child's navel cord is cut, and the mother and child are bathed in warm water and laid on a bedstead. The mother is given cocoa-kernels and raw sugar to chew, and is fed with rice and clarified butter. On the third she is fed on millet grit boiled soft. The Jangam ties the *ling* round the child's arm on the fifth day, and in the evening the midwife worships the goddess Shatikavva or Satvái and takes away the waving lamp under cover lest any one may see it. Five days after delivery a poor woman begins to move about the house and to look to her house affairs; a rich woman keeps her room for a fortnight or three weeks. In proposing a match, the boy's father takes with him a cocoanut and three-fourths of a pound of sugar, lays them before a family god, and serves sugar to all who are present. In the *báshtagi* or betrothal the boy's father with his relations goes to the girl's house, presents a *sodi* or robe worth 8s. (Rs. 4) and two pieces of bodicecloth one red and the other white each worth 1s. (8 as.) to the girl who is seated on a blanket covered with rice, marks her brow with redpowder, and presents her with ornaments. A piece of white bodicecloth is given to the girl's mother. The girl's lap is filled with five half cocoa-kernels full of sugar, five betelnuts, two or five plantains, and five dates. The boy's father rises and tells the guests that he has received the girl as his son's wife and serves sugar. On that day and on the next day he and his relations are asked to two feasts one of *budhus* or sugar dumplings and the other of *polis* or sugar roly-polis. After fixing the marriage day the girl is taken to the boy's if the parties are poor, but if they are well-to-do the boy is taken to the girl's. On the day before the marriage both of them are rubbed with turmeric, and the boy's father gives a caste feast. Next day the boy and girl are bathed in a *surgi* or square with a narrow-mouthed brass vessel at each corner and a string round their necks and the girl is dressed in a white robe and bodice and the boy in his holiday dress. At the time of marriage the five jars are worshipped as by True Lingáyats, and the bride and the bridegroom are seated on low stools or on a cloth strewn with rice. The priest and the guests throw rice over the pair, and the Jangams tell the bridegroom to tie the *mangalsutra* or lucky necklace round the bride's neck. Betel is handed to the guests. In the evening or on the next day the *varát* or married-pair return-procession starts for the temple of some guardian deity. Behind a band of musicians come the bride and bridegroom seated on a bullock, gaily dressed, and with the bridegroom's brow adorned with a tinsel chaplet. They alight from the bullock, worship the deity and mark their brows with holy ashes. Next day the bride's and bridegroom's parties throw *gulál* or redpowder on each other and return home. When a girl comes of age she is seated for twelve days on a low stool or in a frame. On the twelfth she is purified by a bath, and, on some lucky day, the *phalshobhan* or consummation ceremony is performed. In the fifth or the seventh month of her pregnancy she is presented with a bodice.

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LINGÁYATS.

Nádigs.

After death the body is washed and supported in a sitting position a cord hung from a peg in the wall. If the dead is a man he is dressed in his daily clothes and a bouquet of flowers is stuck in his head-dress. A woman is dressed in her daily robe and bodice, and her husband is alive her brow is marked with redpowder. The corpse is tied in sackcloth or in a worn blanket and carried by our persons to the grave-yard. The rest of the burial ceremony is in the True Lingáyat form, the only difference being that Nhávis make the beadle or *mathpati* a present of five coppers. After the burial, men bathe and return home carrying five stones and some blades of *durva* grass. Meanwhile the house is cleaned, a *ámbya* or narrow-mouthed brass drinking pot filled with water is set in the house, the five stones and *durva* blades are laid before the pot, and the relations of the deceased bow before it. The Jangam distributes a little raw sugar to his relations. In the evening kinspeople and friends are asked to a feast of rice, *polis*, and *khár*, and the beadle or *mathpati* is given *sláidha* or uncooked food. Friends and relations who have come from other villages leave the house early next morning without even bidding the mourners goodbye, because they may not speak to the mourners. Early and widow marriage are allowed, polygamy is practised, and polyandry is unknown. They are bound together by a strong caste feeling, and their social disputes are settled by a council composed of the head of a Lingáyat convent, the *kattimani* or hereditary head of their own caste, and some of the caste elders. Any one who breaks the rules is put out of caste. Boys are sent to school and kept there till they are able to read write and work easy sums. On the whole they are a well employed and well paid class.

Nilgárs, or Indigo-dyers, are returned as numbering 694 and as found in small numbers all over the district except in Sindgi. Their head-quarters seem to be in Indi and Bijápur. They are generally found only in towns and leading villages, and are specially numerous in the large weaving towns south of the Krishna. The names in common use among men are Basáppa, Iráppa, Rácháppa, Sangáppa, and Shivbasáppa; and among women Bhágavva, Chenavva, Gurubasavva, Khalavva, Nimbavva, and Shindanigavva. The men add the word *appa* or father and the women *avva* or mother to their names. They have no family names, their surnames being the names of places and callings. They have no divisions but include many different *gotrás* or family stocks, the chief of which are Chitramkar, Kadarnavru, Kálsadnavru, Kharnavru, Mohamavru, Misaldavru, Mohalnavru, and Yanginavru. They are a fair class of middle height, strongly made, and intelligent. The women are like the men, only slimmer and handsomer. Their home tongue is Kánarese. They live in ordinary houses one storey high with stone and mud walls and flat roofs. The inside of the house is always covered with soot from the fire-place on which the thread is boiled. They have no servants, but employ day labourers. They are moderate eaters and poor cooks, their staple food being millet, pulse, and vegetables. They are fond of sour, sharp, and oily dishes. Their holiday dishes are *kadbús* or

Nilgárs.

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Nāgdis.

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sugar dumplings, *polis* or sugar roly-polies, and *shevaya* or vermicelli. Like all strict Lingáyats they neither eat flesh nor drink spirits, and do not differ from other Lingáyats either in character or dress. They dye cotton thread black and a few cultivate in a small way. The black dye is made of indigo, lime, plantain-tree ashes, and *tarvad* seed. Their trade has suffered greatly from the competition of foreign goods, and as a class they are much in debt. They borrow to meet marriage and other special expenses at three per cent interest. They rank below True Lingáyats but are allowed to eat in the same row with them in their religious houses. They eat from Nāgliks and Koshtis, but not from Raddis, Kumbhars, and Kudvakkalgars. Men women and children work from morning till ten, and, after the midday rest, begin about two and work till lamplight. A family of five spend £1 to £1 10s. (Rs. 10-15) a month on food and dress. A house costs £5 to £20 (Rs. 50-200) to build and 4s. to 16s. (Rs. 2-8) a year to rent. They are Lingáyats and are devoted to Jangams who officiate at all their ceremonies. Their religious observances and social customs differ little from those of True Lingáyats. Their teacher is a Jangam who lives at Shidgeri in Kolhápúr. They send their children to school, and teach them to read write and work easy sums. They take to no new pursuits, and on the whole are rather a falling class.

Padśālis.

Padśālis are returned as numbering 2205 and as found in large numbers in Bādāmi and in smaller numbers in Bāgalkot and Hungund. The names in common use among men are Basappa, Lingappa, Mallappa, Sangappa, Shivrudrappa, and Virsangappa; and among women Basavva, Mallavva, Nilavva, Ningavva, and Phakiravva. Their commonest surnames are Kulleniyavru, Kirgeyavru, Maddanoyavru, Mengniyavru, Mundásdavru, and Sarangiyavru. Persons bearing the same surname may intermarry, but members of the same *gotra* or family stock cannot intermarry. They are said to have one hundred and one family stocks, of which the chief are Ajjmānniyavru, Ambliyavru, Ginnānavru, Habsenavru, Hālānavru, Hangondnavru, Hārkenavru, Heggadiyavru, Malgenavru, Murtiyavru, Nārānavru, Nigaldavru, Phargiyavru, Rákānavru, Sannuravru, Shiddhmallavru, Tanganavru, and Vadgānavru. They differ little from other Lingáyats, wearing the *ling*, and rubbing ashes on their brows. They speak Kánārese at home and abroad. They live in ordinary houses and keep them clean. As they wear the *ling* they neither eat flesh nor drink liquor. Their daily and holiday dishes are the same as those of other Lingáyats. All bathe daily and worship the *ling* like True Lingáyats before eating their morning meal. Their daily food charges amount to 2½d. (1½ a.) a head. They dress like Lingáyats. Weaving is their hereditary calling and they use Bombay made yarn. Their condition does not differ from that of other weavers, with whom they rank, especially with Hatkars. Their working hours are the same as those of other weavers and they take twenty holidays in the year, two on account of *Shivrātra* in February-March, one on the full-moon of *Māgh* or February-March, five on account

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of the *Shimga* holidays in March, three on account of the Hindu New Year's Day in March-April, two on account of *Nágpanchmi* in July-August, two on account of *Ganeshchaturthi* in August-September, and five on account of *Diváli* in September-October. They are strict Lingáyats, and in a religious house in the presence of a Jangam are allowed to eat their food in the same row with True Lingáyats. Their chief god is *Sáleshvar*. Among *Padsális* child marriage is the rule, widow marriage is allowed and practised, polygamy is allowed but seldom practised, and polyandry is unknown. Their marriages are conducted by Jangams. Their customs do not differ from those of pure Lingáyats, except that the *guggul* procession in honour of *Virbhadrá* is compulsory.¹ They have no single caste head, but some sections of the community, such as at *Guledgudd* and other places, are under a headman, who is called *gauda*. He is a married man and his office is hereditary. They are fairly off, though not so prosperous as the *Hatkárs*. They send their boys and girls to school. *Samsális* and *Shuddhasális* are not found in Bijápur.

Shiva'cha'ris, or Lingáyat *Hatkár* Weavers, are returned as numbering sixty-eight, and as found in *Bádámi* only. They are Lingáyat *Hatkárs* who have long been separated from Bráhmancial *Hatkárs*, and have given up their old customs and taken to Lingáyat customs instead. Jangams marry and bury them and they have no connection with Bráhmans.

Half Lingáyat Hindus include nine divisions with a strength of 26,405 or 4·64 per cent of the Hindu population. The details are :

Bijápur Half Lingáyats, 1881.

DIVISION.	Males.	Females.	Total.	DIVISION.	Males.	Females.	Total.
ChikKuruvínávares	117	118	235	Parits ...	1608	1607	3215
Dhars ...	480	466	952	Sális ...	599	675	1174
Guravs ...	856	766	1622	Sangárs ...	1878	1780	3654
Hatkárs ...	6398	6353	12,751				
Helavs ...	809	910	1719	Total ...	13,319	13,080	26,405
Kabbers ...	1068	1105	2173				

Chik Kuruvínávares are returned as numbering 235 and as found only in *Hungund*. The names in common use among men are *Ayyáppa*, *Basáppa*, and *Virbhadráppa*; and among women *Basavva*, *Nágavva*, and *Páravva*. Men add *appa* or father and women *avva* or mother to their names. They have no surnames, but take their caste name *Chik Kuruvínavar* after their personal names. Like *Kurvínshettis* they have sixty-six *gotrás* or family stocks, among which are *Áre*, *Bile*, *Menas*, and *Mine*. The family stocks of the bride's mother's father and the bride's father should be different from those of the bridegroom's father and of the bridegroom's mother's father. They are dark, stout, and sturdy. *Kánarese* is their home tongue. They live in ordinary ill cared for one-storeyed houses

¹Details are given under True Lingáyats.

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Padsális.

Shivacháris.

HALF LINGÁYATS.

*Chik
Kuruvínávares.*

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Population

HALF LINGÁYATS.

Chik
Kuruvínávares.Ch
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with flat roofs and stone and mud walls. Their house goods include a few blankets and quilts and a few storing and cooking vessels mostly of earth. They do not employ servants and only those who are husbandmen own cattle. They have a strict rule against gelding bulls and never own bullocks. They rear goats and fowls, but do not keep dogs, as any one who is found keeping a dog is at once put out of caste. Their daily food is millet bread, pulse, and vegetables, and their holiday dishes are sugar roly-polies, boiled rice, and tamarind sauce. They eat goats, sheep, hares, deer, and fowls, and drink country liquor. They vow to offer a goat to Limbadev, and after offering its life to the god, cook and eat its flesh. On every *Mágh* or January-February full-moon, they kill a goat in honour of Yallamma. Men bathe only on fast and feast days and worship their house gods when they bathe. Women bathe once a week. Men keep the top-knot and moustache and dress in a short waistcloth, a shouldercloth, a jacket, and a headscarf. The women wear the hair in a back-knot, and dress in the full *Maráthia* robe without passing the skirt back between the feet and a bodice with short sleeves and a back. They generally use country cloth. Well-to-do men and women have a few gold and silver ornaments and have spare clothes for holiday use. They are hardworking and thrifty, but rather dirty. Trade is said to be their hereditary calling, but none are now traders. Most are weavers and the rest are husbandmen. They weave plain coarse cotton cloth and earn 4½d. to 9d. (3-6 *as.*) a day. They buy cotton thread from local spinners and sell the cloth to local cloth dealers. Women and children help the men in their work. Their calling does not make them rich, but keeps them from want. They seldom lose money in their trade, but are often required to borrow to meet marriage and other special charges. They rank below True Lingáyats and Sáis, and above Shimpis and Kurubars who eat from them. The Hindu marriage season, that is from December to May, is their busy time. They keep twenty-two yearly holidays. A family of five spend 14s. to 18s. (Rs. 7-9) a month on food, a birth costs 16s. to £1 (Rs. 8-10), a boy's marriage £10 to £20 (Rs. 100-200), a girl's marriage £3 to £10 (Rs. 30-100), and a death 12s. to £1 (Rs. 6-10). Except that they eat flesh and drink liquor, they are almost Lingáyats in faith, and are married by a Jangam. Their family deities are Prakásh Ling who is also called Limbadev and whose chief shrine is at Limbgaon in Ilkal, Yallamma of Paragad, and Virabhadra. They make pilgrimages to the shrines of these gods. Their religious teacher is a Jangam by name Nilkantháppa, who lives at Hubli in Dhárwár. They keep most Hindu feasts, but fast only on *Shivráttra* in dark *Mágh* or January-February. They believe in soothsaying, admit the existence of ghosts, but profess to know nothing of witchcraft. After delivery the midwife cuts the child's navel cord, bathes the mother and child, and lays them on a bed. For the first five days the mother is fed on boiled rice and clarified butter. In the evening of the fifth day, the midwife breaks a cocoanut before the goddess Shatikavva or Mother Sixth, and lays dressed food before the goddess, which she takes afterwards to her home. Among Chik Kuruvínávares no lamp is waved round the goddess

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Chapter III.

Population.

HALF LINGÁYATS,

Chik

Kuruvinarars.

Shatikavva. On the thirteenth the child is cradled and named. On some holiday, either in the fifth or seventh month of the child's first year, its hair is cut. A blanket is spread as the seat of Nilkanthadev, and on the blanket betel leaves and nuts are laid. On the blanket sits the child's maternal uncle, who seats the child on his lap and goes through the form of cutting its hair with a pair of betel leaf scissors. After the uncle is done the barber cuts the hair which is gathered and after some days thrown into water. After the hair has been thrown into water, pieces of dry cocoa-kernel are distributed among all who are present. Child marriage and widow marriage are allowed, polygamy is allowed and practised, and polyandry is unknown. In marriage engagements the boy's father takes four pounds of dry cocoa-kernel, six pounds of sugar, four pounds of dry dates, and betel leaves and nuts to the girl's house. At the girl's some kinsmen and friends are called to witness the ceremony. The girl is bathed and dressed in a new robe and her head is decked with a flower-net. She is seated on a blanket before guests, and one of her married kinswomen fills her lap with dry cocoa-kernel, dry dates, sugar, and betel leaves and nuts. Betel is handed to the guests, and the girl's father treats the boy's father to a dish of wheat and millet cooked together, clarified butter, and sugar. In a betrothal the boy's father has to take five bodice-cloths, five flower nets, sixty pounds of rice, ten pieces of dry cocoa-kernel, twenty pounds of dry dates, two pounds of raw sugar, eighty pounds of betelnut, three hundred betel leaves, a pair of silver anklets, a silver waist-girdle, and a pair of gold earrings. As in the engagement ceremony the girl is bathed, her head is decked with a flower net, she is dressed in a new robe, and made to sit on a blanket. Before her is spread a blanket, on which sixty pounds of rice are heaped. Before the heap are laid two betel leaves, a nut, five copper coins, and a piece of dry cocoa-kernel. A married kinswoman of the girl lays in her lap the dry cocoa-kernel, the raw sugar, the remaining four flower-nets, and the dry dates. Of the eighty pounds of betelnuts a platterful is given to the girl's father and the rest is served to the guests. The man who removes the heap of rice takes the copper coins, dry cocoa-kernel, and betelnuts and leaves that were heaped before the heap. Two days before the marriage day the girl is taken to the boy's and the girl's father gives a caste feast. On the marriage day five married women go to a river or a well and bring water in five whitewashed earthen pots. One of these pots is set at each corner of a square or *surgi* and the fifth pot is laid before the house gods. Into each of these pots four betelnuts are put. The boy and girl are bathed in the *surgi* or square, the girl is dressed in a white robe or *patal* and the boy in a new suit of clothes, and both of them are made to sit on a blanket strewn with rice, the girl sitting to the left of the boy. Five married kinswomen wave a lamp round the pair, and a *mathpati* or Lingayat beadle tells the boy to touch the *mangalsutra* or lucky string and fastens it to the girl's neck, the guests throw plain rice on the pair, and the parents of the pair give to and receive presents from their kinspeople. Afterwards twenty-two sugar roly-policies from the boy's side and twenty-two from the girl's side are broken

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Population.

HALF LINGAYATS.
Chik
Kuruvnavars.

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into small pieces, and mixed with boiled rice. The whole mass is kneaded with clarified butter and sugar, divided into two equal parts, and laid in two platters. At one of these platters sits the bride and at the other the bridegroom, each of them accompanied by five married pairs, none of whom have any bodily blemish. The guests are treated to wheat bread and pulse boiled with raw sugar. In the evening the newly married pair, each holding a winnowing basket containing soaked gram, a cocoanut, a piece of dry cocoa-kernel, two betel leaves, and nuts, go in state to a well, bow before it, and serve the gram and small pieces of dry cocoa-kernel to the persons present. Next day is spent in a caste dinner. On the third the bride and bridegroom are bathed in a square or *surgi* and seated on a blanket. Ten cakes from the bride's mother and ten cakes from the bridegroom's mother are taken and put in a waistcloth, and the pair are made to pick up the cakes with their teeth one by one. The bride's mother hands her over to her mother-in-law, and next day the bride's party return to their homes. When a girl comes of age she is held unclean for four days and sits apart. In the fifth or seventh month of her pregnancy her mother presents her with a green bodice. After death the body is washed and dressed in its every-day clothes. If a dead man leaves a wife alive, his wife's parents and in their absence some one of her kinspeople presents her with a robe and she waves a lamp round her dead husband. A wife who takes the robe and waves the lamp round her dead husband cannot marry again. If the dead is a woman who leaves a husband alive, her head is decked with a flower net. The dead body is carried in an old blanket or on a bier, and is buried with the same rites as a True Lingayat. A Jangam is made to stand on the close grave, his feet are washed, *bet* leaves are laid on his feet, and he is given five copper coins. If there is more than one Jangam each of them and each of the *Mhars*, if any are present, are given a copper coin. The funeral party bathe and return to the deceased's house, where the chief mourner dismisses them with the hope that they may never again have to come to his house to carry a corpse. The chief mourner's kinspeople make him eat a little raw sugar. Next day sugar dumplings, boiled rice, pulse boiled with raw sugar, and millet cooked with spices are prepared. Out of this food four dumplings and a little out of each of the dishes are laid in a platter, and the platter is set on the spot where the dead breathed his last. The chief mourner and the four corpse-bearers bow low before the dish. The chief mourner puts one of the dumplings on the right palm of each of the bearers, and on each dumpling lays a little of the food from the platter and brushes their hands with *durva* grass. The bearers go out of the house, throw away the dumplings and the food, and sit to dinner with the other mourners. On the seventh or ninth day the chief mourner sets an earthen pot full of water and before the pot lays a waistcloth if the dead was a man, and a robe if the dead was a woman, and sits to a feast with his caste people. They are bound together by a strong caste feeling, and their social disputes are inquired into by a council of caste elders. They send their boys to school and keep them at school

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HALF LINGÁYATS.

Dhors.

till they are about twelve. They take to no new pursuits and show no signs of bettering their condition.

Dhors, or Tanners, are returned as numbering 952 and as found in small numbers all over the district. Their home speech and their names and surnames seem to show that they have come from the Marátha country. The names in common use among men are Kesu, Mahádu, Ráma, Shambu, and Tuljárám; and among women Bhivra, Lakshmi, Rakhma, and Rama. The men add *appa* or father and the women *bái* or lady to their names. They have a nominal total of eighty-four surnames, the chief of which are Borde, Gajakos, Gaikaváde, Ingle, Kávle, Konkne, Nárankar, Pol, Serkháne, Shinde, and Sonone. Persons with the same surname are not allowed to intermarry. They have no subdivisions. They are like Maráthás only rather shorter and darker. Their home tongue is Maráthi but many of them speak Kánarese. Most live in poor houses with wattled walls and thatched roofs. Their house goods include a few quilts and blankets, and a few storing and cooking vessels mostly of earth. As a rule each house has a tannery attached to the back of it. Their every-day food is millet bread, split pulse, and vegetables. They use onions and garlic freely. Their holiday dishes are *polis* or sugar rölly-polies, *kadbus* or sugar dumplings, and *shevaya* or vermicelli. They say that they used to eat no flesh and drink no liquor. Now, except on Mondays, they eat fish and flesh except beef and pork and drink spirits and palm-beer. Every *Dasara* in September-October they offer a goat to Yallamma. They bathe daily and worship the house gods before the morning meal. The men shave the head without leaving a topknot and the chin, and dress in a short waistcloth, a shouldercloth, a headscarf, and a jacket. The women wear their hair in a back-knot without either adding false hair or decking it with flowers. Their dress is the full Marátha robe which is worn without passing the skirt back between the feet and a bodice with a back and short sleeves. Both men and women have a few ornaments and the well-to-do have spare clothes for holiday use. They are orderly hardworking and thrifty but dirty. A man's daily earnings average about 6d. (4 as.). A water-bag takes a fortnight to make and sells for 18s. to £1 (Rs. 9-10) leaving the maker about 10s. (Rs. 5) for labour and profit. A coracle or leather-boat takes sixteen days to make and sells for £6 (Rs. 60) leaving a profit of 16s. to £1 (Rs. 8-10). Some add to their profits by gathering firewood and cultivating. Boys are taught by their parents, and there is no system of apprenticeship. The women do not help the men in tanning or bucket-making; but do all parts of field work except ploughing and thrashing. They work from morning to noon, rest till two, and again work till six. Field labourers are paid in grain; and field work lasts six to eight months. They buy hides from Mhárs and butchers, and tan them. In tanning they put water, *tarrad* or Cassia tora, and *babhul* or Acacia arabica, bark in a large earthen vessel and leave them to soak for a day. Next day the bark is taken out and the hide is steeped in the mixture till it grows red. After dyeing them they clean the hides and sell them to Chámabhárs or shoemakers. Besides tanning hides they make leather buckets, well-bags, water skins, and

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HALF LINGÁYATS.
Dhors.

leather-boats. A bullock hide costs 8s. to 10s. (Rs. 4-5), a buffalo hide 16s. to £1 (Rs. 8-10), and a goat skin 1½d. to 3d. (1-2 as.). Their work is well paid and as a class they are free from debt. They rank above Mhars and Mángs from whom they do not eat, but are not touched by Bráhmans, by high caste Bráhmanic Hindus, or by Lingáyat laymen. In the cold weather they work all day long; but they cannot do so much in the hot weather as the hides suffer from the heat. A family of five spend 18s. to £1 (Rs. 9-10) a month on food and dress. A house costs £2 10s. to £5 (Rs. 25-50) to build. A birth costs £1 to £1 10s. (Rs. 10-15), a boy's marriage £6 to £10 (Rs. 60-100), a girl's marriage £2 10s. to £5 (Rs. 25-50), and a death 16s. to £2 (Rs. 8-20). Though they respect Bráhmans and are married by them, their leanings are to the Lingáyat faith. They do not wear the *ling* but worship it with their house gods. Their house gods are Basavanna, Máruṭi, Tulja-Bharáni, and Yallamma. They go on pilgrimage to the shrine of Tulja-Bharáni at Tuljápúr in the Nizám's country and of Yallamma at Parasgad in Belgaum. They keep most leading holidays, but fast only on the nine nights or *navaráttra* before *Dasara* in bright *Ashvin* or September-October. Their teacher is a Lingáyat *mathpati* or beadle, a Jangam of the lowest order. Every Monday he goes to every Dhor family, washes their faces, and rubs their brow with ashes. Each person whom he thus purifies throw himself before him, and gives him money or grain. They believe in soothsaying, witchcraft, and lucky and unlucky days. As soon as a child is born a Dhor midwife cuts the navel cord and bathes the mother and the child in hot water. The mother is given dry cocoa-kernel and molasses to eat and for four days is fed on boiled rice and clarified butter. On the fifth day the child and mother are again bathed, and kinspeople are asked to a feast of *polis* or sugar roly-polies. In the evening the midwife worships the goddess Jivati, and takes away the wave-lamp under cover, for if any one should see the lamp the child or the mother is likely to sicken. Early marriage is the rule, widow marriage and polygamy are allowed and practised, and polyandry is unknown. In a betrothal the boy's father lays two cocoanuts before the girl's house gods, marks the girl's brow with redpowder, and gives her a robe worth 14s. (Rs. 7), a bodice worth 2s. (Rs. 1), and two pounds of sugar. He makes a present of a robe and a bodicecloth of similar value to the girl's mother and serves the guests with betel. The boy's father and his relations are treated to a feast of rice and *kadbus* or sugar dumplings. On the marriage day, the girl's father sends a man with a bullock to ask the boy and his relations. On reaching the girl's village the boy and his relations are lodged in a house prepared for them, and the boy and two near relations are taken to the girl's. The bride and bridegroom are rubbed with turmeric and bathed in a *surgi* or square with corner pots encircled with thread. The bride is dressed in a white robe and a yellow bodice, and the bridegroom in a suit of new clothes. Two bits of turmeric root are tied round the right wrists of the bride and bridegroom with the pieces of thread that were passed five times round the necks of the four square-corner pots. The Bráhman priest makes the bride stand in a basket with rice and pieces of leather, and seats the bridegroom on a low stool

opposite the bride. A piece of white cloth with a central turmeric cross is held between them. The Bráhmaṇ priest recites eight *mangaláshlaks* or lucky verses, and, at the end of the recitation, throws grains of rice on the heads of the bride and bridegroom. After the priest the guests throw rice and the priest himself ties, or tells the *mathpati* or Lingáyát beadle to fasten, the bride's *mangalsutra* or lucky necklace. The girl's father treats the marriage guests to a feast of *polis*, *kadbis*, and boiled rice. In the evening the *varát* or return procession starts from the bride's to a temple of Máruṭi. The bride and bridegroom are seated on a bullock and are accompanied by men and women carrying wave-lamps. When this procession passes by a tower or a place where three roads meet, they break a cocoanut and throw its two halves to the left and the right of the bride and bridegroom as an offering to spirits. After worshipping Máruṭi the procession goes on to the bridegroom's house. When a girl comes of age she is held unclean for four days. On the fifth she is bathed and her husband presents her with a robe or a bodice. They bury their dead in Lingáyát fashion. On the third and fifth days after the death they take to the grave boiled rice, *polis* and boiled gram, and leave them for the crows. They are bound together by a strong caste feeling, and their social disputes are inquired into and settled by their teacher. They rarely send their boys to school, take to no new pursuits, and as a class have steady and well-paid employment.

Guravs, also called *Jirs* and *Hugárs*, are returned as numbering 1622. One or two families are found in almost all good-sized villages. They are the ministrants of Máruṭi or Hanumán the monkey god and village guardian, who wears both the sacred thread and the *ling*, and is worshipped both by Bráhmaṇic and by Lingáyát Hindus. The names in common use among men are Kallayya, Mallayya, Rámayya, Rudrayya, and Sangayya; and among women Bálavva, Basavva, Bhágavva, Gurushidavva, and Nilavva. They have no family names, and no surnames except place and calling names. They have no divisions, except into family stocks of which the chief are Ishvar and Káshyap. Members of the same stock may not intermarry. They speak Kánarese and are very early settlers in the district. Except that they are a little lighter skinned, there is nothing to distinguish them from ordinary husbandmen and their houses are of the usual Kánarese type. The men generally wear a waistcloth instead of knee-breeches; and the women wear the ordinary dress of the country, except that a few of them sometimes deck their hair with flowers. Like Lingáyáts they neither eat flesh nor drink liquor. At least one family in every village holds hereditary rent-free land in return for worshipping the village Máruṭi, and lives on the produce of the land and the offerings made to the god. Most Shiv temples have Gurav priests. The Guravs stitch leaf plates and supply them to local landlords, village clerks, and others, who in return give them a daily plateful of food. At harvest time they beg corn in the fields. Some are astrologers and fortune-tellers and others are husbandmen whose women help in the field. Some are musicians who beat the *sambal* or tabor at Bráhmaṇ, Sonár, and Lingáyát weddings, accompanied by Korvis who blow the *sanai* or

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clarion. They also make the brow-horn or *bashing* of flowers which the bridegroom wears. They sometimes, but seldom as it is against their religion, play the drum or fiddle for their spiritual followers the dancing girls or Kalávants. When a dancing girl becomes pregnant, she worships the Gurav, and the Gurav puts *mishi* or myrobalan toothpowder on her teeth. If the toothpowder is not rubbed on before the child is born the Kalvantin is put out of caste. Though poor the Guravs hold a good social position. Priestly Guravs take no food except from people of their own caste. Lay Guravs used to keep the same rule as priestly Guravs, but they now eat from Bráhmans, Lingáyats, and Sonárs, and some it is said from Rajputs and Maráthás. Men women and children rise about daybreak. The men fetch leaves and stitch leaf-plates till ten; the women being busy in the house, and the children at school. At ten the men bathe, and, without changing their clothes, wash the village Máruti, worship him with flowers sandal powder and incense, and wait in the temple till some one makes an offering of dressed food. The Gurav offers the food to Máruti and sends it home by his wife. In the evening the priest's wife lights the temple lamps and feeds them with oil. In the numerous rainy season fasts and feasts Hindus offer their deities rich dishes and the Guravs are well supplied. Besides the offering on Máruti's birthday, on the full moon of *Ohaitra* or March-April, the ministrant is paid £1 to £14s. (Rs. 10-12). They never rest from their work except when a death happens in the family. A family of five spends 16s. to £1 (Rs. 8-10) a month on food and clothes. Their houses cost £10 to £50 (Rs. 100-500) to build, and their furniture and house goods vary in value from £5 to £50 (Rs. 50-500). Husbandmen alone employ servants, and pay them £1 10s. to £2 (Rs. 15-20) a year with board and 10s. to 16s. (Rs. 5-8) a month without board. Their marriage and other social expenses are like those of Sonárs. In religion they come half-way between Bráhmanism and Lingáyatism, some of them wearing the sacred thread, some the *ling*, and some both the sacred thread and the *ling*. Their chief divinities are Máruti, Sarasvati, Rámeshvar, and family ghosts who are deified to prevent them bringing fever and other sickness into a house. They honour both Bráhmans and Jangams, but do not ask either to conduct their marriage or other ceremonies. All their ceremonies are performed by priests of their own caste. They have a *guru* or religious teacher who belongs to the Gurav caste. He names one of his family to act as *guru* to a group of fifty to seventy villages. This man who may be called an assistant teacher, gathers fees on marriage, death, and other ceremonies, and pays them every year to his superior who gives each assistant *guru* a share. Occasionally the assistant *guru*, with some respectable castemen, settles social disputes. The *guru* is highly respected, even revered by his disciples. His word is law, and they cheerfully contribute to his support. Guravs keep the usual Hindu fasts and feasts. Those who do not fast, at least pretend to fast, lest they should be punished by the all-powerful *guru*. In other points of religion they differ little from Sonárs or Bráhmans. Like Sonárs and Bráhmans Guravs keep the sixteen sacraments or *sanskárs*. Their customs differ little from Sonár or Bráhman customs. From Sholápur to Bágalkot

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if not over the whole district Guravs are married by priests of their own caste, who are found in Bijápur, Mandápur, Belgaum, and other large villages. Like Jangams these priests take to wife the daughters of ordinary Guravs, but will not give lay Guravs their daughters in marriage. They eat no food except what is prepared by other Gurav priests. At a marriage four drinking vessels are placed at the four corners of a square, a fifth is set in the middle, and a string is passed round the necks of the jars, cut, and fastened to the wrists of the boy and girl. Those who wear the *ling* bury and the rest burn their dead. There is the usual stop half-way to the burning place, the usual change of bearers, and the usual carrying of an earthen water vessel round the pyre. They take the *jivkhada* or life-stone, the stone with which they cut the cord that binds the body to the bier, and this stone is buried at the burning place until the priest comes to make the mourners pure or *shuddh*. It is then taken out, set up, worshipped, and thrown in a well. On the tenth food is taken to the burning ground. Guravs are bound together by a strong caste feeling, and their social disputes are settled by their teacher or by one of his assistants. The teacher has great authority over his disciples, and is succeeded by his son or other heir. They keep their boys at school till they have a good knowledge of reading writing and arithmetic, and their girls till they reach the age of ten. Some Gurav boys have passed the vernacular public service examination, and are employed as clerks. Others study under singing and music masters whom they pay 3s. to 4s. (Rs. 1½-2) a month. Though it is against their religion some of them learn enough singing and music to accompany a dancing girl on the fiddle *sárang*i or on the drum *tabla*. There has been no recent change in their state. Guravs and Jir Lingáyats, who are entered in the census as separate castes, are the same caste.

Hatka's, or Handloom Weavers, are returned as numbering about 12,751. The name is commonly derived from the Maráthi *hatt* obstinacy. Except in Bijápur they are rare north of the Krishna. South of the Krishna they are found in and about Bilgi in west Bágalkot, they are specially numerous at Bágalkot and Ilkal, and at Guledgudd in Bádámi they form the richest and most important class of cotton cloth weavers. They call themselves Devángás and claim descent from a seer named Deváng, who is believed to be the ancestor of all weaving classes except the Patvegárs. The names in common use among men are Basáppa, Ishvaráppa, Konáppa, Krishnáppa, Malláppa, and Phakiráppa; and among women Bálavva, Bandavva, Bhágavva, Lakshmavva, Parvatevva, and Shankaravva. Men add *appa* or father and women *avva* or mother to their names. They have no surnames except such place and calling names as Vikár, Kerurkar, and Ramdurgkar. Marriages between persons bearing the same surname are allowed. They are divided into Kuláchárdavrus or observers of family rites and Shiváchárdavrus or followers of Shiv. The Shiváchárdavrus have been described among Hindus affiliated to Lingáyatism under the name of Shivácháris. The Kuláchárdavrus are the Brahmánic half of the caste. They wear the sacred thread, grow the top-knot, and neither

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eat nor marry with the Shivachardavrus. Some of them have taken to wearing the *ling*, though they do not shave the topknot, and though they marry with those of the class who do not wear the *ling*. All Hatkars belong to one of eight *bedags* or family-stocks; Arshandavru, Devenavru Gadgiavru, Honnabagindavru, Honnungdavru, Kalas-davru, Sakariyavru, and Shivasandavru. Members of the same family stock cannot intermarry. In appearance they differ little from other local middle-class Hindus being of middle height and sallow. Like other people of the district they speak Kanarese though a few understand Marathi and Hindustani. They live in ordinary one-storeyed houses with stone and mud walls and flat roofs worth £5 to £50 (Rs. 50-500). The houses are fairly clean and the furniture and household goods are worth £2 to £10 (Rs. 20-100). They have no house servants and few own cattle. They are moderate eaters and poor cooks, the staple diet being millet bread, split pulse, vegetables, millet grit cooked like rice, and occasionally rice. *Puranpolis* or stuffed cakes form one of their common holiday dishes. They neither use flesh nor liquor, but most smoke tobacco and a few indulge in hemp and opium. Though some men do it they are not bound to bathe before the first meal, and women bathe only on Mondays Tuesdays and Thursdays. Those who bathe daily worship the house gods after bathing. A family of five spends about £1 10s. (Rs. 15) a month on food and dress. They dress like True Lingayats, the men in a waistcloth, shouldercloth, jacket, coat, and headscarf. The women wear the robe like Lingayat women without passing the skirt back between the feet, and unlike them they mark their brows with vermilion. Both men and women have ornaments which do not differ from those worn by Lingayats. Weaving is their hereditary and leading calling, though a few of them trade and a few own land, which they either rent or get tilled by their servants. None of them are day or field labourers. They weave cotton and silk. Besides the day's earnings, which, according to the weaver's skill, vary from 6d. to 1s. (4-8 as.), they make 1½d. to 3d. (1-2 as.) on every article woven. Those who have no capital work as weavers in the establishments of the rich. Both women and children help the men. Though they suffer from the competition of English and Bombay goods, they are well-to-do and form the most important class in Ilkal, Guledgudd and Bagalkot. Men women and children work from morning till evening resting at noon like other workmen. They stop work and rest on all full and new moon days and on other leading Hindu holidays. They rank below Komtis and above Kurubars who eat from their hands. They eat no food but what is prepared by their own caste. Though they have an hereditary feud with the True Lingayats, half of them have gone over to Lingayatism and the other half have begun to feel its influence. It is not uncommon to see a *ling*-wearing son of a sacred-thread-wearing father. As has been mentioned above the Shivachardavrus are married by Jangams and do not differ from True Lingayats in their religious beliefs or practices. Though the Kulachardavrus are the Brahmanical half of the Hatkars, they are not married by Brahmins but by *gurus* or religious teachers of their own caste. The office is hereditary and there is generally

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one in each *peth* or division of the larger towns. These teachers are called Devángayyas, and their chief who is called Musangayya lives at Hampi thirty-six miles north-west of Bellári. He is a married man and his office is hereditary. He is believed to be a direct descendant of the great Deváng, the supposed ancestor of all Hatkárs. Their house gods are Virbhadrá and Mallayya, and they are specially devoted to Bánashankari, whose chief seat is the famous temple of that name about three miles south-east of Bádámi. Some yearly visit the shrines of Bánashankari in Bádámi and of Vithoba at Pandharpur in Sholápar. Their only fast days are *Shivráttra* or Shiv's Night in January-February and lunar elevenths or *ekádashis*. They occasionally worship village gods, and believe in soothsaying. They profess to have no faith in witchcraft, but some of them are believed to have great power over spirits. Unlike Sális, after the worship of Satvári on the fifth day after child-birth, they do not cover the lamp, and they name the child on the thirteenth. They cut the hair both of male and female children on any lucky day during the first year. The heads of boys are shaved, except their topknots, in the third fifth or seventh year. The boys of the non *ling*-wearing Kuláchárdavrus are girt with the sacred thread as part of the marriage ceremony. The Shiváchárdavrus are married by Jangams with the same rites as Lingáyats. The Hatkár's marriage preliminaries do not differ from those of the Sális. The marriage ceremonies last four days, two days before and one day after the marriage. On the first day the bride is taken to the bridegroom's and both are rubbed with turmeric paste. Next day comes the *devkúrya* or god-humouring. In the evening seven large and small earthen vessels are brought from a potter's, marked with white and red stripes, and laid before the house gods. On the third day the bride and bridegroom and their mothers are bathed in a square with corner drinking pots, round whose necks a thread is five times passed. The thread is cut and tied to the wrists of the bride and bridegroom. Both are led on horseback to worship the village god and the bride's father asks people to attend the marriage. When the guests come the bride and bridegroom are made to sit on two low stools set opposite each other and a curtain is held between them. The Devángayya or officiating priest and the guests shower grains of rice on their heads and the pair are husband and wife. After the marriage is over a burnt-offering is made, and the bridegroom's father feasts friends and kinspeople. On the fourth day in the *sáda* or cloth ceremony the newly married couple and their parents are presented with clothes. Child marriage is a rule among all Hatkárs, and widow marriage is allowed and practised. Polygamy is allowed and practised to a small extent and polyandry is unknown. When a girl comes of age she is held unclean for five days. On the sixth she is bathed, and, on a lucky day within the first fortnight, she is sent to her husband. The Shiváchárdavrus and the *ling*-wearing Kuláchárdavrus bury their dead, the others burn. Among *ling*-wearing Kuláchárdavrus the four bearers are impure for three days, and the sacred thread wearers are impure for eleven days. On the eleventh day the religious teacher is asked to dine with the mourners. The only peculiarity in the Kuláchárdavru's funeral is that the heir carries fire instead of water round the pyre. They

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hold the usual yearly mind feast. Social disputes are settled by the religious teachers, whose decisions are obeyed under pain of loss of caste. They are intelligent and send their children to school.

Helavs (K.), also called **Pa'ngals** (M.) or Cripples, are returned as numbering 619 and as found in small numbers all over the district. They say that the founder of their tribe was a cripple whom Basav took under his protection and told his followers to give him alms when he comes to beg riding on a bullock. The names in common use among men are Amanna, Avanna, Bálappa, Basappa, and Páva; and among women Bhágavva, Gangavva, Gauravva, Iravva, and Yallavva. They have no surnames but add their caste name to their personal name. They have seven leading *bedags* or family stocks, Andhamnavru, Bhandenavru, Imdenavru, Parsabátenavru, Sádri-navru, Pankravru, and Vanmanavru. Members of the same family stock cannot intermarry. Their home speech is Kánarese, but they often speak Maráthi. They live in ordinary one-storeyed houses with stone and mud walls and flat or thatched roofs. Their house goods include a few quilts and cooking and storing vessels chiefly of earth. Most of them own cows, bullocks, and she-buffaloes. Their every-day food is millet bread and a garlic relish, and their special dishes are *polis* or sugar and boiled gram pulse, roly-polies, *kadbus* or sugar-dumplings, *shevaya* or vermicelli, and husked millet or spiked millet boiled with molasses. They eat goats, hares, fowls, and fish, drink liquor, smoke tobacco, and use other narcotics. The men shave the whole head and the chin, and dress in a short waistcloth, a shouldercloth, a jacket, and a headscarf. When they go begging they sit on a bullock and wrap the body from the neck down in a quilt or white sheet to prevent people seeing their feet which are tied to their thighs. They alone have the privilege of passing through the village gate without alighting from their bullock. The women wear their hair in a back-knot and dress in the full Maráthi robe without passing the skirt back between the feet and a bodice with a back and short sleeves. They are orderly and thrifty but dirty. They are hereditary beggars. Some of them are husbandmen, and most of them, when supplies fall short, work as field labourers. Their women mind the house and work in the fields but do not beg. The daily life of those who are husbandmen does not differ from that of other husbandmen. The beggars go begging on bullocks in the morning and return home at ten. If they have gathered alms enough, they spend the rest of the day in idleness. A family of five spend 6s. to 10s. (Rs. 3-5) a month on food and dress. Their houses cost £1 10s. to £5 (Rs. 15-50) to build. A birth costs 8s. to £1 10s. (Rs. 4-15), a boy's marriage £3 to £5 (Rs. 30-50), a girl's marriage £2 10s. to £5 (Rs. 25-50), and a death 12s. to £1 (Rs. 6-10). They say that they used to eschew flesh and liquor and wear the *ling*, and that their practises and ceremonies did not differ from those of True Lingáyats. Their family deities are Revaneshvar and Yallamma, and they make images and worship their dead ancestors to prevent them bringing sickness into the family. They respect Bráhmans though they do not call them to conduct their ceremonies. They have neither priests nor a *guru* or religious teacher. They do not beg

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Helavs.

on Hindu holidays. On *Shrávan* or July-August Mondays, they take only one meal in the evening, and keep *Shivrātra* in January-February as a total fast. They believe in soothsaying and witchcraft. After delivery, the midwife, who is a Helav by caste, cuts the child's navel cord, bathes the child and mother, and fumigates the mother with the smoke of garlic rinds. The mother is given dry cocoa-kernel, molasses, garlic, and clarified butter to eat. In a corner of the lying-in room a pit is dug, where the mother is bathed for four days. In the morning of the fifth day the midwife lays sandal paste and rice close to the pit and fills it with earth. In the evening she worships the goddess *Satvái*, offers her food, waves a lamp, and takes the food and the lamp to her house. The lamp is kept out of the child's father's sight, for it is believed that if the father sees the lamp either the child or the mother will sicken. Child marriage and widow marriage are allowed and practised; polygamy is allowed and practised to some extent, and polyandry is unknown. In a marriage engagement the boy's father marks the girl's brow with vermilion and is feasted by the girl's father. In a betrothal the boy's father gives the girl a robe and a bodicecloth, and her father 10s. (Rs. 5) who feasts him. The boy's father fixes the marriage day and sends word to the girl's father, who sends a man and bullock for the boy to ride to his village. On coming to the girl's village the boy's father gives £2 to £3 (Rs. 20-30) to the girl's kinspeople, and 12s. (Rs. 6), a bodicecloth worth 1s. (8as.), and seven more bodicecloths of less value to the mother. On the turmeric-rubbing day the boy and girl are seated on a *bahule* or altar in the girl's marriage porch. The girl's maternal uncle draws five streaks of ashes with his five fingers, first on the boy's brow and then on the girl's, and the married women rub the pair with turmeric paste. On the marriage day the bride and bridegroom are seated on two low stools facing each other and a curtain with a central turmeric cross is held between them. An old man comes and drops grains of coloured rice on their heads and the eldest married woman of the boy's family fastens the lucky thread or *mangalsutra* round the bride's neck. In the evening, on their way to the bridegroom's, they worship the village *Máruti*. The god's priest takes a cocoanut from them, breaks it before the god, fills one-half of the nut with ashes from *Máruti*'s censer, and lays it in the bride's lap. When a girl comes of age she is unclean for four days. On the fifth she is bathed and fed in company with her husband on a sweet dish. They bury the dead. On the third day the heir carries rice cooked in a small earthen vessel, milk, and molasses, and lays them on the grave for crows to eat. On the fifth the house floor and walls are plastered with cowdung, the clothes of the deceased are washed, a goat is offered to the clothes, and in the evening a caste feast is given. They have no headman, and settle social disputes at a meeting of the castemen. They do not send their children to school, nor take to new pursuits. They are badly off and show no signs of improving.

Kabbers are returned as numbering 2173 and as found throughout the district, except in Bagevadi and Bijapur. The names in common use among men are Basappa, Bhikappa, Mallappa, Ráyappa,

Kabbers.

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Kabbers.

and Sadrappa, and among women Lakshnavva, Mallavva, Sangavva, Sedavva, Shidhavva, and Somavva. The men generally add *appa* or *avva* to the women *avva* or mother to their names. Their surnames are Bhandárdavru, Ballannanavru, Benneyavru, Haggadavru, Halmanoyavru, Nadgaddeyavru, and Tupadavru. Except blood relations families bearing the same surname intermarry. Their family gods are Bharmappa and Okliparmánand, and their family goddesses are Dyámavva, Durgavva, Gangavva, and Halgavva, who have shrines in most villages. Their home-Kánarese does not differ from that of Kabligers or fishers. They are divided into Bárekarris and Kabbers who eat together and intermarry. They live in one-storeyed houses with mud walls and either tiled or thatched roofs. They are poor cooks and are fond of hot and sour dishes. Their ordinary food is Indian millet bread and spilt pulse curry, and their special holiday dishes are wheat cakes stuffed with boiled split pulse and molasses or *puranpolis*, boiled rice called *anna*, sweet wheat-gruel or *khir*, pancakes or *dosh*, and vermicelli or *shoraya*. They use all flesh except beef and pork and drink country liquor especially on Saturdays. The men shave the head including the top-knot, and the women wear the hair either in a braid or in a knot, but do not use flowers. They are rather careless and dirty in their dress. Men dress in a waistcloth, a jacket, a headscarf, and sandals; and women in the short-sleeved and backed bodice and the *lugde* or robe without passing the skirt back between the feet. They wear local hand-made cloth. The well-to-do have a store of good clothes for holiday use and the poor wear their ordinary clothes washed clean. Both men and women wear gold and silver ornaments, glass bangles and the lucky necklace being the signs of a married woman. They are orderly and hardworking but not clean. Their hereditary calling is husbandry and they also ply boats in rivers. Some take land from over-holders on lease, and some till their own land. Women as well as children help the men in their work. They raise loans on personal security, at twelve to twenty-four per cent. They rank with Kabligers or fishers and eat food cooked by Kurubars, Komtis, Maráthás, Sális, Lingáyats, Bráhmans, Jains, and Rangáris. They hold themselves superior to Jingars, Barbers, Dhobis, and other servant classes. Men and children work in the fields from morning to evening and women besides minding the house help the men. Grown children take care of the cattle and help their parents. Their busy season lasts from June to September and from December to April. They rest from work on every Monday and on the *Jestha* or May-June full-moon. A family of five spends £1 to £1 4s. (Rs. 10-12) a month on food and on dress. A house costs £6 to £10 (Rs. 60-100) to build and 6d. to 1s. (Re. ½-1) a month to rent, and the house goods are worth £2 to £5 (Rs. 20-50). A birth costs 6s. to 10s. (Rs. 3-5), a marriage £4 to £10 (Rs. 40-100), a girl's coming of age 10s. to £1 (Rs. 5-10), and a death 4s. to 12s. (Rs. 2-6). They are religious, their family gods and Máruṭi being the chief objects of their worship. Their family priests are Bráhmans whom they treat with great respect and employ to conduct their marriages. They also venerate Lingáyat priests who officiate at their deaths. They go on pilgrim-

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HALF LINGÁYATS,
Kabbars.

ago to the shrine of Yallamma and keep all Hindu holidays especially *Gudipádva* or New Year's Day in March-April, the May-June full-moon, *Nágpanchmi* in July-August, and *Dasarà* and *Diváli* in September-October. They never fast and they have no spiritual teacher. Most worship, that is bathe and rub with sandal paste their house gods every Monday, some on Tuesday, and some on Friday. They also lay before the gods flowers and frankincense, ring bells, and offer cooked food. The worship is repeated on Saturday when they lay before the gods cocoanuts, camphor, sugar, molasses, plantains, dry dates, and incense. They believe in soothsaying, spirits, and ghosts, but some profess to have no faith in witchcraft. They think that evil spirits and ghosts have the power of molesting men and beasts, and consult mediums who exorcise the spirits, or give trinkets which they wear in metal boxes on their arms. If the patient shows no signs of recovery they rub his brow, or any part of his body which pains, with ashes from the censer of some guardian god, which is said to scare the ghost. Sometimes the possessing spirit asks for certain things which they give to satisfy it. They divide ghosts into family ghosts and outside ghosts. Family ghosts are humoured by giving them what they want; outside ghosts are scared by charms. The family ghost does not give so much pain as the stranger ghost. The soothsayers are of almost all classes and are paid for their services. They believe in magic and in the black art. They do not regularly observe any of the sixteen sacraments. After child-birth women are fed with vermicelli and other choice dishes. On the fifth day they cook a dish of Indian millet, scraped cocoa-kernel, and molasses, worship *Shatikavva* or Mother Sixth, and offer her the dish. On the thirteenth the child is cradled and named. They do not think that birth causes impurity. Poor women lie-in for five, middle-class women for fifteen, and well-to-do women for twenty days. Children are shaved when they are six months to one year old. The temple priest goes through the form of hair-cutting with a pair of leaf scissors, and the barber, who is a Kurubar by caste, shaves the head with a razor. The offer of marriage comes from the boy's side. The boy's parents with friends and relations go with sugar, cocoanuts, and betel leaves to the girl's, and lay the articles before her house gods. They ask some people to attend, put a little sugar in the girl's mouth, and hand betel to the guests. A feast of rice and curry and vermicelli is served and the boy's party and the guests withdraw. Some time after the bridegroom's people go to the bride's with a *lugde* or robe worth 8s. (Rs. 4), four pieces of bodicecloth each worth 1s. (8 as.), five halves of dried cocoa-kernel, five pieces of turmeric, five pieces of rough sugar, four pounds of arecanuts, 200 betel leaves, and gold and silver ornaments, and dress the bride in the robe, make her sit before the god, and lay in her lap rice, cocoa-kernels, arecanuts, and betel leaves. They are feasted with sweet rice gruel and next day with bread and sweetmeats and return home. On their return, at some lucky hour, they cowdung the floor of the house and ornament it with quartz powder traceries. On an appointed day the bride's people come with the bride to the bridegroom's and both the bride

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and bridegroom are rubbed with turmeric paste. Next day, in the *devkaryā* or god-humouring, they worship two posts called in Kānarese *hāl ghamba* or milk post and *handar ghumbha* or marriage booth post, and use them in building the marriage booth. The building of the booth is followed by a caste dinner. In the evening they go to the potter's house with ten pounds (5 *shers*) of millet, ten quarter-anna pieces, and food enough for a holiday meal. They bring from the potter's four small pots or *mogās*, two middle-sized pots or *gadgās*, a large pot or *ghāgar*, and two pot-covers, and lay them before the house gods. On the third day the bride and bridegroom and their mothers sit together, bathe themselves with water from the four small pots, and dress in new clothes. A country blanket is spread, the pair are seated on the blanket, and rice is dropped on their heads. They are brought out, rice is strewn on the altar, a blanket is spread on the rice, the pair are seated on the blanket, and rub each other with turmeric paste. They stand in the centre of the booth on low wooden stools separated by a cloth curtain. A tray with millet and copper coins is handed to the priest. The guests take millet grains from the priest, the priest recites verses, and the guests throw the millet grains over the bride and bridegroom. The turmeric thread or *halad kankan* is next tied to the wrists of the pair. The priest rubs the lucky necklace against the bridegroom's hand and ties it round the bride's neck. In the evening after the *sāda* or robe-giving the girl is made over to the bridegroom's mother. The bride is afterwards taken to her parent's house, and, on a lucky day, returns to her husband. When the girl comes of age a lap-filling is performed with the same details as the Mudliār lap-filling. Their other customs and ceremonies are like those of Lingayats, the officiating priests being *mathpatis* or Lingayat beadles. The only marked difference between their and the Lingayat practice is that after the burial the funeral party come home, and bathe in cold water holding *durva* grass and *patri* or *bel* leaves in their hands which they wash in a metal pot full of water placed on the crowded spot where the dead breathed his last. On the third day the mourners take *rāgi* gruel or *ambli* and millet bread to the grave, lay them on the grave, and burn incense close by. They retire to some distance to allow the crows to feed on the offerings. If the crows refuse to take the cakes it is held a bad omen and the food is given to a cow. They slaughter a sheep and feed their caste people on the ninth. They perform no other funeral or after-death ceremony except, in the case of parents, presenting clothes to a person of the age and sex of the deceased on *Mānavri* that is the day before *Dasara* and in the *Divāli* holidays. Girls are married before they come of age. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. They are bound together by a strong caste feeling. Social disputes are settled by the castemen under an hereditary headman called *kattimani*. The headman has power to put out of caste and to give leave to come back. They send their boys to school and often keep them there till they are sixteen years old. They take to no fresh callings.

Parits, or Washermen, are returned as numbering 3215 and as found all over the district. The names in common use among men,

Parits.

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Parits.

are Amina, Davalappa, Davrayya, Huseni, Kálappa, Madár, and Tulja; and among women Anandi, Kálavva, Káshibái, Khubavva, Márovva, and Sayavva. Their common surnames are Bálgavi, Barudkhán, Balagdinni, Hali, Malkanna, Murori, and Varu. Persons bearing the same surname are not allowed to intermarry. As a class they are dark, of middle stature, with round faces, and thick noses. They are strong and muscular, and are more like Kurubars or shepherds than any other caste. Their home tongue is Kánarese, but they also know Maráthi and Hindustáni. They are moderate eaters, their daily food being millet, split pulse, and vegetables. They are fond of sour and sharp dishes. Their holiday dishes are *polis* or sugar roly-polies, *kadbús* or sugar-dumplings, *shervaya* or vermicelli, and boiled rice. Besides grain pulse and vegetables, they eat fish, fowls, sheep, goats, deer, and hare. Every *Dasara* in September-October they offer a goat to Tulja-Bhaváni, and, after offering its life to the goddess, eat its flesh. They bathe daily, but worship the house gods only on holidays. They drink spirits and palm beer, smoke tobacco, and quiet infants by opium. The men dress in a headscarf, shouldercloth, waistcloth, and jacket; and the women in the ordinary full robe and the backed and short-sleeved bodice. They are almost always dressed in clothes which have been sent to them to be washed. Both men and women have a few silver ornaments. They have no separate clothes for holiday wear, but pick out some good ones which have been sent them to wash. As a class they are orderly, hardworking, honest, and thrifty, but rather dirty. Washing is their hereditary calling, but some of them are husbandmen. They boil, wash, starch, and iron clothes. To starch rich clothes they use rice-gruel strained through a cloth and mixed with talc powder which gives the clothes a gloss. In washing cheap clothes millet gruel is used instead of rice-gruel. Boys of ten or twelve begin to earn 4s. (Rs. 2) a month, and men earn 8s. to £1 10s. (Rs. 4-15). They wash clothes at 2s. to 3s. (Rs. 1-1½) the hundred pieces and charge extra for fine clothes. They also get dressed food from rich persons for washing their clothes when they are ceremonially impure. The washerman is one of the twelve village office-bearers or *balutedárs* and is paid in grain by the villagers. At a well-to-do village marriage the two white sheets on which the boiled gram pulse is laid are given to the washerman. He washes the robes worn by Bráhmaṇ women during their monthly sickness and is given cooked food. Among Bráhmaṇs and other high class Hindus the robe worn by a girl when she comes of age is given to the washerman's wife. Their women and children help in gathering clothes, drying them, and giving them back to their owners. They always find well paid work and are fairly well-to-do; but on account of marriage and other special expenses most of them are in debt. They rank above Kabligers or fishers and below Kunbis or husbandmen from whom they eat. They work from morning till evening with a midday rest. They take five yearly holidays, one of them Musalmán at the *Moharram* time, and four Hindu, *Holi* in February-March, the Hindu New Year's Day in March-April, and *Dasara* and *Diváli* in September-October. A family of five spend 12s. to £1 (Rs. 6-10) a month on

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Half-Lingayat.

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food and dress. A house costs £5 to £20 (Rs. 50-200) to build. A boy's marriage costs £3 to £12 (Rs. 30-120), a girl's marriage £2 10s. to £4 (Rs. 25-80), and a death 10s. to £3 (Rs. 5-30). In religion they are half-Brāhmanic and half-Lingayat, honouring both Jangams and Brāhmanas. They often worship Muslim saints and make them vows. They are married by Brāhmanas and buried by Jangams. Their guru or hereditary religious teacher is a married Lingayat called Mādivalayya that is the teacher of the Mādivals, the Kānāras for washermen, who is held in high honour. Yallamma of Parasara in Belgaum is their patron deity and they often make pilgrimages to her shrine. They keep most Hindu holidays and fast on the lunar eleventh of *Ashādh*, or June-July and *Kārtik* or October-November and on *Shrāvatra* in January-February. They have strong faith in exorcising, astrology and witchcraft. A lying-in woman is held up as for four days. On the fifth she and her child are bathed, her clothes are washed, and the whole house is plastered with cowdung. In the evening the goddess Satvāi is worshipped and kinspeople are fed on mutton and sugar rolly-polies. The child is trod and named on the thirteenth. They have no marriage engagement, but have a betrothal in which the girl sits on a blanket and the boy's father marks her brow with vermilion, gives her a robe, a bedclothe, and two ear ornaments, and lays in her lap five bits of cocoa-kernel and five dry dates. Girls are married between ten and twelve, and boys between sixteen and twenty. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. After the boy's father has fixed the marriage-day the girl's father sends for the boy, his father, and kinspeople. The boy with his party is lodged in a house made ready by the girl's father. Next day the boy is rubbed with turmeric paste and bathed in a *surgi* or square with a drinking pot at each corner and a thread round the necks of the pots. While the boy is bathing, four men stand round him each with his right second finger up and a thread is passed round the four fingers. After bathing, the boy stoops under the thread and stands near the square or *surgi*, where a married woman waves a lamp and grinds rice round him, and throws away the grains to prevent spirits from attacking him. The girl is bathed in the same way at her home. On the marriage day the boy is dressed in new clothes and taken to the girl's, where the girl is dressed in a robe and a yellow bedie. At the girl's the boy and girl sit side by side on two low stools, the girl on the boy's right; and a curtain with a central turmeric cross is held between them. The Brāhman priest drops grains of red rice on the couple, ties the lucky thread or *mangalsutra* round the bride's neck, and *kankans* or thread bracelets with bits of turmeric roots on the bridegroom's right wrist and the bride's left wrist. In the evening the bride and bridegroom go to his lodging worshipping the village Māruti on their way. When a girl comes of age she is held unclean for five days, and on the first lucky day is sent to her husband. Like the Lingayats they bury their dead. The mourners and other members of the funeral party on their return from the grave, bring blades of *durva* grass, and throw them in the pot full of water which is set on the spot where the dead breathed his last. On the third dressed food is carried to the grave.

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and on the tenth a caste feast is given. They are bound together by a strong caste feeling, and their social disputes are settled at caste meetings under the *guru* or teacher. They neither send their children to school nor take to new pursuits. On the whole they are a well-to-do class.

Sális, or Weavers, are returned as numbering 1174 and as found in Bágalkot, Guledgudd, and Ilkal. All Sális claim descent from Deváng Rishi who married seven wives, each of whom became the mother of a separate class of weavers. The seven classes may be divided into four groups. The first group is known under the general name of Sális and includes the three classes of Padmsális, Suksális, and Sakkulsális; the second is called Hatkárs and includes only one subdivision of Sális the Devsális; the third includes the Padsális and Lingáyat Samasális of whom the Padsális are the most important in Bijápur; the fourth group contains the Shuddhasális who are rarely found in the district. All the Sális formerly ate together and intermarried. Since some have become Lingáyats and others lean to Lingáyatism none but the Padmsális and Suksális eat together, and none intermarry. The Sális or weavers, as the Padmsális Suksális and Sakkulsális are generally called, are next to the Hatkárs the richest and most numerous weavers in Bágalkot, Ilkal, and Guledgudd. They are said to have come from the north. Of these three classes the Padmsális are the most numerous, and call themselves Sális. The names in common use among men are Basappa, Hanumanta, Malhári, Naráyan, and Vishvanáth; and among women Bhágubái, Gangábái, Krishnábái, Lakshimbái, and Sitábái. Their commonest surnames are Chillále, Chaudri, Dhotre, Gádmode, Jinde, Kámble, Kondápuri, Korde, Sákhlre, Sapáre, Sursultáne, Támbe, and Ekbote. In appearance they differ little from Rangáris or Maráthás. They are said to speak a dialect of Maráthi at home and use Kánarese abroad. Their home tongue contains many peculiar terms. They live in dark one-storeyed houses with mud and stone walls and flat roofs. Except the rich who have brass and copper cooking vessels, most of them cook in earthen vessels. Some of them employ servants and those who have land own domestic animals. Their staple food is millet bread, a sauce of split pulse, and some vegetable. A day's food costs 2½ d. (1½ as.) a head. Their holiday dishes are *polis* or sugar roly-polies, boiled rice, and sweetmeat balls. They bathe daily and put on a fresh washed waistcloth and worship the house gods before eating their morning meal. Those who do not wear the *ling* eat flesh. The animals they eat are the goat, hare, fowl, and fish, and they drink palm beer and palm spirits. Besides liquor they use hemp flowers in different forms. They say that a century and a half ago they worshipped the Sháligráma and did not use animal food. They have given up the Maráthi turban and have adopted the Kánarese headscarf, and the rest of the dress both of men and of women is the same as that worn by the local True Lingáyats. They are also fond of ornaments. They are hardworking, but rather dirty and thriftless. Their hereditary calling is weaving cotton cloth. They sometimes combine weaving with husbandry, and a few of them are moneylenders. Boys begin work as apprentices with a

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HALF LINGÁYATS.

Sális.

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HALL LINDAY & SONS.

goddess Sātvai or Jivāhī, presents her with sweetmeats, and waves a lamp round her. This lamp is taken home by the midwife and is not shown to any one lest the mother or child should sicken. On the twelfth day the child is laid in a cradle and is named. If the child is a boy, except his topknot, his hair is cut for the first time at the age of five or six. At a marriage engagement a coconut and three-quarters of a pound of sugar are laid before the girl's house and the girl is given a robe worth 10s. to 12s. (Rs. 5-6), two beads and betel leaves are served to all present. In the *bashagi* or betrothal the girl is given a robe worth about 18d. to 2s. (Rs. 1-1), twenty pieces of bottlecloth each worth about 18d. to 2s. (Rs. 1-1), twenty to twenty-eight pounds of sugar, and ornaments. The girl is seated on a blanket, her brow is marked with redpowder, and she is told to put on the clothes and ornaments. When she has put on the clothes and ornaments, the boy's relations all her lap with dry cocoa-kernel and sugar, declare that the daughter of so and so has been accepted by so and so as his daughter-in-law, and distribute sugar among all. The girl's mother is presented with a bottlecloth and the boy's relations are asked to a feast of sugar rolly-pokes. After the marriage day has been fixed the boy is taken to the girl's or the girl is brought to the boy's; and, on a lucky day, the bride and bride-groom are rubbed with turmeric and a caste feast is given. On the marriage day the bride and bridegroom are bathed and the bride is given a white robe and a bodice. The bridegroom is dressed in his holiday clothes, and is made to stand with the bride facing each other on low stools in an open space in front of the house. The Brahman astrologer tells the bridegroom to tie the luck-giving necklaco or *munyalsavir* round the bride's neck, holds a cloth between them, chants the eight luck-giving verses or *munyalsaviraks*, and, along with the guests, throws coloured rice on their heads. Betel leaves are served. In the evening the boy is dressed in a silk-bordered waist-cloth and a chintz coat, and the bride is decked with many ornaments. If the parents are poor and do not own ornaments they ask the rich people of their caste to lend them ornaments. Two tinsel chaplets are tied to the brows of the bride and the bridegroom. They are seated on a bullock or a horse, and go in procession with musicians to worship the village *Alāwti*. They break a coconut, wave a piece of burning camphor before the god, and bow to him. Padmisalis who do not wear the *ling* burn the dead; those who wear the *ling* bury. The Saksalis bury; and the Sakkisalis either bury or burn. Those who burn differ from the Brahmins or Komtis in having no *jyāhādā* or life-stone; in not keeping a lamp burning on the spot where the dead breathed his last; and in carrying fire round the pyre instead of water. On the second day parched split pulses and puffed rice are taken to the burning place; and on the third day the bones are thrown into water. They hold a yearly mind feast. They have no headman, and their social disputes are settled by a council of Brahmins and respectable castemen.

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Population.

JAINS.

they form but a small fraction of the population. The home speech of the Jains is the local Kánarese. They never were *lings*, though in Indi they are occasionally found as ministrants or *pujāris* in temples of Mahādev as the *ling*. Unlike Lingáyats Bijápur Jains live on good terms with Bráhmans. Among the Jains is an hereditary religious class called *upādhyās* or priests who serve temples and conduct marriages. The priests eat with the lay Jains, but do not give their daughters in marriage to laymen. Their brow sandal paste or *gandh* mark is of the same pattern as the Vaishnav brow mark. They say that their chief priest, to whom the others owe obedience, is a celibate Pancham Jain called Devendrakirti. All lay Jains form one community freely eating together and intermarrying. All men keep the top-knot and wear the sacred thread, but have no *tulas* or sweet basil plant at their doors and do not celebrate Tula's marriage with Vishnu in November. Most Bijápur Jains are husbandmen. Still as selling metal cooking pots and selling bangles are common Jain callings, a Jain in a court of justice often gives his caste as Bogár that is coppersmith or Balgar that is bangle-seller. No Jain eats after sunset, and no Jain eats with any one who is not a Jain. Their temples, which as at Bilgi are sometimes merely a room in the priest's house, contain about twenty gods. Their chief divinity seems to be Ádeshvar, a naked figure without covering or ornament, except some *gandh* or sandal paste marks on his chest. They also worship Padmāvatī and Kálamma. The details of a Jain marriage differ little from those in use among local Bráhmanic Hindus. They put some precious metal in the corpse's mouth, make the usual stop and the usual change of bearers on the way to the burning place, and burn the dead. There is the usual carrying of water in a *madka* or earthen pot thrice round the pyre, the usual pot-piercing with a stone at each turn, and the usual worship of the pot-breaking stone as the *jivkhada* or life-stone. On the third day the bones and ashes are thrown into water. On the fourth the burning place is cleaned and smoothed with clay, the *jivkhada* or life-stone is struck on the spot where the body was burned, is sprinkled with water, marked with sandal paste, and flowers are laid on it by the *upādhyā* or priest, and the dead man's heir. On the eleventh day the house is cleaned and sprinkled with water in which their god has been washed and *puja* or worship is performed. On the twelfth the *upādhyā* lights and feeds a *hom* or sacred fire. On the thirteenth friends are dined, but they seem to take no food to the grave and they have no yearly mind-feast. Like Bijápur Lingáyats, Bijápur Jains must not be judged by what is written of them in books on Jain customs. It is true they abstain from animal food and they veil their waterpots and filter their water to prevent the destruction of insect life, but in practice the book rules about wearing a strainer over the mouth and brushing a seat before using it are ignored. The priests are aware that their books lay down some such rule but they never attempt to put the rule in practice. The Bijápur Jains are an unobtrusive and respectable class. The husbandmen and bangle-sellers are poor; but some of the Bogárs or coppersmiths are well-to-do, and a few are rich bankers. Jain children, especially Bogár children,

trousers or a waistcloth, and a headscarf or turban, which Syeds wear green and the other classes wear either white, or of some other colour, generally red. The townswomen, who are generally of middle height, delicate, fair, and with full regular features, dress in the Hindu robe and bodice. The village men, who are either tall or middle sized, strong, well made, and dark or olive-skinned, shave the head, wear the beard either short or full, and dress in a turban or headscarf, a waistcoat, and a waistcloth or *dhotar*. The village women are like the men in appearance and dress in the Hindu robe and bodice. Except villagers the women of the general classes do not appear in public. Townswomen belonging to the general classes are neater and cleaner than village women, but they are lazy and add nothing to the family income. Village women, though neither help the men in their work. Village Musalmans are chiefly husband-lazy and fond of liquor, as a class the Bilapur Musalmans are hard-lords, servants, messengers, and constables. Though many are men, and are hardworking and sober; town Musalmans are land-incurred. Townsmen of the general classes are fond of pleasure and good living.

Their houses are generally one storey high and flat or terrace roofed, and many have a front or a back enclosure surrounded by stone walls five to seven feet high. Some of the better class of Bilapur and Bagalkot houses have walls of cut-stone and cement, a framework of good timber and clay smeared with a wash of walls of most are of rough stone and cement-lined roofs. But the covering, timber is scantily used, and the roof is of earth. In most cases the furniture is scanty. Of tables, chairs, and other articles of European fashion there are few or none. The usual stock of house goods is confined to low stools, a cot or two, some quilts or blankets, and cooking and drinking vessels. Some of the rich and well-to-do at Bilapur have Indian carpets and mats spread in their *bathak* or *dalan* that is the public room. The Bilapur and Bagalkot Musalman houses are the best in the district some having four to six rooms, with a central square, the front room being set apart as a public room, and the inmost room as the cookroom, the rest of the rooms being kept either as sleeping or as store rooms. Village houses are built in much the same style as the poorer town houses. They have generally three or four rooms. The front room, which is always the biggest is set apart for the bullocks, cows, and buffaloes, the middle room or rooms are for sleeping, and the back room is for cooking. These village houses have little furniture, a cot or two with blankets and quilts and a few brass and clay vessels. Barbers, washermen, and water-carriers work for several families, each of whom pays the washerman £1 to £2 (Rs. 10-20), the water-carrier 10s. to £1 (Rs. 5-10), and the barber 8s. to 12s. (Rs. 4-6) a year. Except these three town Musalmans seldom keep house servants. During harvest village Musalmans generally employ daily labourers to reap the corn. Musalmans of all classes take two meals a day. They breakfast about ten on millet bread and pulse with chilies, tamarind, vege-

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Population.

MUSALMÁNS.

women of the four general classes who keep the seclusion or *zenána* rules, and, on going out, wrap a white sheet round them, most women appear in public in the same dress as they wear in-doors. Except on festive or ceremonial occasions almost all dress in cotton. The festive or ceremonial dress includes one or two sets of silk or embroidered robes and bodices given by the husband at marriage which generally last during a woman's life. A rich woman's ceremonial dress is worth £10 to £20 (Rs. 100-200) and a middle class or poor woman's £1 to £3 (Rs. 10-30). The yearly cost of dress to a rich woman varies from £2 to £3 (Rs. 20-30) and to a middle class or poor woman from 6s. to £1 (Rs. 3-10). Except in rich families for a year or two after marriage when they wear embroidered cloth slippers, Musalmán women never wear shoes.

Among some of the lower classes, Kasábs butchers, Bágbáns fruiterers, and Támbolis betel-leaf sellers, who, when they can afford it, are fond of wearing a large gold ring in the right ear and a chain weighing 1½ lb. to 2½ lbs. (50-100 *tolás*) on the right foot, Musalmán men seldom wear ornaments. Almost all Musalmán women begin married life with a good store of ornaments. Their parents must give them at least one nosering, a set of gold earrings and silver finger rings; and their husbands must invest in ornaments for the bride as much money as the amount of the dowry, which is generally £12 14s. (Rs. 127). Among the poorer classes a woman seldom keeps her full stock of marriage jewels. Most of her ornaments disappear by degrees in meeting special expenses and in helping the family through times of scarcity of food or of work.

Their faith binds the bulk of the Muhammadans into one body. Sunnis by faith, they worship at the same mosque, keep the same holidays, hold the same ceremonies, and respect and employ the same judges or *kázis*. The Musalmáns who hold aloof from the main body of their fellow-believers are either Musalmán sectarians or are local converts who have either never given up or who have again taken to Hindu practises. The Musalmán sectarians who hold aloof from the rest are the Ghair Máhdis or anti-Máhdis who hold that the Mahdi or looked-for Imám has come, and the Wahábis who would do away with the worship of saints and with all respect for religious doctors. Among the special communities the Bakar-Kasábs mutton butchers, Bágbáns fruiterers, Pinjárás cotton teasers, Kanjars poulterers and rope-makers, and Pendhárás servants and grass cutters have such strong Hindu leanings, that they do not associate with other Musalmáns, almost never come to the mosque, eschew beef, keep Hindu holidays, and openly worship and offer vows to Hindu gods.

Of the regular Musalmáns no very large number, perhaps about twenty per cent, teach their children to read the Kurán. All are careful to circumcise their male children, to hold the initiation or *bismillah* ceremony, and to have their marriage and funeral services conducted by the *kázi* or by his deputy the *mulla*. Though as a rule they do not attend the mosque for daily prayers, almost all are careful to be present at the special services on the *Ramazán* and *Bakar Id* holidays, and are careful to give alms, to fast during the

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MUSALMANS.

who have neither wives nor homes. Both of these believe in and follow the four saints and fourteen *khawaddas* or families which are sprung from Ali the son-in-law of the Prophet. Of the householders or *Mukimshahis* the *Kadris* and *Christis* are the orders most commonly found in the district. They occur in large number at Bijapur and Bagalkot where they have *maddas* or rest-houses built in public places for the use of travellers, who, on leaving, give them a present. Of *Darveshis* or wanderers the orders generally seen in the district are the *Kalandars*, the *Mastans*, the *Jalis*, and the *Bukhars*. The desire for school-going has not yet taken hold of the Bijapur Musalmans. Each sub-division or *taluka* in Bijapur has a Government Urdu school, but the people take little interest in sending their children to school. He is employed in the Engineer's office at Bijapur, and some, who have learnt Marathi and Kanarese, have been engaged as clerks and bailiffs in the civil courts. None have risen to any high position.

The main body of Bijapur Musalmans who intermarry and differ little in look, dress, or customs, includes besides the four general divisions of Syeds, Shaikhs, Moghals, and Pathans, ten special classes, one of traders *Saudagars* merchants, two of shopkeepers *Attars* perfume-makers and *Manyars* bracelet-sellers, three of craftsmen *Kagzis* paper makers, *Kalagars* tanners, and *Nalband* farriers, and four of servants *Bedars*, *Hakims* practitioners, *Mahawats* elephant-drivers, and *Sarbars* camel-drivers.

Syeds.

Syeds, who claim descent from Fatima and Ali, the daughter and the son-in-law of the Prophet, are of two branches, Hassani and Hussani called after Ali's two sons Hassan and Hussain. Their chief families are the *Bashibans*, *Brums*, *Nazirs*, *Idrussis*, *Zubaidis*, *Mukbils*, *Biltakis*, and *Sakfis*. They are found in large numbers at Bijapur and trace their origin to some of the Bijapur saints, who, about the middle of the thirteenth and in the fourteenth centuries, came as missionaries from Arabia and Asia Minor and spread Islam among the people of Bijapur. The men add Syed and the women Bibi or lady to their names. They are either tall or of middle height, well made, and fair or dark. The men shave the head, wear the beard full, and dress in a green turban or headscarf, a long coat, a shirt, and loose trousers. Of late some of the young men have begun to wear the waistcloth or *dhotar*. Their women, who are either tall or of middle height, delicate, with full regular features, and fair skins, dress in the Hindu robe and bodice, and do not appear in public. Both men and women are neat and clean. The home speech of all is Hindustani. The men are *Pirzadas* or saints' sons that is religious guides, *Jagirars* or proprietors, and husbands. They are mild hospitable and kindhearted, but generally lazy unthrift and given to pleasure. Their women add nothing to the family income. They suffered much during the 1876-77 famine, and many of them had to dispose of their property and run into debt which they have not yet been able to pay. They are generally marry among themselves, or with Shaikhs. They are Sunnis of the Hanafi school, and are said to be religious and careful

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Musalman.

Shahis.

to say their prayers. They send their boys to school to learn Urdu and Kanarese, but none have risen to any high position. Shahis, or Elders, are found in large numbers throughout the district. They are of two general branches Sidiks who take the name from Abubakar Sidik and Faruks who take their name from Umaral-Faruk. Besides these two classes many local converts add Shahik to their names. They do not differ from Syeds in look or in dress. The men add Shahik to their names and the women add Bibi. Both men and women are neat and clean, hardworking, and thrifty. They suffered much during the 1876-77 famine. Most of them had to sell their property and incur debts. The men are soldiers, constables, servants, and messengers; and the women, wherever they can get work at home such as spinning cotton and cleaning silk for traders, work hard and try to add at least 3d. (2 as.) a day to the family income. Most Bagalkot Shahis with their wives and children live on cleaning the silk which is dyed there and sent to Bombay. They speak Hindustani. They are Sunnis of the Hanafi school and are careful to say their prayers. They give daughters to and take daughters from any of the four general classes. They send their boys to school, but education has not yet raised any of them to a high position. Moghals, who trace their descent to the Moghal invaders of the seventeenth century, are found in small numbers. The men add Mirza to their names and do not differ from the women Bibi. They speak Hindustani at home, and do not differ from the Syeds or Shahis in appearance or dress. Both men and women are neat and clean; the women do not appear in public and add nothing to the family income. The men are hardworking, thrifty, and sober. They are servants, constables, or messengers, and are not well-to-do, many of them being in debt since the 1876-77 famine. They marry with any of the general classes except Syeds. They are Sunnis of the Hanafi school and are careful to say their prayers. They are anxious to send their boys to school but none have risen to any high position. Pathans, or Victors, are found in large numbers throughout the district. They trace their origin to Pathan or Afghan settlers who took service under the Bijapur kings (1490-1686). They have lost all trace of their foreign origin, and are tall or of middle height, well built, strong, and either dark or olive-skinned. The men shave the head, wear the beard full, and dress in a turban or head-scarf, a tight-fitting coat, a shirt, a waistcoat, and a pair of tight trousers, or a waistcloth. The women, who are either tall or of middle height and of brown colour, dress in the Hindu robe and by spinning cotton or doing other work at home, add something to the family income. Both men and women are neat and clean in their habits. The men add Khan and the women add Bibi to their names, and their home speech is Hindustani. They are hardworking, thrifty, and sober. Most of them suffered severely during the 1876-77 famine. They marry either among themselves or with any of the general classes except Syeds. They are soldiers, constables, messengers, and servants. They trace their origin to the Hanafi school.

Pathans.

Moghals.

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Population.

Musalman.

Kabuli.

Kabuli Pathans are new comers from Afghanistan. Only three or four families are found in the district. They are tall strong and fair with gray eyes. The men wear the head hair and the beard long and full. The men dress in a headscarf or a skull cap, a loose-sleeved shirt which falls below the knees, a waistcoat, and a pair of very loose trousers rather tight at the ankles. They speak Kabuli among themselves and Hindustani with others. They are traders, some dealing in piecegoods and others in moneylending. As they are well-to-do they have found wives among the general classes and are permanently settled. They are Sunnis of the Hanafi school and are said to be religious and careful to say their prayers. They are illiterate, but on the whole are a rising class.

Saudagars, or Honourable Traders, of whom there are only two or three families at Kaladgi are immigrants from Malabar. They belong to the class of Nairats who represent the descendants of the Arab and Persian merchants who settled along the west coast of India between the eighth and the fourteenth centuries. They claim to belong to either the Rarkhi or Sidiki branches of Shaikhs.

Their home tongue is Hindustani, and they have still something foreign in their look. They are tall strong and well made, with handsome features, large black eyes, long and straight noses, and brown skins. Some of the men shave the head; others wear the head hair either long or short and wear the beard full. The women, who have the same cast of face as the men, bear a high character, and are careful not to appear in public. The men dress in a headscarf, a long coat coming to the knees, a shirt, a waistcoat, and either trousers loose above and tight at the ankles or a striped waistcloth. The women dress in a gown or pebbcoat called *lahenga* of two or three yards of chintz or silk, gathered in plaits round the waist and falling to the ankle, with the upper part of the body robed in a scarf or *odni* two and a half to four yards long. They are piecegoods dealers, and are generally hardworking, thrifty, sober, and well-to-do. They neither form a separate community nor differ in their manners from ordinary Musalmans; and many either among themselves or among any of the general classes except the Syeds. They are Sunnis of the Hanafi school, and are religious and strict in saying their prayers. They respect the *kazi* and employ him to conduct their services. They teach their boys to read the Kur'an and send them to Government schools to learn Marathi and Kanarese. On the whole they are a rising class.

Saudagars.

Attars, or Perfumers, found in small numbers in different parts of the district, have their headquarters at Bijapur where they were formerly numerous, but many have left either for Haidarabad or for Bombay in search of work. They are probably the descendants of Jain Hindus of the class of the same name. Their home tongue is generally Hindustani, but they speak Kanarese fluently with Hindus. The men are middle-sized and dark or olive-

Attars.

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Musalmans.
Amdrs.

Musalmans.

Kdgrs.

Chapter III. Population. Musalmans. Amdrs. Kdgrs. Manyas, Bracelet-sellers and Dealers in Hardware, are found in small numbers in some of the larger towns. They are said to represent local Hindu converts. Their home tongue is Hindustani with a sprinkling of Marathi and Kanarese and with a strong Decan accent and pronunciation. They are generally of middle height, thin, and dark or olive-skinned. The men shave the head and wear the beard either full or short. They dress in a headscarf tied like a Hindu turban, a waistcoat, and a waistcloth. The women are of middle size, thin, and either wheat or olive-skinned with regular features. They dress in the Hindu robe and bodice, and, except the old, do not appear in public or add to the family income by helping the men in their work. Both men and women are neat and clean in their habits. They deal in hardware and miscellaneous articles, cotton thread, tapes, mirrors, wax-bracelets, beads, and Hindu brass ornaments. They keep fixed shops and also set up booths at weekly markets and fairs. They are hardworking, thrifty, and sober, and, though not rich, make £20 to £40 (Rs. 200-400) a year. As a class they are well-to-do and able to save. They do not form a separate community and do not differ in manners or customs from the regular Musalmans. They marry either among themselves or with any of the ordinary classes of Musalmans. In religion they are Sunnis of the Hanafi school, and a few of them are religious and careful to say their prayers. They send their boys to school to learn Marathi and Kanarese but none has risen to any high position. Kdgrs, or Paper-makers, are found in small numbers in Bijapur, Bagalkot, and other large towns. They are said to represent local Hindu converts. Their home speech is Hindustani. The men are tall or of middle size, thin, and dark. They shave the

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Musalmans.
Kajis.

head, wear the beard full or short, and dress in a round white cotton turban, a shirt, a waistcoat, and a waistcloth or a pair of tight trousers. The women are like the men. They dress in the Hindu robe and bodice, appear in public, and help the men in their work. Neither men nor women are neat or clean. They make rough packets and covers in Government offices. Their rates are 6d. to 9d. (4-6 as) a quire. Their trade has suffered much from the competition of European paper and as a class they are badly off. They suffered severely during the famine of 1876-77. Many are in debt, and most have gone to Haidarabad and other places in search of work. When they were a large body they formed a well organised society. At present they do not form a separate community nor differ in manners from the ordinary Musalmans. They marry either among themselves or with any of the ordinary classes of Musalmans, and obey the *kazi* in all matters. They are Sunnis of the Hanafi school, and are religious and try to give their boys some schooling. The decline of their craft has forced some Kajis to take to trade and service. On the whole they are a falling class.

Kalagars.

Kalagars, or Timmers, found in small numbers in some of the larger towns, are said to represent local Hindu converts. They style themselves Shakhis a title they are said to have received from the patrons under whom they embraced Islam. They are either tall or middle sized, and are dark or olive-skinned. Their home speech is Hindustani. The men shave the head, wear the beard full, and dress in a turban or a headscarf, a shirt, a waistcoat, and a waistcloth or tight trousers. The women, who are either full or middle-sized and wear or brown skinned, dress in a Hindu robe and bodice, do not appear in public, and are neat or clean in their habits. Most of the men, though hardworking, and thrifty, are given to drinking fermented palm-juice and smoking hemp flowers or eating opium, practices which have sunk many of them in debt. They tin copper and brass cooking vessels for Hindus, Musalmans, and Christians, and are paid 1s. 6d. to 2s. (Rs. 1-1) for a dozen vessels. They suffered much from the 1876-77 famine, as, both during the famine and for several years after it, to save the cost of tinning copper vessels, the bulk of both Hindus and Musalmans took to cooking in clay vessels. Many went to Bombay and the Nizam's country in search of work. Those who remain are now well employed and well-to-do. They do not form a separate community nor differ in their manners from ordinary Musalmans. They marry among themselves or with the general classes of Musalmans and obey the *kazi* and respect him in all matters. They are Sunnis of the Hanafi school, but are not religious or careful to say their prayers. During and after the 1876-77 famine, many who did not leave the district became house servants. They are anxious to send their boys to school, but none have risen to any high position.

Nalbands.

Nalbands, or Barbers, found in small numbers in some large towns, are said to represent local Hindu converts. Like Kalagars

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Nalbands.

Bedars.

Hakims.

they have taken the title of Shaikh. Their home speech is Hindustani. The men are of middle height and dark or olive-skinned. They shave the head, wear the beard full, and dress in a headscarf or white or red cotton turban tied in Hindu fashion, a shirt, a waistcoat, and a waistcloth or tight trousers. The women who are middle-sized, thin regular featured and wheat-coloured, dress in the Hindu robe and bodice. None except the old appear in public or add to the family income. Both men and women are neat and clean. They are farmers by craft, hardworking and thrifty, but most are excessively fond of intoxicating drinks, and are badly off. They shoe horses as well as bullocks. Their chief customers are Europeans and persons who let bullock carts on hire. Their employment is scanty and most have taken service as house servants, constables, and messengers. Though they form a separate community their manners and customs do not differ from those of ordinary Musalmans. They marry either among themselves or take wives from any of the ordinary classes of Sunnis of the Hanafi school but are not strict in saying their prayers. Of late some have begun to send their boys to school to learn Urdu and Kanarese, but none have risen to any high position. On the whole they are a falling class.

Bedars are found in one or two Kaladgi families as house-servants. They have come to the district from Alampur. They claim descent from Kabul soldiers in the service of Tipu of Alampur, but they are probably descended from converts of the Hindu tribe of Bedars or Baidars. After Tipu's fall (1799) they moved from Alampur, and are found in considerable numbers in Sholapur where they are traders, constables, and servants. They are tall strong and brown. Their home tongue is Hindustani. The men shave the head or wear long hair, wear the beard full, and dress in a turban or headscarf, a coat, a waistcoat, and loose trousers. The women, who are either tall or of middle height and fair with full regular features, dress in the Hindu robe and bodice, keep the seclusion or *zenana* rules, and add nothing to the family income. Both men and women are neat and clean. Though hardworking and thrifty they are fond of fermented date-palm juice and are badly off. They do not form a separate community or differ in manners and customs from ordinary Musalmans. They marry with any of the general classes. They respect and obey the *kazi* in all matters. They are Sunnis of the Hanafi school and are religious and careful to say their prayers. They are anxious to send their boys to school, but none have risen to any high position.

Hakims or Practitioners, also called Rahelwans or Wrestlers, are found in small numbers in Bigapur. They are said to represent local Hindu converts. They call themselves Shaikhs and speak Hindustani at home. They are tall or middle-sized, well made, strong, and dark, the men shave the head, wear the beard full, and dress in a white cotton turban, a coat, a shirt, a waistcoat, and tight trousers. The women, who are like the men, wear the Hindu robe and bodice, appear in public, and act as midwives and nurses. They also act as Dominis or songstresses in marriage and other ceremonies. Both men and women are neat and clean. The

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Musalmans.
Hakims.

men practise medicine without any training or learning. They go from village to village and sometimes visit distant countries with powders and herbs and cajole and frighten people into buying. Whatever the disease, from dysentery to toothache, the Hakims have a specific, and the specific is generally the same. They get a fee of 6d. to 1s. (4-8 as.) promising to return but generally moving off to cheat some new patient. As a rule they come home for the Muharram, and for forty days after the Muharram, they make no journeys and do not let their women leave their homes. Though hardworking and thrifty, they are much given to drink and to intoxicating drugs. They are generally badly off and in debt. They do not form an organized body and are only a nominal community marrying among the general classes and differing little from them in customs and manners. They obey and respect the *kazi* in all matters. They are Sunnis of the Hanafi school and few of them are religious or careful to say their prayers. They have lately begun to send their boys to school to learn Alarabi or Kanarese. Besides by the sale of drugs some earn their living as servants and messengers.

Mahawats, or Elephant-drivers, occur in small numbers in some of the larger towns. They are said to represent local Rajput converts. Their home tongue is Hindustani, but they speak Kanarese freely. The men are generally middle-sized and dark. They shave the head, wear the beard either full or short, and dress in a Hindu-like turban, a waistcoat, and a waistcloth. The women, who are like the men in appearance, dress in a Hindu robe and bodice, and appear in public, but add nothing to the family income. Both men and women are neat and clean. Under the British, as the demand for elephant drivers has nearly ceased, they have taken to different callings, working as servants, messengers, or constables. As a class they are badly off. They do not form a separate community, marry among the ordinary classes of Musalmans, and do not differ from them in manners and customs. They obey and respect the *kazi* and ask him to conduct their services. They are Sunnis of the Hanafi school but know little of their religion and are not careful to say their prayers. They do not send their boys to school; and none have risen to any high position.

Sarbars, or Camel-drivers, found in small numbers in some of the large towns represent Hinlu converts of the Rajput caste. Their home speech is Hindustani, but they talk Kanarese fluently. The men are tall or middle-sized, of a dark or olive colour. They shave the head, wear the beard either short or full, and dress in a Hindu-like turban, a waistcoat, and a waistcloth. The women, who are like the men in appearance and wear the Hindu robe and bodice, appear in public but add nothing to the family income. Both men and women are neat and clean. Since power has passed out of the hands of native chiefs the demand for camel drivers has almost ceased. They have taken to new pursuits, some earning their living as servants and messengers and others as husbandmen. They are hardworking and thrifty but are seldom well-to-do. They do not form a separate community, nor differ in their manners from ordinary Musalmans. They marry either among

Sarbars.

Mahawats.

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Population.
Musalsaks.

themselves or with any of the ordinary Musalmans. They are Sunnis of the Hanafi school, but are not religious. They obey and respect the *kazi* in all matters. They do not send their children to school, nor have any of them risen to a high position.

Of the twenty-four separate communities who keep by themselves in matters of marriage and have little in common with the main body of Musalmans, six are part foreigners of whom two Labboys and Mukers are traders, one Gao Kasabs craftsman, and three Kakars Chhaparbands and Jats are labourers. Of the remaining eighteen, of pure or nearly pure local Hindu origin, nine Bagbans fruiters, Bhadbhungs grain-parchers, Bakar Kasabs mutton butchers, Gaudis masons, Jharikars or Dhuldhoyas dust-washers, Alomins weavers, Pingjais cotton cleaners, Patvogars tassel-twisters, and Salsalgars tinkers, are shopkeepers and craftsmen; three Bhayrats cooks, Hajjais fowlers and rope-makers, Pendlhats water-carriers are servants; three Kanjais hunters or fuel-sellers are labourers; and two Kasabans dancing girls and courtizans, Naktarchis horse kettle-drummers, and Tashis kettle drummers are musicians.

Gao Kasabs, or Beef Butchers, found in two or three families at Kaladgi are immigrants from Malsur. They trace their descent to Abyssinian slaves in the service of Haidar Ali of Malsur in (1762-1782). They are said to have accompanied the British forces to the Deccan in 1803. They speak Hindustani. The men are tall or middle sized strong and dark. They either shave or grow the head hair, wear the beard full, and dress in a headscarf, a shirt, a waistcoat, and tight trousers. The women, like the men in appearance, dress in the Hindu robe and bodice. They appear in public and help the men in selling small pieces of beef. They are dirty and quarrelsome but sober and modest. The men, though hardworking and thrifty are not clean, and are excessively fond of drinking fermented date-palm juice. They are seldom well-to-do. They have fixed shops, and kill both cows and buffaloes. The cow beef is used by Christians and by some Musalmans, and the buffalo beef by Hindu Mhars and Bhangers. They do not keep the animals but buy them as they require them. They form a separate community with a headman of their own chosen from the oldest families, who is empowered to fine any one who breaks caste rules. The money collected in fines is spent in caste dinners. Their manners do not differ from those of ordinary Musalmans. They marry among their own community only, but obey the *kazi* and employ him to conduct their ceremonies. They are Sunnis of the Hanafi school and are not religious or careful to say their prayers. They do not send their boys to school, or take to new pursuits.

Kakars, immigrants from Afghanistan, are found in small numbers at Kaladgi. Among themselves they speak a rough mixture of Marathi, Hindustani, and Malvi. The men are tall, well made, strong, and dark. They shave the head, wear the beard full and large, and dress in a turban tied like a Hindu turban, a tight-fitting jacket, and a waistcloth. Like the men the women

Kakars.

Gao Kasabs.

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Musalmāns.
Kdkurs.

are tall and dark with regular features. They appear in public and wear the Hindu robe and bodice. The men are servants, labourers and pony-keepers; and the women sell fuel and grass. Though hardworking and thrifty they are neither honest nor cleanly, and are excessively fond of date-palm juice. Almost all of them are poorly clad and in debt. They marry with no other Musalmāns and give their daughters to no one except a member of their own class. They have a strong class feeling, the community exercising a firm control over the members. They are Sunnis of the Hanafi school and are seldom religious or careful to say their prayers. They obey the *kāzī* and in their customs do not greatly differ from ordinary Musalmāns. They do not send their boys to school and none of them have risen to any high position.

Labbeys.

Labbeys, from the Malabar coast, are found in small numbers in different parts of the district. They are said to be the descendants of the Arab refugees who fled from the Persian gulf towards the close of the seventh century through fear of the tyrant Hajjaj-bin-Yusuf. As seafarers and merchants, they, and later Arab and Persian refugees and settlers, until the establishment of Portuguese supremacy (1510), held the bulk of the foreign sea trade of Western India. Their home tongue is Arvi or Tamil, and with others they speak Hindustani. Their features bear traces of a foreign origin. They are about the middle height, muscular, and brown or wheat-coloured. As a rule the men shave the whole head, wear a full beard, and dress in a skull cap covered when out-of-doors by a long tightly wound coloured kerchief, a loose and long shirt falling to the knees, a tight-fitting jacket, instead of trousers, a coloured waistcloth or lungi reaching from the waist to the ankles, and instead of shoes to place almost every year and do not bring their wives with them. They deal in skins and hides. They buy hides from local butchers to whom they generally advance large sums to keep them from the hands of rival hide-merchants, and send the skins preserved in salt to Madras or Bombay. They hold a high place in the trading community, and bear a good name for fair dealing. They are hard-working, thrifty, sober, and generally well-to-do. In religion they are Sunnis of the Shafi school and are strict in saying their prayers, and keeping the rules of their faith. They take much interest in teaching their boys Arabic and Tamil, but none of them teach their boys English or Marathi.

Mukeris.

Mukeris, or Deniers, are found in large numbers in Kaladgi town. They are said to represent Hindu Lamanis or Banjāris converted by Tipu of Mysore. They are believed to have come to Kaladgi as sutlers with General Wellesley's force in 1803. Their home speech is Hindustani. They are tall or middle-sized, strong, and brown or wheat-coloured. Some of the men shave the head wholly, others wear the head bare long, and all have full beards. The women are like the men, and have no very good name for morality. Except the old none of them appear in public nor add to the family income. Both men and women, though neat and clean are very fond of date palm juice. The men dress in a turban or headscarf, a coat, a shirt, a tight jacket, and a

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Musalmans,
Mukeris.

Ch
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Chhaparbands.

waistcloth or tight trousers. The women dress in the Hindu robe and a long sleeved bodice. Young girls generally wear a petticoat hanging from the waist to the ankles and cover the upper part of the body with a scarf or *odni*. They deal in grain and groceries, and have a poor name for honesty. They are hard working thrifty and well-to-do. They generally marry among themselves only and have a well organized body under a *chauthan* or headman chosen from the richest family, who, with the consent of the majority, is empowered to fine any one breaking their class rules. Their customs to some extent differ from those of ordinary Musalmans. Most believe in the Hindu goddess Yalamma of Sannatti in Belgam to whom they offer vows. They also keep Hindu festivals. At the same time they obey the *kazi* and employ him to conduct their marriage, funeral, and other services. They are Sunnis of the Hanafi school, and are seldom religious or careful to say their prayers. They teach their boys Urdu, Marathi, and Kanarese, but not English. On the whole they are well-to-do.

Chhaparbands, or Thatchers, said to represent converts of the Hindu class of the same name, are found in small numbers all over the district. Their head-quarters are in Aludabhat and Bagavadi. They are said to be immigrants from Gujarat, who came to the district in search of work during the Adil Shahi rule (1490-1686). They speak Hindustani with a considerable mixture of Gujarati. The men are tall or of middle size, sturdy, and wheat-coloured. They shave the head, wear the beard full, and dress in a Hindu headscarf, a coat, a jacket, and a pair of tight trousers or a waistcloth. The women, who, like the men, are either tall or of middle size well made with good features and of wheat colour, dress in the Hindu robe and Gujarati tight-fitting bodice with open backs covering the breasts only. They appear in public and add to the family income. Both men and women are neat and clean in their habits. The men in former days lived as highwaymen or Thugs, often staying away from their home for months. They used to cheat people by making counterfeit coins, and, as they generally rambled in bands of ten to twenty, also robbed travellers who came in their way. Most of them are now labourers and husbands. They are hardworking, but much given to drink, and are fairly off. The women add to the family income by sewing quilts and making mats of date-palm leaves. They are hardworking but have a poor character for honesty. They have two divisions, Baragandaywallas, or twelve measure men, and Chhagandaywallas or six measure men that is half-castes. The Chhagandaywallas are of illegitimate birth, and their women instead of wearing the Gujarati bodice, dress in the local Hindu bodice, covering the back and fastened in a knot in front. The two divisions intermarry and marry with no other Musalmans. They form a separate community, but have no special organization, and no headman. They settle social disputes at class meetings, and the decision of the majority is considered final. They differ from regular Musalmans in worshipping Hindu gods and eschewing beef. In religion they are Sunnis of the Hanafi school, but are neither religious nor careful to say their prayers. They respect and obey the *kazi*, and employ

him to register their marriages. They do not send their boys to school.

Jats, immigrants from Sind and the Panjab, are said to have come to Bilapur during the Adil Shahi rule. They are found in small numbers. They are said to be descendants of the first converts of the great tribe of Jats or Jats who form the bulk of the low class population of the Panjab and Sind. They speak Hindustani among themselves and Marathi with others. The men are tall or of middle size, sturdy, and dress in a Hindu turban or a headscarf, a coat, a jacket, and tight trousers, or a waistcloth. The women, who have the same cast of face as the men, wear the Hindu robe and bodice, appear in public, and help the men in their work. Both men and women are neat and clean. Formerly the Jats were very troublesome, most of them living by plunder and gang robbery. Under the British, their power has been crushed and they live by tilling the ground and as servants and messengers. They are hardworking, thrifty, sober, and fairly off. They marry among themselves only and form a separate community with a good class organization. They settle social disputes at meetings of the male members under a headman, who, with the consent of the majority, has power to fine any one who breaks their rules. Their manners and customs do not differ from those of ordinary Musalmans. In religion they are Sunnis of the Hanafi school, and are said to be religious or careful to say their prayers. They respect and obey the regular *kazi*, and employ him to conduct their religious services. They do not send their boys to school.

Bagbans, Gardeners or Fruiters, found almost over the whole district are said to represent local converts from the Mali or Kunbi castes. Their home speech is Hindustani much mixed with Kanarese and Marathi words. The men are tall or of middle size, sturdy, and dark. They shave the head, wear the beard either short or full, and dress in a large two-cornered turban, a waistcoat, and a waistcloth. The women, who have the same cast of face as the men, are dirty and untidy, dressing in the Hindu robe and bodice, and appearing in public. They are hardworking, thrifty and sober, and some are well-to-do. They sell fruit and vegetables, the women helping in the work of selling. They marry among themselves and form a separate community. They settle social disputes at class meetings under a head or *chauthari* chosen from their richest and most respected families, who, with the approval of the majority, has power to fine any member who breaks class rules. They are Sunnis of the Hanafi school, and few are religious or careful to say their prayers. They eschew beef and are said to believe in and pay vows to Hindu gods. They obey the *kazi* and employ him to conduct their services. They seldom send their boys to school and take to no new pursuits.

Bakar Kasabs, or Aluton Butchers, also called Lad Sultanis, are found in considerable numbers in all the larger towns. They are

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Population.
MUSLIM.
Bakar Kauds.

Bhadbhunja.

Gaudis.

converts from the Hindu caste of Lad Khatiks; and are said to have been brought to Islam by Tipu of Mysur. The Kauds are two distinct bodies Kauds and Kamias. The Kauds are found only in the Nizam's country, and neither marry nor have any thing in common with Kamias. Both sell mutton, but Kauds sell cooked as well as raw mutton, cooking it at their houses and carrying the dishes for sale to the shops where *shendi* or palm beer is sold. This the Kamias consider disgraceful. Both divisions are well organized, each with a separate headman or *chauthari* chosen from the richest and most respected families, who, if the majority approve, has power to fine any one breaking their class rules. Their home speech in large towns is Hindustani much mixed with Kanarese; in smaller towns they speak Kanarese. They are either tall or of middle size dark and strong; the men shave the head and either shave the chin or wear a short beard. They dress in a Hindu-like turban, a tight-fitting jacket, and a waistcloth. The women, who dress in the Hindu robe and bodice, appear in public, and help the men in selling mutton. They are untidy and quarrelsome. As a class they are hardworking, few are religious or careful to say their prayers. To a great extent they are still Hindus, worshipping Hindu gods, keeping Hindu festivals, denying themselves the use of beef, and refusing to eat or mix in any way with other Muslims. Except in circumstances their boys and in having their marriages and funerals performed in Muslim style, they show little respect to the *kazi*. They do not send their boys to school, nor take to other pursuits.

Bhadbhunja, or Grain-parchers, found in limited numbers in one or two large towns, are said to represent converts from the Bhoi or Fisher caste of local Hindus. Their home tongue is rough Hindustani spoken with a strong Kanarese accent. They are tall or of middle size and dark. The men shave the head, wear the beard either full or short, and dress in a headscarf tied in Hindu fashion, a tight jacket, and a waistcloth. The women, who have the same cast of face as the men, are dirty and untidy. They appear in public and sell parched grain. As a class they are hardworking and thrifty but poorly clad and seldom well-to-do. They form a separate community and marry among themselves only. They differ from regular Muslims in offering vows to Hindu gods and keeping Hindu festivals. At the same time they obey the *kazi* and ask him to conduct their marriage and funeral services. They are Sunnis of the Hanafi school, but few of them are religious or careful to say their prayers. They seldom send their boys to school. Besides as grain-parchers some earn their living as servants and constables.

Gaudis, or Bricklayers, found in small numbers in some of the larger towns, are said to represent local converts of the Hindu class of the same name. They are tall, strong, and dark. Their home speech is Hindustani spoken with a strong Kanarese and Marathi accent. The men shave the head, wear the beard short or full, and dress in a two-cornered Hindu turban, a tight-fitting jacket, and a waistcloth. The women, who are of middle size thin and olive-skinned, dress in the Hindu robe and bodice.

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Population.

Musalmanas.

Gaudis.

Jharakars.

Mominas.

They do not object to appear in public and add nothing to the family income. Neither men nor women are neat or tidy. They are bricklayers and masons. The men are hardworking and thrifty. They suffered severely from the stoppage of all building which lasted during and after the 1876-77 famine. Their calling was so bad that many had to leave the district or take to new pursuits. During the last three years the railway and other public works have given them constant and high-paid employment, and as a class they are well-do-do. They form a separate class, generally marrying among themselves only. They differ from ordinary Muslims in eschewing beef, in worshipping Hindu gods, and in keeping Hindu festivals. At the same time they obey the *kazi* and ask him to conduct their ceremonies. They are Sunnis of the Hanafi school but are seldom religious or careful to say their prayers. Few of them give their boys any schooling. Besides as masons they are found as servants and messengers.

Jharakars, also called Dhuldhyas or Dust-washers, are found in small numbers in some of the larger towns. They are said to represent Hindu converts of the Dhuldhyas and Sonar or goldsmith castes. They are of middle height, well made, and dark or olive-coloured. The men shave the head, wear the beard full, and dress in a Hindu-like turban, a shirt or a jacket, and a waistcloth. The women, who are thin and fair, appear in public, but add nothing to the family income. Unlike the men who are dirty and slovenly, they are neat and tidy. Their home tongue is either Kanarese or mixed Hindustani and Kanarese. The men gather the sweepings of goldsmith's shops and wash and strain them for particles of gold and silver. They are hardworking and thrifty, but are excessively fond of date-palm beer. They form an organized society and marry among themselves only. They eschew beef, worship Hindu gods, and keep Hindu festivals. At the same time they obey the *kazi* and employ him to conduct their marriage and funeral services. They are Sunnis of the Hanafi school, but are not religious or careful to say their prayers. They do not send their boys to school. Besides as dustwashers some earn their living as servants and messengers.

Mominas, or Weavers, found in considerable numbers in some of the larger towns, are said to represent Hindu converts of the Koshiti or Sali caste. They are said to have been brought to Islam by the persuasion of the Arab missionary Khwaja Syed Hussain Gaisudary of Gulbarga who lived early in the fifteenth century, and of Hasham Fir Gujarati of Bijapur who lived about the close of the sixteenth century. They still pay special devotion to these two saints and show great respect to their descendants who are called their *pirzadas* or Saints sons. The men are tall or of middle height and of dark or olive colour. They shave the head, wear the beard full, and dress in a Hindu-like headscarf, a coat, a shirt, a tight jacket, and a waist-

¹ Shah Hasham Fir, nephew of Shah Wajihuddin of Ahmadabad, came to Bijapur in A.D. 1580 (988 H.) at the age of fourteen in the reign of Ibrahim Adil Shah. Tawrikh-ul-Awla of Bijapur with Banghi Jamal-ud-din.

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Population.
Musalians.
Mominis.

thin and fair with regular features, wear the Hindu robe and bodice, cloth or tight trousers. The women, who are generally middle-sized working, but are neither neat nor clean. They speak Hindustani with a strong Kanarese accent. The men, though hardworking and thrifty, are excessively fond of date-palm beer. They weave into cloth English and Bombay yarn which they buy from whole-sale Vani dealers. The chief articles they make are robes, waist-cloths, and striped chintz with silk borders for bodices. They form a separate community, and their civil and sometimes their criminal cases are tried at class meetings under a *patil* or headman chosen from the richest families, who, with the approval of the majority, is empowered to fine any one breaking class rules. They marry among themselves only and have often more than one wife, as the women are not less thrifty or hardworking than their husbands. During the last two or three years cheap grain and a brisk demand for their goods have helped them to recover most of what they lost during the 1876-77 famine. They are Sunnis of the Hanafi school, but are seldom religious or careful to say their prayers. At the same time they obey the *kazi* in most matters. They do not send their boys to school. Besides as weavers some earn their living as servants and messengers.

Pinjars.

Pinjars, or Cotton-cleaners, found in small numbers in some of the larger towns are said to represent local converts of the Hindu caste of the same name. They generally speak Kanarese and can also talk an incorrect Hindustani. The men are middle-sized and of a dark or olive colour. They shave the head and face or wear the beard short, and dress like Hindus in a turban, a tight-fitting jacket, and a waistcloth. The women have the same cast of face as the men, and dress in the Hindu robe and bodice. They appear in public and add to the family income by cleaning cotton. Both men and women are dirty and untidy. They are cotton-cleaners and are badly off, as the decay of hand-spinning ruined their craft. Of late many have become husbandmen. They form a separate community, but have no special organization and no headman. They marry among themselves only, and differ from ordinary Musalmans in eschewing beef, offering vows to Hindu gods, and keeping Hindu festivals. At the same time they obey the *kazi* in all matters. They are Sunnis of the Hanafi school, but are not religious or careful to say their prayers. They seldom send their boys to school, and are said to be a falling class.

Pategars.

Pategars, or Tassel-twisters, found in small numbers in some of the larger towns, are said to represent local converts of the Hindu class of the same name. Their home tongue is Hindustani spoken with a strong Kanarese accent. The men are tall or of middle size, well made, and olive-skinned. They shave the head, wear the beard either short or full, and dress like Hindus in a headscarf, a waistcoat, and a waistcloth. The women, who are middle-sized thin fair and with regular features, dress in the Hindu robe and bodice, appear in public, and add nothing to the family income. Both men and women are neat and clean. Though hardworking

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Population.

Musalmins.
Pateegars.

Saikalgars.

thrift and sober, they are not well-to-do. They make tassels, deck jewels and gold and silver ornaments with silk, and prepare false hair for women. Though their work is well paid it is not constant, and most of them have taken to new pursuits. They generally marry among themselves only, but have no class organization, and form a separate body in little more than in name. Their manners and customs do not differ from those of ordinary Musalmins, and they respect the *kazi* and ask him to conduct their ceremonies. They are Sunnis of the Hanafi school and are neither religious nor careful to say their prayers. They are anxious to send their boys to school. Besides as tassel-twisters they earn their living as servants and messengers.

Saikalgars, or Armourers, found in small numbers in some of the larger towns, are said to represent converts from the Ghisadi caste of Hindus. Their home tongue is Kanarese. They are tall or middle-sized, strong, and dark. The men shave the head or wear the hair long, and either shave the chin or wear a short beard. They dress very poorly in little more than a dirty rag one and a half to two yards long, and a small dirty headscarf and a jacket. The women are out, add a small dirty headscarf and a jacket. They appear in public like the men in face and in the uncleanness and poverty of their dress which consists of a Hindu robe and bodice. They chiefly repair and sharpen and help the men in their work. They chiefly repair and sharpen knives and swords, and spend most of their earnings in date-palm beer. They form a separate community with a headman of their own, through whom they settle their social disputes; and who, with the approval of the majority, is empowered to fine any one breaking class rules. Caste fines are spent in dinner and drinking parties. They marry among themselves only, and differ from ordinary Musalmins in eschewing beef and worshipping Hindu gods. At the same time they obey the *kazi* and ask him to conduct their marriage and funeral services. They are Sunnis of the Hanafi school, but are seldom religious, and almost never come to the mosque. They do not send their boys to school, and on the whole are a falling class.

The three classes that come under Service are the Pakhalis or water-carriers, the Hajams or barbers, and the Bhatyats or cooks.

Pakhalis, or Water-carriers, found in small numbers at Kaladgi and in one or two other large towns, are said to represent converts from the Hindu class of the same name. Their home speech is either Kanarese or Hindustani. The men are middle-sized thin and dark. They either shave the head or wear long hair, wear the beard short, and dress in a Hindu-like turban, a tight waistcoat, and a waist-cloth or tight trousers reaching the knee. The women, who have the same cast of face as the men, dress in the Hindu robe and bodice, appear in public, and help the men in their work. Though neat and clean both men and women are excessively fond of date-palm juice. The men carry water on bullocks' backs in leather bags, selling it from house to house, being paid by monthly wages. They are chiefly employed by Musalmins and Christians. The

Pakhalis.

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Musalmans.
Pakhalis.

monthly wages paid by a European master, who requires the water-man to give him his full time, vary from 16s. to 21s. 4s. (Rs. 8-12), and by a Musalman master, who shares the water-carrier with four or five other families, they are generally badly off and in debt. They marry among themselves only, and form a separate community under a headman chosen from the richest and most respected families, who, with the approval of the majority, is empowered to fine any one breaking class rules. The money collected is spent on a dinner or a drinking party. They differ from ordinary Musalmans in eschewing beef, worshipping Hindu gods, and keeping Hindu festivals. They are Sunnis of the Hanafi school in name, but are seldom religious or careful to say their prayers. They obey the *kazi* and ask him to conduct their marriage and funeral services. They do not send their boys to school and take to no new pursuits.

Hajams, or Barbers, are found in one or two of the larger towns. They are said to represent converts from the Hindu caste of the same name. Their home tongue is either Kanarese or Hindustani. The men are middle-sized and dark. They shave the head, wear full or short beards, and dress in a Hindu-like head scarf, a tight-fitting jacket, and a waistcloth. The women, who are middle-sized thin olive-coloured and with regular features, dress in the Hindu robe and bodice, appear in public, and add to the family income by serving as midwives. Neither men nor women are neat or tidy in their habits. Though hardworking and thrifty, they are poorly clad and badly off. Their charge for shaving varies from 1d. to 1s. 4s. (1 a). Those who always shave certain families are paid yearly by each family 4s. to 8s. (Rs. 2-4) in cash, with occasional gifts of corn or cast-off clothes. They marry among themselves only and form a separate body, but have no special organization and no headman. In manners and customs they do not differ from ordinary Musalmans. They are Sunnis of the Hanafi school and are not religious or careful to say their prayers; they obey and respect the *kazi* and ask him to conduct their ceremonies. They do not send their boys to school, and are said to be a falling class.

Bhatyars, or Cooks, are found in small numbers in some of the larger towns. They are said to represent local converts of mixed Hindu classes. Only of late years they are said to have taken to their present calling of cooking. Their home tongue is Hindustani. The men are tall or middle-sized dark and sturdy. Some of them shave the head and others wear the hair long; all have full beards. The men dress in a turban or headscarf, a waistcoat, and a waistcloth or tight trousers. The women, who are either tall or middle-sized and dark or olive-coloured, dress in the Hindu robe and bodice, appear in public, and add to the family income. Both men and women are dirty and untidy. They prepare and sell cooked bread, pulse, vegetables, and beef. Their customers are generally hungry travellers, or destitute and houseless beggars, both Musalmans and Hindus of the lower classes as *Mihars*, *Bhangis*, and *Mangs*. The women generally sell at the cook shops and the men carry their stock in clay vessels in bamboo baskets to the shops where

Bhatyars.

Mujlams.

Musalmans.
Pakhalis.

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Population.
Musalmans.
Bhatiyas.

spirits and date-palm beer are sold. They are hardworking and thrifty, but are excessively fond of date-palm beer and spirits, and are always poorly clad and badly off. Though they marry among themselves only and nominally form a separate class, they have no headman and no caste organization. Their manners and customs do not differ from those of ordinary Musalmans, and in all matters they obey the *kazi*. They seldom send their boys to school.

The three Labouring classes are Kanjars or poulterers and rope makers, Pendhars or pony-keepers and grass-cutters, and Sivars or hunters and day-labourers.

Kanjars.

Kanjars, or Poulterers and Hemp Rope-makers, found in small numbers at Kaladgi, are said to represent local converts of the wandering Hindu tribe of Pardhis. Their home tongue is a mixture of rough Hindustani Marathi and Kanarese. The men are tall or middle sized well-made and dark. They either shave the head or wear the hair long, a full or short beard, and dress in a Hindu-like turban, a tight-fitting jacket, and a waistcloth. Their women, who are either tall or middle sized thin and dark or olive-skinned with regular features, dress in the Hindu robe and bodice. They appear in public, and are hardworking and thrifty but very dirty. They keep and sell hens and eggs, make hemp ropes, and earn their living as servants and labourers. Though hardworking and thrifty, they are much given to intoxicating drugs and liquor and are poorly clad and badly off. They form a separate community and have a well organized body under a headman or *chaudhari*, who is generally chosen from the best families. With the approval of the majority the headman has power to fine any one breaking caste rules. The money collected is spent in dinner and drinking parties. They marry among themselves only, but in every respect obey and respect the *kazi*. They are Sunnis of the Hanafi school in name, but know little of their religion and are said sometimes to worship and pay vows to Hindu gods. They do not send their boys to school.

Pendhars.

Pendhars, or Grass-cutters, locally derived from *pendh* a bundle of grass, are found in small numbers at Kaladgi and Bagalkot. They are said to represent converts from mixed Hindu classes. During the early years of the nineteenth century the Pendhars spread over the greater part of India in large bodies, plundering burning and torturing without pity. They have a strain of Upper Indian blood. Their home tongue is a mixture of rough Hindustani Malvi and Marathi. The men are tall strong well-built and dark. They either shave the head or wear the hair long, wear the beard full and long, and dress in a dirty turban carelessly wound round the head like a Hindu turban, a tight-fitting jacket, and a waistcloth. The women, who like the men are tall strong and dark, dress in the Hindu robe and bodice and appear in public. They are hardworking and thrifty but are not sober. During the fair months they go about in waste lands, gathering fuel which they carry to the towns for sale, and during the moonsoon they cut and sell grass. The men keep ponies and work as servants and labourers. They are hardworking but are excessively fond of liquor. Both men and women are dirty in their habits, poorly clad,

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Population.
Musalmans.
Pendahars.

Sivatis.

Kasbans.

and badly off. They marry among themselves only, and have a well organized body. They settle their disputes at class meetings under a headman or *jammadar* chosen from among their number, who, with the approval of the majority, has power to fine any one breaking class rules. They respect the *kazi* and ask him to conduct their marriage and funeral services. They differ from ordinary Musalmans in eschewing beef, worshipping Hindu gods, and keeping Hindu festivals. They have a special belief in the goddess Yellamma in whose honour they have built a temple at Kaladgi. The temple is opened every year and special devotions are paid to the idol. They are Sunnis of the Hanafi school in name, but few of them are religious or careful to say their prayers. Some of them have of late begun to send their boys to school.

SIVATIS are found in one or two families at Kaladgi only, and are said to represent converts from the Hindu tribe of Shikaris. They are with a mixture of Marathi and Kanarese. The men are middle-sized and dark. They shave the head, wear a full beard, and dress in a Hindu turban, a tight-fitting jacket, and a waistcloth. Their women, who have the same cast of face as the men, dress in the Hindu robe and bodice, appear in public, and add to the family income by selling fuel and working as labourers. Neither men nor women are neat or clean in their habits. The men are hardworking and thrifty, working as servants and labourers, but are excessively fond of liquor and are badly off. They associate with the *Kakars* and *Pendahars*, but do not marry with any class except their own. They have no special organization, and in their manners and customs differ little from ordinary Musalmans. They are Sunnis of the Hanafi school, but are seldom religious or careful to say their prayers. They obey and respect the *kazi*, but do not send their boys to school.

The three Musicians are *Kasbans* or Dancing girls and courtezans, *Nakarchis* or horse kettle-drummers, and *Taschis* or kettle-drummers.

Kasbans, also called *Naikans*, form a community of about a hundred at Bagalkot, and are found in smaller numbers at Kaladgi and Bijapur. They do not claim to belong to any of the general Musalman classes, and are said to represent local converts from mixed Hindu castes who became Musalmans when they either left or were driven from their own caste. They have no common peculiarity of feature or form. Their home speech is either Hindustani or Kanarese. They dress in the Hindu robe and bodice. All wear shoes which is the chief point of difference between the dress of a Kasban and of a private woman. They also wear loose bell anklets, known as *kaddas*, by whose tinkling they measure their steps. Singing and dancing or prostitution, or the three together form the chief part of their profession. Some of them are said to be good singers. Chiefly through the depressed condition of the people since the famine of 1876-77, the Kasbans have fallen into great poverty. They are tidy and cleanly, but proverbially crafty, faithless, and fond of pleasure, liquor, and intrigue. They look out for houseless and destitute women, or buy young girls of poor

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Population.
MUSALMANS.
Kashans.

Hindu families. When a girl comes of age the mistress always tries to secure a protector for her who will pay £5 to £10 (Rs. 50-100). To the amount given by the protector the mistress adds something and a great ceremony with dancing and dinner parties is held. After the dinner *missi* or black tooth powder is rubbed on the girl's teeth, and she is free to practise as a dancing girl. Though Muslims in name they have little idea of their religion. They give during the ten days of Muharram, cease from unlawful earnings, and with much faith worship the bier of Hassain and Hussain. They bring up their daughters to their own profession, but neither their sons nor their son's wives.

Nakarchis.

of the Hindu class of the same name are found in small numbers in some of the larger towns. The men are tall or middle-sized and dark or olive-coloured. They shave the head, wear the beard, short or full, and dress in a Hindu-like turban, a shirt or a jacket, and a waistcloth. The women have the same cast of face as the men, and wear the Hindu robe and bodice. They appear in public, but do not add anything to the family income. Those who have remained kettle-drummers are not well-to-do, but being hardworking, thrifty and sober, they get on well as husbandmen, messengers, and constables. They form a separate community, marrying among themselves only. They differ from ordinary Muslims in abstaining from beef and in offering vows to and worshipping Hindu gods. At the same time they obey the *kazi* and employ him to conduct all their ceremonies. They are Sunnis of the Hanafi school, but are not religious or careful to say their prayers. They do not send their boys to school, and are said to be a falling class.

Taschis.

Taschis, or Kettle-drummers, found in small numbers in almost all large towns are said to represent local converts of mixed Hindu castes. Their home tongue is either Kanarese or Hindustani. The men are tall or middle-sized and dark or olive-coloured. They shave the head, wear the beard full or short, and dress in a Hindu-like turban, a waistcoat, and a waistcloth. The women are like the men in appearance and wear the Hindu robe and bodice. They appear in public but add nothing to the family income. There is little demand for their services and many have taken to labour or tillage. Both men and women are neat and clean. Though hardworking and thrifty, they are badly off. They form a separate community and marry among themselves only. They have no special organization, and in manners and customs do not differ from ordinary Muslims. They obey and respect the *kazi*. They are Sunnis of the Hanafi school, but are not religious or careful to say their prayers. They do not send their boys to school, and are said to be a falling class.

CHRISTIANS.

Christians, numbering 167, include two divisions Native Protestants and Native Roman Catholics. Of these Native Protestants numbered 146 (males 93, females 53), and Native Catholics 21 (males 11, females 10). NATIVE PROTESTANTS are found chiefly in Badami. They are converts made by missionaries belonging to the

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CHRISTIANS.

Basel Evangelical Mission. Before their conversion most of them were either Lingayat weavers or Alhars. Their home tongue is Kanarese. They have no divisions, and they eat together and intermarry. They live in one-storeyed houses with flat or tiled roofs. Their daily food is rice, millet bread, pulse, vegetables, and flesh, and their holiday dishes are sweet cakes made of wheat-flour pulse and sugar. They are subject to the Basel Mission, and in their dress customs and religious rites do not differ from the Native Protestant Christians of Belgam and Dhavay. They send their boys and girls to school and are a rising class. Native Roman Catholics are found in Badami and Bagalkot. They speak Kanarese. They live in flat-roofed houses. Their daily food is rice, millet bread, pulse, vegetables, and flesh. On holidays they eat sweet cakes. They are specially fond of hot and sour dishes. The men keep the top-knot and dress in a waistcloth, a shouldecloth, and shoes or sandals, and the women in a robe without passing the skirt back between their feet. Both the men and women are neat and clean in their dress. They are religious and are subject to the jurisdiction of the Archbishop of Goa. Their customs and religious rites do not differ from those of the Roman Catholics of Kanara. They send their boys to school, take to no new pursuits, and are a steady class.

CHAPTER IV.
AGRICULTURE.

According to the 1881 census returns agriculture supported about 485,000 people or 75.98 per cent of the population :

Bijapur Husbandmen, 1881.

Agr.		Males.		Females.		Total.	
Under Fifteen		151,812		153,189		305,001	
Over Fifteen		90,027		86,636		176,663	
Total		241,839		243,825		485,664	

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HUSBANDMEN.

As regards strength the Bijapur landholders come in the following order: Lingayats, Kurubars, Kaddis, Musalmans, Mahars, Mangs, Brahmins, Marathas, Lamans, and Vadars. The houses of poor husbandmen have mud roofs and stone or brick walls with one or two rooms and almost always a cattle shed attached. Well-to-do husbandmen live in the better sort of houses built of stone and mortar or burnt bricks, sometimes with an upper storey and with a whitewashed mud-roof. Tiled roofs are rare, partly because the people do not like tiled roofs, but chiefly because tiles are difficult to get, as village potters do not know how to make them. However poor he may be a husbandman has a brass pot and a plate and one or two wooden cots. Their farm stock generally includes a plough with one or two pairs of bullocks, a seed drill, a harrow, one or two reaping hooks and weedeers, an iron crowbar, a hoe, and a hatchet. Since the 1876-77 famine they generally keep one year's supply of food grain in store, and the well-to-do store as much as two-fifths of a ton to twenty tons (2-100 *khandis*). Brahman, Lingayat, and Kaddi husbandmen are generally sober, orderly, clean, religious, and, since the 1876-77 famine, thrifty. As a class few of them are skilful. They dislike change and have no special appliances. In addition to what they make from their fields landholders add perhaps a fourth to an eighth from cart driving, dairy produce, spinning, cotton ginning, blanket weaving, wool selling, labouring, or fowl rearing. Hardly any addition is made from hunting, fishing, or snaring. On a rough estimate thirty to fifty per cent of the cultivators are in debt. The chief causes of indebtedness are marriage and other ceremonies and bad seasons. Many stand in need of advances for seed for which they

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Soil.

The soils belong to two main classes, the black or *yeri bhumi* (K.) and the red called *masab* or *musali* (K.). By far the greatest part of the open country, whether the surface rock is trap or gneiss, consists of the black ground or *yeri bhumi* which is geologically the ruins of rock changed by the addition of organic matter. The black soil has great moisture-holding power and when unmixed with any foreign matter is so clayey as to be almost impassable in the rainy season, while in the hot weather it gapes in deep fissures through which the fertilizing air passes sometimes more than six feet below the surface. The first heavy rains bear the sun-dried surface film into the fissures so that without any labour the upper layer of earth is year by year partly renewed. The best black soil overlies either sandstone, clay porphyry, or felspar at a depth of six to thirty feet. The salt in the rich deep black soil of the Don valley is itself nourishing to some crops, particularly to wheat, and through its property of absorbing moisture is beneficial to all crops. The richness of the Don valley, the granary of Bijapur, is proverbial. The soil wants ploughing only once in three or four years; a single heavy fall of rain is enough to give a fair crop, and in the years when the crops of the country round utterly fail the Don valley gives some return. Occasionally on the banks of the Krishna and the Bhima where the under-layer is a gray clay slate, or where it is charged with murate of soda or natron, the black soil is of the worst quality. The chief fault in this soil, which is known as *kaval* (K.), is that water seems to pass through it without wetting it. It bears seldom except in rare seasons of such unusual wetness that the crops on other soils are destroyed. When, as in parts of Badami and Hungund, black soil is mixed with gravel, particularly with lime gravel, and when the layer of earth is shallow, it is called *garab* (K.). This is a poor soil which requires much manure. In parts of Badami shallow beds of this soil are much injured by an underlying alluvial limestone, which, especially in wet seasons, destroys the crops. When it is mixed with alluvial soil left by overflowing streams the black soil turns to brown or *musabu* (K.) and this is of greater richness than the black. A brown soil found at the skirts of ridges and uplands coloured by iron-bearing gravel or *garasu* (K.) is much less rich than the alluvial brown. The red sandy mould called *masab* or *musali* which is chiefly found near the sandstone hills of Badami, Bagalkot, and Hungund, is generally poor though under manure and a proper system of tillage it yields fair crops. Red soils yield only the early rain or *munagari* (K.) crops, as they do not hold moisture and after

1 Of the richness of the Don valley the Hindustani saying is: *Don pike kon khadiya, Don ne pike kon khadiya*; the Marathi saying is, *Jar pikel Don, Jar khail kon, na pikel Don, Jar khail kon*, both mean, If the Don bears crops who can eat? The Kannarese sayings are: *Donella belidare, onella jola*. If the Don crops are good every lane is a *jeart* field, and *Belidare Doni, belilla on*. If the crops come up it is the Don; if not it is a road.
2 Bom Gov. Sel. CXIX. 3.

DISTRICTS.

Blyaput Holdings, 1882-83.

SUB-DIVISION.	ACRES.				TOTAL AREA.
	500- 300-	300- 100-	100- 50-	OVER 500.	
Indt	68	14	14	14	370,081
Subdivided	74	22	14	14	385,597
Macedal	67	31	32	7	281,501
Dispur	76	20	49	83	140,178
Kachok	42	35	22	22	393,288
Badami	10	5	10	6	258,717
Hungund	20	10	10	10	181,765
Total	384	181	152	65,452	2,499,704
					239,127
					117,601
					110,778
					84,013
					110,692
					184,021
					141,714
					101,182
					140,748
					8457
					8089
					933
					836
					7413
					1,077,940
					2,499,704

A Plough.

FIELD TOOLS.

¹ From materials supplied by Rao Sahab Nardyan Chintaman Soman, Mamlatdar of Bijapur.

In their use and make these field tools are generally the same as the Belgam field tools of which a detailed description is given in the Belgam Statistical Account. Both the heavy or *negali* and the light or *vanti* plough is a thick *babul* log shaped by the village carpenter, with its lower end curving forward at an obtuse angle from the main block. The share, which is an iron blade one and a half feet long by three to four inches broad and four to twelve pounds in weight, is let into a socket and fixed by a movable iron ring to the wooden point beyond which it juts about six inches. The handle is fixed to the block by a thick rope passed along the beam and tied to the yoke, so that the strain of draught braces the different parts of the plough. The light plough is drawn by two bullocks and the heavy plough by eight bullocks. One man guides the heavy plough and a boy drives the bullocks sitting on the yoke. The share of an eight-bullock plough passes about nine inches into the ground, of a four-bullock plough about four inches, and of a two-bullock plough about two inches. A plough drawn by eight bullocks costs £3 (Rs. 30), one drawn by four bullocks about £1 10s. (Rs. 15), and one drawn by two bullocks about 14s. (Rs. 7). A plough lasts two years. The heavy hoe or *ukki-kunt*, is a *babul* beam five feet long and one foot broad with an iron blade four feet long by four inches broad running horizontally along its length and supported by two wooden stays one and a half feet long which are fixed in the beam about six inches from each end. This beam is joined to the yoke by two small beams or raters about eight feet long. The heavy hoe is drawn by two to eight bullocks and is so made that by lengthening or shortening the rope the blade passes several inches under the ground or merely scrapes the surface. It is used for loosening the seed, breaking clods, and uprooting shrubs and weeds. When more than four bullocks are yoked, one man drives the first four bullocks and a second drives the rest. An eight-bullock heavy hoe or *ukki-kunt* costs £2 16s. (Rs. 28), a four-bullock hoe £1 8s. (Rs. 14), and a two-bullock hoe 8s. (Rs. 4). The chief parts of the heavy hoe last seven or eight years. The small parts want yearly repair. The small hoe or *yadi* consists of a *babul* beam two and a quarter feet long by six inches broad, with two stays like the heavy hoe. In the lower end of each stay a blade of iron about six inches long is fixed horizontally to the beam. The two blades from the two stays fall in a line leaving an open space three or four inches long in the middle. The beam is joined to the yoke by two small raters each about nine feet long. Two such hoes are generally fastened to one yoke and are drawn by a pair of bullocks driven by two men. The hoe is used for clearing the land of grass and weeds between the rows of a growing crop, and also for loosening the surface. The small hoe or *yadi* costs 9s. (Rs. 4½). The seed-drill or *kurugi* is a block of *babul* wood four to five feet long by one foot broad with three to four square prongs set into it at right angles. Into each prong is fixed a hollow bamboo about three feet long and one inch in diameter. These meet at the top in a wooden cup. Into this cup, which is about six inches in diameter and is bored with holes, the driver keeps steadily pouring seed which passes through the bamboo tubes and prongs into a neat furrow cut in front

of each tube by the shavelike iron tip of the prong. The block of wood is joined to the yoke by two small beams or rafters about eight feet long. The seed-drill never requires more than two bullocks. It is made by the village carpenter and is used in sowing all kinds of grain except rice. It costs about 6s. (Rs. 3). Except the beams, prongs, and iron tips, which should be replaced every year, the seed-drill lasts seven or eight years. The rake or *vidgol* consists of a piece of blackwood about one and a half feet long with seven to nine teeth and a bamboo handle four to five feet long. It is used for gathering straw and costs about 2s. (Rs. 1). It lasts eight or ten years. Besides these field tools there are the bladed pickaxe or *byadgu* for cutting shrubs and plants costing 2s. (Rs. 1), the pickaxe or *gadali* for digging costing 2s. (Rs. 1), the reaping sickle or *kudgol* costing 1s. 3d. (10 as.), the weeding sickle or *khurpi* costing 9d. (6 as.), the axe or *kodli* costing 1s. 3d. (10 as.), the spade or *sanali* costing 9d. (6 as.), and the *motin halli* a wooden tripod for the winnowing to sit on costing 2s. 6d. (Rs. 1½).

With scanty and uncertain rainfall and few irrigation works the district suffers from periodical want of water. The reason why so few irrigation works are found in a district which stands so much in want of irrigation is that there are almost no sites suitable for such small works as are within the means of the people. In Indi, Bijapur, and Bagalkot a large area close to the villages is watered from wells and small streams. In 1881-82, excluding wells, thirty-two irrigation works watering 1372 acres yielded a consolidated yearly revenue of £461 (Rs. 4610) of which the irrigation share is seventy-eight per cent or about £360 (Rs. 3600) or an average acre rate of 5s. 3d. (Rs. 2½). Of the thirty-two irrigation works seventeen, or one work for every 338 square miles, are repaired by the Public Works Department and the remaining fifteen, which are classed as temporary, are maintained by the people. Of 355 reservoirs and ponds 105 are in Badami, sixty-eight each in Bagalkot and Hungund, forty-seven in Bagewadi, forty-one in Bijapur, twelve in Muddabihali, ten in Sindgi, and four in Indi. The water of only fifteen of these reservoirs is used for irrigation. Of these fifteen, one at Shirur in Bagalkot waters eighteen acres of land and yields a consolidated assessment of £4 6s. (Rs. 43). The remaining fourteen reservoirs are at Banashankari, Tolachkod, Govanki, Kendur, Nandikeshtur, and Nilgund, and two each at Parvati and Timsagar all in Badami, at Kamatgi and Alandapur in Bijapur, and at Inohgeri in Indi. The Banashankari lake about three miles south-east of Badami, formerly known as Harishchandra Tirth, is believed to have been built some two hundred years ago by two Jains Shankershet and Chandrashet. It has solid masonry retaining walls on four sides and three sluices on the east. It is 362 feet square and has a greatest depth of twenty-five feet. It is supplied by a perpetual spring which rises in a swamp about a mile above the lake. The same spring also supplies the Tolachkod reservoir which is a weir across a stream at Banashankari. In the hot weather, even after a bad monsoon, this spring runs over two and a half cubic feet the second. Its water is used in raising garden crops in about twenty acres of land. The Govanki reservoir about six miles and

the Nandikeshwar reservoir about seven miles east of Baddami are also fed from unfailing springs in the sandstone rocks. The Kendur reservoir about six miles north of Baddami, said to have been built before the Muhammadan conquest, has a catchment area of twenty-two square miles. When full its area is 530 acres and it has a greatest depth of twelve feet. The water never dries and is used in watering 125 acres of land. Plans and estimates have been (1881-82) submitted for raising the waste escape level and the dam and strengthening the weir. The Nigund reservoir, about ten miles west of Baddami, when full has an area of 230 acres but has hitherto been little used for irrigation. In 1882-83 the reservoir was improved and repaired and the area under command increased to 347 acres. At Parvati, twelve miles north-east of Baddami, are two reservoirs a large and a smaller. The smaller has been repaired by stopping leaks and improved by raising the waste weir 2.44 feet, thus increasing the capacity from twenty to twenty-nine million cubic feet. The area watered by these reservoirs is seventy-nine acres. At Timasagar twelve miles north of Baddami are two small reservoirs holding water only during the monsoon. At Kamategi twelve miles east of Bilapur is a reservoir said to have been built about 1620 by Ibrahim Adil Shah II, the fifth Adil Shahi king of Bilapur (1580-1626). It was intended as a pleasure resort with garden and water pavilions which are now in ruins. Its natural catchment area is small, but it was increased by a catch-water drain which would be the waste channel from the proposed Don reservoir. When full, the reservoir covers seventy and waters fifty-six acres. At Mammadpur in Bilapur are two lakes or reservoirs called for distinction the Great and the Small. As shown by a Persian inscription cut in stone both were built at a cost of about £21,250 (50,000 *huns*) by Sultan Muhammad (1626-1656) of Bilapur in A.D. 1633. Both reservoirs are formed by earthen dams faced on the water side by strong well built stone walls, damming two streams, at a place where a small gneissic and sandstone inlet has formed most favourable sites. The large reservoir is probably the largest existing reservoir in the Presidency, of native construction. When full its surface area is 864 acres or 1½ square miles. The dam is 2662 feet long, or just over half a mile, and its greatest height is twenty-seven feet nine inches. It has several outlets for irrigation each consisting of a series of round holes cut in stone at different levels closed by wooden plugs in the usual native method. These holes communicate with masonry culverts through the earthen dam. Some of these outlets, which are no longer used and are a source of leakage, are being permanently closed. The rest are being fitted with modern sluice gates worked from the top of the dam by a screw. This work is in hand and will be completed before June 1884.

1 Mr. R. B. Joyner, C.E.
2 Details are given under Places.

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Agriculture.
IRRIGATION.
Reservoirs.

Except in seasons of unusual drought the water in this reservoir lasts throughout the year. The smaller lake to the east of the large lake when full has a surface area of 428 acres and a greatest depth of twelve feet. The length of the dam is 1180 feet. The reservoir generally dries in March or April and grain is sown in the bed. The area watered by these two reservoirs is about 674 acres. It yields a yearly consolidated land and water revenue of £278 8s. (Rs. 2784). This includes the area held by free holders or *inamdars*. The area of the Government lands is 433 acres and the consolidated yearly revenue is £177 (Rs. 1770). The old records show a much heavier rate of assessment before the reservoirs were taken over by the English Government in 1848, which was probably liable to remission in bad years. The average acre rate is now 8s. (Rs. 4). Of £177 (Rs. 1770), £152 (Rs. 1520) or 7s. (Rs. 35) the acre would represent the water share and £25 (Rs. 250) or 1s. (8 as) the acre the land share. Except in occasional years of unusually good rainfall both of these reservoirs are of larger capacity than their catchment works serve to fill. At Inghert in India, a stream was dammed by a solid masonry wall. The work of damming was begun in 1856 by the revenue department and finished in 1857 by the public works department. The lake has a sluice gate and water-courses for leading the water to the neighbouring fields. In 1874 the wall was breached by a heavy flood and the work has not since been used for irrigation. In Hungund about sixty-seven acres of land are watered by streams which draw their supply from a feeder of the Krishna which has a good cold weather flow derived from the granite hills of the Nizam's country.

Wells.

According to the Collector's return for 1882-83 there were in all 6119 wells of which 3575 were with steps and 2544 were without steps. Of 6119 wells, 534 with steps and 566 without steps were in Sindgi; 789 with steps and 306 without steps were in Hungund; 298 with steps and 385 without steps were in Bagalkot; 267 with steps and 286 without steps were in Baddam; and 267 with steps and 286 without steps were in Hungund. The average depth of wells is twenty feet in Sindgi, thirty feet in Bagalkot, thirty-five feet in Baddam, and eleven to forty-two feet in Hungund. Wells built on all four sides with stone and mortar, generally large enough for two or three leather-bags to work at a time, cost about £500 (Rs. 5000) and are rarely built solely for watering. Wells with one side of built stone masonry and three sides faced with dry stone masonry, cost £100 to £300 (Rs. 1000-3000), and wells twenty or thirty feet deep and the same in diameter, without masonry except on the side where the leather-bag works, where a wall either of dry stone or stone and mortar is built to support the lifting frame, cost £20 to £40 (Rs. 200-400). The 1876-77 famine gave a considerable impulse to well sinking as fodder was so scarce that many wells were dug simply for watering *yadr* for

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Irrigation.
Wells.

fodder. Most of these famine wells were temporary holes dug in the ground with a wooden frame on one side with which to raise the water. By these wells the total irrigated area of the district was (1878) raised from 9000 acres to 18,667 acres. For garden

tillage water is raised from wells by a *mot* or leather-bag. The bag is five and a half feet in diameter with a leather trunk three and a half feet long and one and a half feet in diameter attached to the bottom. To the top of the bag an iron ring about an inch thick and about seven feet in circumference is fastened. To this ring a four-handed iron catcher is attached and at the point where the four hands meet a large rope is fastened. To the lower jaw of the mouth of the trunk a second smaller rope is fastened. At the top of the well, where the bag is to work, a masonry trough is built. In this two wooden uprights are fixed about four feet apart and a small beam with a pulley in the middle is laid breadthwise over the two uprights. At the bottom of the uprights a wooden roller is fixed. Over this structure the bag is worked by flinging the ring rope over the pulley and the trunk rope over the roller. The other ends of these ropes are tied to a yoke drawn down an inclined plane by

two and sometimes by four bullocks. When the bullocks move backward up the inclined plane the bag goes down into the well and is filled; then the bullocks move forward and bring the bag to the top of the well where it is emptied by pulling the ring rope, the water running through the trunk. The monthly working charges, consisting of two men's wages and the keep of animals, amount to about £1 10s. (Rs. 15). Irrigation from streams is carried on in the same way as from wells. A wooden frame called *karvi* is set on the bank and the water is raised in a bag. Sometimes a hole is dug a little from the bank, large enough to allow the leather-bag to work and the channel is cut from the stream into this hole. A well is thus formed and is always fed from

the stream.

In 1877-78 several irrigational sites were examined and plans and estimates for several works were prepared. Of these projects the Don river scheme is the most important. This comprises a very large storage reservoir on the river with canals on the left bank commanding 193,881 acres or 303 square miles of land in the Bilapur, Sindgi, and Bagavadi sub-divisions. The site of the reservoir dam is on the river about ten miles south-east of Bilapur. The design is for an earthen dam 14,300 feet long and eighty-nine feet in greatest height. The area of the catchment basin is 419 square miles. The area of surface of full supply in the reservoir is 10,065 millions of cubic feet. The facilities for a work of this size are very great. A rocky saddle, affording a length of 1800 feet of waste weir, is available, and the canals cross the watershed and could be carried on so as to command the whole area between the Don and the Bhima. The canals are designed to have a total length of 134 miles excluding sixty-two miles of main branches or distributaries and will command 193,881 acres. The work is estimated to be capable of watering 23,434 acres yearly, and the net revenue is

The Don Scheme.

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IRRIGATION.
The Don Scheme.

estimated at £11,717 (Rs. 1,17,170). The estimate for the complete scheme is £221,615 (Rs. 22,16,150). In 1879-80 the surveys in connection with this project were completed. A series of borings were made on the dam site and preparations made for sinking a trial well. As the estimates for land compensation for this project were found too large, further investigation of the scheme has been stopped. Another irrigation work which is now under construction is a reservoir at Muchkund four miles south of Bagalkot. In 1877-78 complete plans and estimates were drawn up and sanctioned. The lake is designed to be formed by an earthen dam sixty-five feet in greatest height and 720 feet long. The area of the lake when full will be 1059 acres and its contents 765 millions of cubic feet. The catchment area is 28½ square miles. Two canals, led off from the lake, are designed to command an area of 1,400 acres. The average yearly supply of water is calculated to suffice for 1035 acres of irrigation and the net revenue is estimated at £600 (Rs. 6000). The work has the advantage of providing very large storage room at a comparative small cost. No economy would be obtained by lowering the level of full supply as the cost of deepening the waste weir is more than that of raising the dam which is a remarkably short one. The estimated cost of the scheme is £13,876 (Rs. 1,38,760). During 1879-80 the work was carried on as a famine relief work and up to the 31st of March 1883 the concrete dam with masonry faces, which will be sixty feet high when completed, was raised to within six feet of its full height. The sluices were fixed and the masonry work raised to the same level as the dam work. The cutting of the main channel was nearly completed for the first four miles. An aqueduct, one bridge, two inlets, and two vertical falls on the main canal were also completed. All classes of husbandmen enrich their fields with manure, which consists of house sweepings, ashes, cattle litter, and all kinds of rubbish and decayed vegetable matter. These are laid together in a pit and when the whole has decayed into a powder it is carted and spread over the fields by the hand. Except rice land all watered land is manured once or twice a year. Dry-crop land, sown with the early monsoon or *mungr* crops, is also manured, red soil yearly and black soil if possible once in three years. Probably one-eighth of the early crop or *khair* land is manured yearly. The quantity of manure varies with the quality of the soil from 600 manure an acre on the poor lands of the north to 200 to 300 manure on the richer lands of the south. Manure is seldom sold. The nominal acre cost of manuring garden lands is estimated at 8s. to 10s. (Rs. 4-5).

MANURE.

The results of the trial pits and borings made in the Don river in 1879 show that the rock is reached thirty-five feet from the bed of the river and forty feet from the highest point on the left bank of the river. In the bed of the river there was below the surface, black soil for four feet, red soil for four feet, white sandy clay for six feet, pure reddish brown clay for fourteen feet, still dark brown clay for three feet, limestone for one foot, and pure dark brown clay for three feet. On the left bank, there was, below the surface, black soil for fifteen feet, clay with sand for six feet, yellow clay and white lime with sand for eleven feet, yellow clay with sand for four feet, and yellow clay with fragments of stones for four feet. Messrs. F. D. Campbell and R. B. Joyner.

and of manuring dry-crop lands at 6s. to 8s. (Rs. 3-4). Except that Indian millet wheat or gram, no regular change of crops is observed. Tillage is either dry *kadduramba* (K.) or wet *perwamba* (K.) Owing to scarcity of water for irrigation there is very little wet tillage. The dry field tillage varies according as the soil is black or red and sandy. To bring black soil fields under tillage for the first time is a heavy and costly task as the fields are overgrown with a creeping grass called *harilli* (AL) or *kavige* or *nat* (K.) Cynodon dactylon. The roots of this grass form a thick mat eight or ten inches below the surface, choke all other vegetable growth, and if not cut year after year gain more strength and spread over a wider area. The better the land the stronger are the bushes and the thicker is the *harilli*. The field tool used in breaking up the field is the heavy plough or *negali* drawn by five pairs of bullocks, of which one pair is not two pairs must be of a superior breed costing £7 to £12 (Rs. 70-120) the pair. As the country is too hot and dry for them bullocks are not used. The heavy plough is set to work immediately after the rains are over, that is in October or November, when the ground is soft enough to let the plough sink below the matted mass of the *harilli* roots. The work of cutting the roots, locally called *nat kharane*, is so slow that seven months are required to bring twenty-four acres of waste land under tillage. During this time the roots are cut out and the field is ploughed lengthwise breadthwise and cornerwise. When the work of cutting the roots is over the high priced bullocks are sold as their keep is costly. Including the price of animals, their keep, and the hired labour, the charges for seven months amount to £70 (Rs. 700). This outlay is beyond the means of ordinary husbandmen who to minimise the expense combine together and help one another. Sometimes occupants lease their land for twelve to twenty years to husbandmen on condition that the *harilli* is rooted out, the husbandman agreeing to pay the occupant one-third to one-fourth of the produce. After being worked by the heavy plough the land is left very rough and when the clods are a little softened by the first rains, the ground is two or three times harrowed and is cleared of weeds and roots by the hand. In the first year the field is sown with cotton or gram, then levelled either by a harrow or by a clod-breaker drawn by a pair of bullocks. For these two years the crops grown are the same as those of the preceding year but the outturn is better. At the end of the third season the field is supposed to be in a state of full tillage or *haride*. After three years the surface is every year cleaned by a scaling knife. As they are shallow and are not liable to be overgrown with *harilli*, red soils do not want the heavy plough. As red soils, especially sandy reds, are apt to harden and cake after rain, they are kept as loose and friable as possible. The sandier the land the more harm heavy rain causes. Two or three showery days in a fortnight are enough for the red soils until late in the season in September-October, when the grain is filling in the heads.

a good deal of rain is required. The first operation in a red soil field is to enrich it with ordinary manure in March. In April, after the first showers have begun, the field is at intervals ploughed three times with the smaller plough and the manure spread through the soil. In May, the stubble of the previous crop and weeds are cut out by the scalping knife, which in loose sandy soils is fixed so as to pass two or three inches below the surface. The stubble and the weeds are gathered either by a rake or by hand. In June when the south-west rains have begun, or, if the rains hold off, in July or even as late as August, the seed is sown by the drill machine. If the sowing is delayed till August the surface has again to be cleaned by the scalping knife. During the first four or five weeks after sowing the heavy hoe or *whi-kunt* is used twice. After the second hoeing the plants are too high and they are weeded by hand generally twice in the course of the second and third months. As soon as the heads of corn begin to form, guards are set over the field, some on foot, others mounted on stages or on trees, to keep off pillagers and drive away birds, birds particularly, if not kept off, working great havoc among the standing crops. The birds are kept off by all sorts of noises, by slinging small earthen pellets, and sometimes by shaking leaf strings hung from one stage or tree to another. Often a girl is mounted on one of these stages with her reeling machine or *nalu nall*, at times bellowing at the birds, or slinging a pellet, or cracking a large hempen whip. For scaring deer, hares, wild boars, and jackals, a wooden post six to eight feet high is sunk upright into the middle or into a corner of the field, and a whitewashed earthen jar is laid on the top, and a blanket or a waistcloth, or a woman's robe in rags is hung from the pole, so as to look like the figure of a man or a woman. After the crops are reaped they are thrashed. A space twelve to twenty yards in diameter is wetted and beaten till the surface is smooth, hard, and firm. The corn is taken to this space. If it is Indian millet or millet the heads are cut off and thrown on the threshing floor, and if it is wheat or gram the plants are thrown. The farmer's whole stock of bullocks is yoked abreast and they are driven, muzzled, round a post in the centre. As soon as the whole is thrashed, on some day when the breeze is neither too light nor too heavy the grain is winnowed. A man stands on a wooden tripod and the grain is handed to him in a four-sided tray made of close mat-work. The front and broadest edge of this tray has no rim, and over this the winnower drops the grain and chaff, the grain falling to the ground and the chaff blowing to one side.

According to their seed times and harvest times, the Bigapur crops may be divided into two classes early or main rain that is *khari* (M. H.) or *munari* (K.) and late or cold weather that is *rabi* (M. H.) or *hingari* (K.). The *khari* crops, which are sown in the latter part of June or the beginning of July and harvested in November and December, want rain in June, July, and August, and are injured by heavy rain after the grain is in ear. To this class of crops chiefly belong the red variety of Indian millet *javri* (M.) or *ken-jola* (K.) *Sorghum vulgare*, *bajri* (M.) or *saji* (K.)

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Penicillaria spicata, rice *bhdt* (M.) or *bhatu* (K.) Oryza sativa, *mug* (M.) or *hesru* (K.) Phaseolus radiatus, *patu* (M.) or *avri* (K.) Dolichos *alsandi* (K.) Dolichos catjang, *kuthi* (M.) or *gallu* (K.) *biflorus*, *tur* (M.) or *logri* (K.) Cajanus indicus, *til* (M.) or *gallu* (K.) Sesamum indicum, and *ambadi* (M.) or *pundi* (K.) Hibiscus cannabinus. All these are grown in red or *musali* soils; and millet, *til*, *udid*, *mug* and *vala* (M.) or *navani* (K.) Panicum italicum also in black soils. In the more sandy soils all these early crops are sown in the latter part of June, but in the more mixed and loamy sands they are sometimes sown in July or early August. For the *rabi* (M.) or *hingari* (K.) crops which are sown only in black soils in September and the beginning of November and are harvested from the end of September to the beginning of April, rain is wanted in August and December. To this class chiefly belong white Indian millet *jadr* (M.) or *bili-jola* (K.) Holcus cernuus, cotton *kaps* (M.) or *hatti* (K.) Gossypium herbaceum, wheat *ghau* (M.) *god* (K.) Triticum aestivum, gram *harhara* (M.) or *kadi* (K.) Cicer arietinum, *insaid jadas* (M.) or *alsi* (K.) Linum usitatissimum, and *kardai* (M.) or *kusbi* (K.) Carthamus tinctorius.

In 1881-82, of 1,759,816 acres held for tillage, 143,358 acres or 8.14 per cent were fallow or under grass. Of the remaining 1,616,458 acres 317 were twice cropped. Of the 1,616,775 acres under tillage, grain crops occupied 1,209,078 acres or 74.78 per cent; 949,386 of them under Indian millet *Sorghum vulgare*, 136,924 under spiked millet *Penicillaria spicata*, 97,746 under wheat *Triticum aestivum*, 9269 under Italian millet *Panicum italicum*, 5004 under rice *Oryza sativa*, 3926 under *sava* *Panicum miliare*, 622 under barley *Hordeum hexastichon*, 304 under maize *mukka* (M.) or *mekke jola* (K.) Zea mays, and 5597 under other grains of which details are not given. Pulses occupied 73,360 acres or 4.53 per cent, of which 37,866 were under gram *Cicer arietinum*, 14,720 under *cajan pea* *Cajanus indicus*, 7929 under *kuthi* *Dolichos biflorus*, 432 under *mug* *Phaseolus radiatus*, and 5413 under other pulses. Oilseeds occupied 71,094 acres or 4.39 per cent of which 29,697 were under *insaid* *Linum usitatissimum*, 15,521 under *jingelly* seed *Sesamum indicum*, and 25,876 under other oilseeds. Fibres occupied 255,790 acres or 15.82 per cent of which 255,367 were under cotton *Gossypium herbaceum*, and 423 under Bombay hemp *Crotalaria juncea*. Miscellaneous crops occupied 7453 acres or 0.46 per cent of which 1135 were under sugarcane *us* (M.) *kabbu* (K.), *Saccharum officinarum*, 1469 under tobacco *tambaku* (M.) or *hage soppu* (K.) *Nicotiana tabacum*, and 1637 under *chillies* *murchi* (M.) or *mensunkai* (K.) *Capsicum frutescens*. The remaining 3162 acres were under various vegetables and fruits.

The following are the details of some of the most important crops: Indian millet *jadr* (M.) or *jola* (K.) *Sorghum vulgare* with, in 1881-82, 949,386 acres or 58.72 per cent of the whole tillage area is grown over the whole district. Of Indian millet there are two varieties the red or *ken-jola* (K.) and the white or *bili-jola* (K.). The red or *ken-jola* is grown as

Indian Millet.

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Wheat.

An early crop and is sown in the latter half of June where the soil is sandy and towards the end of July where the soil is mixed and strong, and is reaped in October or November, about a fortnight after the end of the south-west rains. The white or *shillu-jvari* is also called *shillu-jvari* is grown as a late crop in black soil in the latter half of September, and is gathered in the end of March or the beginning of April. When the crop is good, white *jvari* is both more profitable and less injurious to the land than red *jvari*. Before sowing Indian millet, the field is thrice ploughed by the light plough and the seed is dropped through the seed drill. The chief points of difference between the red and white varieties are that the seed of the white variety is white, and of the red variety brownish; the stalks of the white variety does not grow to more than half the height of the red variety and contains much more sugar. The grain of the white variety is superior in flavour and the proportional shortness of the stalk seems to enable the earth to bear many more plants. On the best black lands in good years the plants of white *jvari* are closer and the heads are better filled than those of any other grain. Indian millet and millet are the staple food of the people.

Wheat *ghau* (XL) or *god* (K.) *Triticum aestivum* with, in 1881-82, 97,746 acres or 6.04 per cent of the tillage area is grown over the whole district, chiefly in Bagavadi, Bijnapur, Sindgi, and Muddabihal. Three chief varieties of wheat known as *tambda* or red, *khapli*, and *holi* are grown. The *tambda* or red wheat is grown as a watered crop in garden lands, is a bearded wheat, like the best and is like the ordinary English wheat. The *khapli*, grown as a dry-crop wheat is grown in pure black soils, in mixed soil called *mali*, and in a gray soil formed from felspar rocks. Of these the wheat of the Don valley has a high local value; the salt in the soil instead of injuring nourishes the wheat plant. The land is carefully prepared and manured before the seed is sown. The sowing begins soon after the heavy burst of the north-east or Madras monsoon which generally happens in October and sometimes in early November. The quantity of seed ranges from twenty-six to thirty pounds the acre. The crop which wheat follows best is cotton preceded by Indian millet. In some places wheat alternates with sugarcane and gram. Occasionally *kavai* or safflower is raised between the rows of wheat two to six feet apart. The safflower ripens one month later and does not interfere with the growth of the wheat. The wheat crop takes three to three and a half months to ripen and is reaped in March. Dry-crop wheat is much affected by atmospheric changes. It is affected by rain twenty or twenty-five days after the seed is sown. It is also affected by heavy dews, by excessive cold following cold-weather rain, by cold northerly and westerly winds, and, at the time when the crop comes to bearing, by a cold and northerly wind locally called *kaddi* or *harishchandra vata*. In Sindgi the ill effects of too much moisture are counteracted by throwing manure or ashes on the field. Wheat is not the staple food of the

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people; only the rich classes eat it every day. In ordinary years large quantities of wheat leave the district. Some of it goes to Sholapur, some to Athni in Belgum, and some to Jamkhandi. The rest finds its way to Vengurla and Karwar and from those ports is shipped to Bombay. The Bilapur husbandmen do not send grain on their own account to Bombay or even to Vengurla. They either take it for sale to the nearest railway station or they dispose of it to Belgum traders.

Rice *bhat* (M.) or *bhatta* (K.) *Oryza sativa* with 5004 acres or 0.30 per cent of the tillage area, from want of irrigation works, is not one of the chief crops of the district. In Badami rice is grown from the water of some of the larger reservoirs. Before sowing them the rice fields are flooded till they are two or three feet deep in mud, and are divided into a number of rectangles four or five yards long, and two or three yards broad, with banks three or four inches high. Cattle dung and the roots of old rice are trodden and kneaded into the mud either with a broad hoe by men waist-deep in mud or by a plough drawn by two buffaloes. The ploughing can only be done towards the edges of the tract where the depth of the mud is somewhat less than in the middle parts. If the dung falls short or if the cultivator is poor, the leaves of *kurany* *Pongamia* glabra, or of *kodiyaga* Galega tinctoria, which are not such good fertilizers as the dung are kneaded into the mud. After the kneading is over the little spaces are levelled and smoothed by a wooden hoe or toothless rake one and a quarter or two feet broad and the earth which sticks to this tool serves to make the little embankments. In August the field is ready for sowing. The seed is prepared at home by enclosing it in a cover of twisted grass which is sunk for a day in a well, then taken out, and kept in the house for two days. It is again sunk in the water for a day. At the end of this second soaking it sprouts and when sprouted is sown broadcast in the field. As the water is always flowing or oozing off a fresh supply is let on to the land once a week or oftener. Two complete weeding and an almost daily removal of single weeds are needed during the latter part of January when the crop is ready for reaping. When the rice is ready for reaping the ground is still so muddy that one man wading in the mud cuts the rice and hands the bundles to another who carries them to some dry raised spot on the border of the field. This part of the labour is always paid in kind. At the spot where it is taken, the corn is thrashed by beating the heads against a board. Following the same process a second crop is raised from the same land, the interval between the sowing of the first crop and the reaping of the second being a fortnight. Of these two crops the second which is sown in February is better than the first, because the first crop which is sown in August is exposed when nearly ripe to a cold dry wind which prevents the heads from filling.

Cotton *kapus* (M.) or *hatti* (K.) *Gossypium herbaceum* with, in 1881-82, 255,367 acres or 15.89 per cent of the tillage area is grown as a late crop mostly in the black soils of the Sindgi, Bagavadi, Muddebihal, and Hungund sub-divisions. Of these Hungund raises

Cotton.

the best cotton as it has much excellent soil, has a generally even and sure rainfall, and till the 1876-77 famine, had a population, which was noted for its laborious and careful husbandry. As in Belgium three kinds of cotton are grown, *Gossypium arboreum* or *devkups* (M.) that is god's cotton used in making sacred threads, *Gossypium indicum* or *yari-hatti* (K.) that is country cotton grown in pure black soils, and *Gossypium barbadense* or *villahi hatti* (K.) that is New Orleans cotton grown in brown soils. In 1882-83 the area under New Orleans cotton was only 731 acres. The detailed account of cotton cultivation given in the Belgium Statistical Account applies to Bijapur. No crop takes more out of the soil than cotton. Cotton never thrives in the same field for two successive years. It must be varied with Indian millet, wheat, or gram. The cotton fields are enriched with the ordinary manure. Fresh manure is believed to heat the soil and therefore the soil is manured the year before the cotton is sown. Before sowing cotton, partly by the hand and partly with the hoe, the field is cleared of the stumps of the previous crop, and, if the field is overgrown with the *karige* (K.) grass, it is ploughed with the larger plough or *neglai*. After the ground is cleared the clods are broken by a heavy wooden beam. In the latter part of August the land becomes fit for sowing. The seeds are rubbed in fresh bullock dung and water and are then dropped through the hollow tubes of the seed drill or *kurgi* (K.). The seed drill is immediately followed by the hoe which closes the drills. The seed leaves show in six to eight days, and in about a month the plants are three or four inches high. The farmer then works the grubber between the rows of seedlings, rooting out young weeds and grass, the surface is turned, and the soil is heaped at the roots of the young plants. Weeds are also removed by labourers with a sickle. The crop is ready for picking late in February or early in March. A good crop yields five and sometimes six pickings; a poor crop not more than three or four. The detailed account given in the Statistical Account of Belgium of the attempts that were made between 1845-46 and 1853-54 to introduce New Orleans cotton applies to the three southern sub-divisions of Bagalkot, Badami, and Hunnund which at that time formed part of Belgium. Between 1850 and 1854 desultory efforts were made to introduce American cotton into the northern sub-divisions, which, except Bijapur which was under Satara, then formed part of Sholapur. Both in the north and in the south the efforts to introduce New Orleans cotton failed. In 1851-52 in Indi, Sindgi, Bagavadi, and Muddebihal seventy-six acres were under New Orleans; in 1852-53 the area rose to 730 acres; and in 1852-53 the area fell to almost nothing. In 1854 as it was not in demand the Collector of Sholapur recommended that, until the country was opened either by good roads or by a railway, no further attempts should be made to grow New Orleans. In 1857-58 experiments with Egyptian cotton were made in fifteen Bagalkot and in nineteen Badami villages. The results were so

¹ Cassel's Cotton, 121-123.
² Cotton details between 1864 and 1879 are from Walton's History of Cotton in
Belgaum and Kaladgi (1880).

unsatisfactory that Mr. Seton Karr, the Collector feared that the seed had been damaged in transit. It was sown much more thickly than usual, but not nearly the usual number of plants came up. Mr. Seton Karr thought that if it was watered the Egyptian cotton might succeed, but he found the people unwilling to make further experiments. Only in a fraction of the fifty acres which were planted with Egyptian cotton, had the seed sprouted and the outturn was miserably small. The Bombay Chamber of Commerce found the sample which was sent to them much injured by insects. The cleaned cotton would be spotted and uneven in staple. Still the staple was long fine and silky and where uninjured by damp or insects it would be very strong. If carefully cleaned the Chamber thought it would probably be equal to good Egyptian which on the 16th of July 1858 sold at 8½d. to 9d. the pound in the Liverpool market. In 1859-60 a further experiment with fresh Egyptian seed was tried in four Baddami, three Bagalkot, and fifteen Hungund villages. The seed was distributed free of charge and the husbandmen were told to sow it early and to pick the cotton as soon as it ripened. The seed came up in two of the Baddami villages and failed in nine; it came up in six of the Hungund villages and failed in two. Mr. Seton Karr thought that the seed was good and sound; and that the results were extremely poor. So complete was the failure, that the husbandmen were unwilling to sow any more Egyptian seed. In 1864-65, within the present Bijapur district, 2731 acres were under New Orleans and 355,070 acres under local cotton. The staple of the New Orleans was pronounced very inferior. In 1865-66, 3268 acres were under New Orleans and 278,494 acres were under local cotton. An attempt was made to improve the local cotton by a large importation of Berar Akote cotton seed. This seed was not procured until very late in the season. It was sent through Sholapur and the monsoon had burst before it reached its destination. The result was that much of the seed did not arrive at the different sub-divisional head-quarters in time for sowing. The results of nearly fifty tons of seed, seem to have been meagre and disappointing. The outturn and quality of the other cotton crop were satisfactory. Though the fields were not kept so clean the Bijapur New Orleans was considered equal to the best Dhatwar New Orleans. In the same year (1865) Hungund was recommended as a good place for a cotton ginning factory. In 1866-67, owing to the establishment of a ginning factory at Hon in Dhatwar the area under New Orleans rose from 3268 acres to 8823 acres. The area under local cotton was 262,275 acres. During this season Mr. Blackwell, the district cotton inspector, tried an experiment with twenty-five pounds of Hinganghat seed in Bagalkot. The experiment was reported to have been successful and more than twelve acres were sown with Hinganghat. Mr. Blackwell stated that the seed was much liked by the people, that the cotton was in length, strength, and white-

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ness superior to the local cotton, and that it was about 14d a pound (Rs. 2 a *man*) more valuable. In consequence of this report one of Hinganghat seed was sent to Mr. Blackwell partly for distribution and partly for experiment. In 1867-68, owing to increased ginning facilities, the area under New Orleans was 10,615 acres and the area under local cotton was 278,582 acres. Early in the year, the cotton plants, particularly the plants of the local cotton, were blighted and thirty-five per cent of the crop was destroyed. Hinganghat seed was again tried but was unsuccessful. The Bombay Chamber of Commerce reported that a sample grown at Hinganghat was leafy and waxy, a poor specimen of cotton, such as no European firm would ship. In the same letter they reported favourably on a sample of cotton grown from Kunta seed on the same farm, under the management of Mr. Blackwell, the cotton inspector. In 1868-69, 10,476 acres were under New Orleans and 383,018 acres under local cotton. The blight of the previous season again appeared and did much damage. About 2500 pounds of superior unmixed American seed was distributed in Hinganghat to restore the seed to its former purity. In 1869-70, 25,548 acres were under New Orleans and 573,279 acres were under local cotton. Some interesting experiments were carried on near Hinganghat by Mr. Blackwell who stayed out during the whole rains to give them the benefit of his personal care and attention. Several superior kinds of cotton, among them American, Hinganghat, and Kunta, were tried, and the operations were carried out with English ploughs and harrows and other improved tools and appliances. No details of the results of these experiments are recorded; they are said to have been on the whole satisfactory. In 1870-71, 11,875 acres were under New Orleans and 379,246 acres under local cotton. During this season the work of the gin-repairing establishments at Ron and Navalgund was limited to Dhavwar villages. This proved a deathblow to the growth of American cotton in South Bijapur. The area fell from 11,875 acres in 1870-71 to 4261 acres in 1874-75. In 1875 it rose to 9149 acres, but owing to the 1876 famine it fell to nothing in 1877-78. In 1878-79 the area again rose to 19355 acres and after some rises and falls in 1882 it stood at 731 acres.

Its uncertain and scanty rainfall makes Bijapur most liable to failure of crops. The earliest recorded failure of rain is the great Durgadevi famine. It began in 1396 and is said to have lasted for twelve years, and to have almost depopulated the districts south of the Nurbada. In 1422 and 1423 no rain fell and there was a grievous famine throughout the Deccan and the Karnatak. In 1422 multitudes of cattle died from want of water, and Ahmad Shah Bahmani (1419-1431) increased the pay of his troops and opened public stores of grain for the use of the poor. In 1460 a failure of rain was followed by famine, and 1472 and 1473 were years of severe distress. No rain fell and no crops were sown for two years. The people died or fled the country in such numbers that when rain fell

Bad Seasons.

1396.

1422.

1472.

1 Grant Duff's Marathas, 26.
2 Briggs' Famine, II, 105.
3 Colonel Etheridge's East Famine, 100.

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BAD SEASONS.
1631-1791.

in the third year scarcely a man was left to till the land.¹ During the season of 1629-30 no rain fell in the Deccan, and a famine and pestilence ensued.² In 1631 the Moghal army under Asaf Khan besieged Bilapur. The supplies of the Moghal army were cut off and this caused much distress in the Moghal camp. Men and beasts perished from hunger and the rupee price of grain rose to about two pounds (1 ser).³ In 1666 the Moghals again besieged Bilapur and their supplies were again cut off. For about eighty or a hundred miles round Bilapur not a trace of grass or fodder was left and the Moghal army was reduced to great straits.⁴ In 1685 very little rain fell and grain became so scarce and dear that it was difficult to get a loaf.⁵ In 1717 there was a severe famine. Thousands perished and the memory of the hardships undergone lingered with the people for years.⁶ In 1784 a severe famine is said to have lasted for three years. Thousands perished and the bones of the dead whitened the ground for miles.⁷ In 1791 want of rain again brought famine. No measures were taken to relieve the distress, and so many perished from want of food, that this famine is still remembered as the *Dogri Barva* or Skull Famine, because the ground was covered with the skulls of the unburied dead. In 1803 the rainfall was good and the crops promised well but the raids of Pindari freebooters turned a year of plenty into a year of famine. The disturbed state of the country prevented the late crops being sown, and the early crops were destroyed by the ravages of troops. Abundance of water and plenty of grass lightened the distress. Grain sold at four to eight pounds (2-4 Bengal *seers*) the rupee, and in Bilapur it rose to three pounds (one and a half *seers*). No relief measures were taken, but in Bagalkot some of the merchants fed the starving poor. The distress was great, and people died of want. Apparently because *ragi* Eleusine corocana was the only grain which could be procured, the famine is remembered as the *Ragi Barva*. Between 1818 and 1820 want of rain caused a famine in Muddabihali, Indi, and Bilapur, and in the petty divisions of Hippargi in Sindgi and of Mangoli in Bagewadi. The distress lasted six to nine months. In Indi there was a good crop, but it was soon consumed as numbers sold at twelve to sixteen pounds (6-8 Bengal *seers*) the rupee. The poor were reduced to eating parched tamarind seeds and numbers both of men and cattle are said to have perished. No relief measures seem to have been undertaken. In 1824-25, in Indi, Muddabihali, Mangoli, and Hippargi a failure of rain was followed by a scarcity. *Juar* sold at thirty-two pounds (16 Bengal *seers*) the rupee. No deaths from famine and no relief measures are recorded. In 1832-33 want of rain caused a failure of crops and *juar* sold at sixteen pounds (8 Bengal *seers*) the rupee. Import duties were taken off grain, and relief works were started. Mr. Arbuthnot, the

1818-1820.

1824-25.

1832.

¹ Briggs' *Perishta*, II. 494.
² Elliot and Dowson, VII. 30.
³ Elliot and Dowson, VII. 278.
⁴ Grant Duff's *Marathas*, 46.
⁵ Grant Duff's *Marathas*, 149.
⁶ Silcock's *Bilapur*, 48.
⁷ Colonel Etheridge's *Past Famines*, 104.

1863-1867.

1871-72.

1876-77.

Sub-collector at Bagalkot, distributed food to the people of Indi, Muddabihal, Mangoli, and Hippargi, and also employed the people in making roads. Many are said to have died from hunger, and the mortality among cattle is also said to have been great. In 1863-64, owing to a failure of crops in Sholapur, numbers of people came to Bilyapur. At Indi *year* prices rose to fourteen pounds (7 Bengal *seers*) the rupee. In other parts of the district it sold at fifty pounds (25 Bengal *seers*). The destitute were employed in making roads in Indi and Hippargi. No deaths are said to have occurred from want. Between 1863-64 and 1866-67 a series of years of scanty rainfall caused repeated failures of crops. The high price of cotton in consequence of the American War had enriched the people and large supplies of grain were brought from Sholapur, and the distress was little felt. In 1865-66 a sum of £1000 (Rs. 10,000) was sanctioned for relief works. There was a failure of crops in 1871 which told severely on the people, and for several months many of the poorer classes were starved for food. In 1872-73 there was a partial failure of crops.

The scanty rainfall of 1876, 6.13 compared with an average of about 22.13 inches, led to failure of crops and distress amounting to famine over the whole of the district. The central portions suffered most severely. Of the eight sub-divisions, the early crops were bad in two, Sindgi and Badam, and in the remaining six they were very bad. Besides the failure of the early crops there were only a few showers in September and October, and the small area of cold-weather crops, which were sown in the hope of more rain, withered. With high grain prices, Indian millet at eighteen instead of fifty-six pounds the rupee, and no demand for field work, either in harvesting the early or in preparing land for the late crops, large numbers of the poorer classes became destitute. The need for Government help began early in September. Fodder was scarce, and large numbers of some cases whole families, in other cases only a few members of each family, in the hope of saving their cattle, drove them to the Kanara forests and to the Nizam's country. Distress grew sharper in November when all hope of rain was over, and private grain-holders were holding back their stores. In some places the markets were almost empty, and no grain could be bought at any price. The distance from the railway on one side and from the sea-coast on the other side kept outside dealers from entering into the trade. The grain difficulty became most serious. Some relief works had to be closed, and others could not be opened, because there was no grain for the people to buy. Under these circumstances Government imported 246,000 pounds of *javari* from Belgaum and Sholapur and kept it as a reserve in case of the failure of the local dealers or contractors who had engaged to supply the people on the relief works. The presence of this grain had a wonderful effect. Stores were brought out, supplies became plentiful all over the district, and prices

¹ The account of the 1876-77 famine owes much to additions made by Messrs. H. F. Silcock, C. S., and A. Wingate, C. S., C. I. E.

rapidly fell. Between March and June distress increased. Large numbers, taking their families, moved into the surrounding districts, the Nizam's country, Sholapur, Belgum, and Dharwar, wherever grain was said to be cheaper and fodder less scarce. At the close of the hot weather, a promising fall of rain in June was followed by so dry a July that the crops suffered severely. Distress and anxiety continued unabated till they were relieved by timely and plentiful rainfall in September and October. At the close of November the demand for special Government help had ceased and all the relief works were closed. At the same time the season of drought and afterwards by excessive rain, and the harvest was not more than half the average yield. In April 1878 relief works had to be re-opened. The following summary shows from month to month the different phases through which the distress passed and the measures which were taken to meet it.

In September 1876, as no rain fell, except in a few villages in Badami, Sindgi, and Hungund, almost all the early crops were lost. About the close of the month there were some smart but very local showers. In the hope of more rain the late or *rabi* crops were sown in many places. Owing to demands from Dharwar, except in Badami, grain prices rose considerably, and fodder and drinking water were everywhere scarce. Early in the month local fund relief works were begun, but it soon became clear that some larger provision was wanted. Early in October light showers fell at Bagewadi, Bilapur, and Badami, and on the nineteenth there was about an inch of rain at Kaladgi. This did little good as the ground was too parched to be made ready for sowing. Distress deepened, and by the end of the month grain had risen to eighteen pounds the rupee. Large numbers of cattle died from want of fodder, water was scarce, and cases of crime, the result of want of food and work, were reported from several parts of the district. Many people, especially from Indi, left their villages, and large numbers of cattle were sent to the Kanara forests to graze. Relief works, paid from local funds, were opened. At the close of the month Government placed Rs. 25,000 (Rs. 25,000) at the Collector's disposal to be spent on charitable relief. November passed without rain. The late sowing season was almost over and the few crops that had been sown were lost. The harvesting of the early crops was over, but there was almost no outturn. The water-supply was in many places scanty; in other places water failed so completely that villages had to be deserted. In the north large numbers of cattle died from want of fodder. The distress was very great. Local traders withheld their stores; and, as no outside grain was yet beginning to come in, in many markets there was little grain to buy. Prices rose rapidly from nineteen pounds at the beginning of the month to twelve pounds at the close. Grain thefts were very common. Large numbers of people went to the Nizam's country

¹ Though there was no necessity to use the Government grain, as was at first expected, its presence had a wholesome effect on prices. Part of it which was stored at Kaladgi, got damaged and was sold by auction. The rest of the grain was used in relief-houses.

and elsewhere with their cattle, and those that remained suffered sorely from want of food. On the seventh of November the Collector was authorized to make temporary arrangements for the immediate supply of grain.¹ About the middle of the month Government entered into a contract at Belgam for the delivery of fifty-five tons of grain at Kaladgi, and at Sholapur for the delivery of fifty-six tons, one-third at Dholkheir on the Bhima and two-thirds at Belgam. On the ninth one-fifth of the Gaikwar's gift of £1000 (Rs. 10,000) was handed over to the Collector to be spent in alms. Public works were started, the daily number of workers rising about the close of the month to 7044. Of 3420, the average daily number for the month, 1073 were able-bodied, expected to do a full day's work and superintended by ordinary public works officers, and 2347 were aged or feeble unfit for a full day's work and superintended by civil officers.² December passed without rain and with no change in crop prospects. The Government grain arrived from Belgam and Sholapur. The sight of it had an excellent effect. Traders immediately brought out their stores and private imports. As in other famine districts *jwar* prices fell from twelve pounds the rupee at the beginning of the month to 17½ pounds about the close. The mortality among cattle in the three northern sub-divisions, Indi, Bijapur and Sindgi, was very great. It was chiefly among the older and poorer animals, as the best had long before been driven to the Kanara forests. Early in the month cholera was slightly prevalent in one sub-division. The numbers of the destitute rose, on public works from 1073 to 8501, and on civil works from 2347 to 8107. The increase in the north was chiefly due to the return of emigrants from Sholapur who came back on hearing that large relief works had been opened. On the twelfth four of the district mamlatdars were appointed special relief mamlatdars for their sub-divisions.

In January no rain fell. Grain continued to be brought into the district and the supply was fair. *Jwar* prices remained steady at 17½ pounds the rupee. There was a rather serious outbreak of cholera in four sub-divisions. Probably owing to the return of emigrants the numbers on relief works rose, on public works from 8501 to 38,985, against a fall on civil works from 8107 to 6128. During the month 188 persons were supported on charitable relief. February passed without rain. Grain continued to be brought into the district and the supply was sufficient. *Jwar* prices remained steady at about eighteen pounds the rupee, but, about the close of the month, rose to 17½ pounds. Cholera was increasing. The numbers on relief works fell, on public works from 38,985 to 32,460, and on civil works from 6128 to 4278. On charitable relief they rose from 188

¹ Government Resolution 3368, 7th November 1876.

² The rates of wages originally fixed for the workers were, for a man 3d. (2 as.) a day, for a woman 2d. (1½ as.), and for a boy or girl capable of work 1½d. (1 a.). About the middle of November a sliding scale was introduced, which provided that the money rate should vary with the price of grain when prices rose over sixteen pounds the rupee, and that a man should always receive the price of one pound of grain in addition to one *anna*.

The supply of grain continued sufficient, but *jwari* prices rose from 17½ pounds in the beginning of the month to sixteen pounds towards the close. Cholera continued general but was decreasing. Emigration was at a standstill and people were coming back. In consequence of the introduction of the task system on relief works, many left them and went to their homes. The numbers fell on public works from 32,460 to 22,413, against a rise on civil works from 4278 to 6202, and on charitable relief from 201 to 392. In April from two inches to half an inch of rain fell in the five sub-divisions of Bilapur, Sindgi, Bagewadi, Bagalkot, and Hungund. In Bilapur and elsewhere the ponds were filled and all fear of a water famine was at an end. Except in Bagewadi and Muddabihal, grain importations continued sufficient. The rupee price of *jwari* rose from 16½ pounds at the beginning of the month to 14½ pounds about the close. Fodder was very scarce. Very many cattle died and others were fed on *nim* leaves. Emigrants were returning in large numbers. In Hungund there was great distress among Vadars, Lambanis or Lamdars, and other wandering tribes. Cholera was increasing and small-pox was prevalent. Government relief houses were opened. The number of workers rose on public works from 22,413 to 35,805, on civil works from 6202 to 7550, and on charitable relief from 392 to 1030. In May there were smart showers over the whole district except in Muddabihal. In Hungund and Bagalkot sowing was begun in many places. The importation of grain continued, but in Muddabihal and Hungund the supplies were insufficient. Cartage rates had risen high chiefly owing to want of draught cattle; to hire a cart from Sholapur to Hungund cost £4 (Rs. 40). In Hungund grain was imported from Andni in the Nizam's country, and in Bagewadi camels were used to bring grain from Belari. The rupee price of *jwari* rose from 14½ pounds at the beginning of the month to 13½ pounds at the close. Emigrants were returning with cattle, but of these large numbers died from want of fodder. Cholera and small-pox continued prevalent. Owing chiefly to the greater vigour shown in helping people to leave their villages large numbers began to flock to the relief works. The numbers on relief increased, on public works from 39,897 about the beginning of the month to 77,617 about the close, and on charitable relief from 1030 to 2994, against a fall on civil works from 7562 to 6956. On the nineteenth a further sum of £2000 (Rs. 20,000) was placed at the Collector's disposal for charitable relief. On the twenty-second Government sanctioned a sum of £2000 (Rs. 20,000) to be lent to dealers to help them to import grain into the district on condition that it should be sold at a certain rate above cost price. A few dealers took the advances, but chiefly from want of carrying, the project was not a success. Early in June there was a good fall of rain all over the district. Sowing operations were begun. In many places, on account of the want of cattle, ploughs and harrows were drawn by men instead of by bullocks. Later in the month the rain held off, sowing was stopped, and the crops, where they had come up, began to wither. The want of cattle, for all available animals were engaged in field work, the heaviness of the roads, and the

difficulty of crossing the flooded streams and rivers continued to make the importation of grain most difficult. Small quantities were brought from Sholapur on men's heads and in carts drawn by men, but, except in the north, the supply was insufficient, solely owing to the want of carriages. The district got such a name that traders could not get carriages, who had full occupation in more favoured places, to undertake the journey. The rupee price of *jowar* rose from thirteen pounds at the beginning of the month to eleven pounds at the close. The high prices caused much distress and people again began to leave the north of the district. Fodder was very scarce; a bundle, which in ordinary years cost 4d. (3 as), could not be had for 8s. (Rs. 4). Large numbers of cattle died and cholera continued general. The numbers on public works rose from 64,983 to 71,764, and on charitable relief from 2994 to 10,699. On civil works they fell from 7418 to 7212. In the early days of July a few showers, and in some places the sowing of the early crops was resumed. Later on rain held off and sowing was again stopped. Where they had come up the crops were withering. Cartage rates rose very high. A cart from Sholapur to Munddebbhal cost £4 (Rs. 40) and from Kaladgi to Bilsapur £1 10s. (Rs. 15). Even at this price almost none could be had. For the greater part of the month the only grain imported was brought by labourers on their heads. Afterwards from Belgam, Belari, and Raichor, cart-loads of grain began to find their way into the district. The rupee price of *jowar* rose to an average of 9½, and in some places to 7½ pounds. These prices caused extreme distress; large numbers of people were forced to eke out their pittance of grain by gathering wild herbs. In some parts the Mharis and Mhars, who, from the great mortality among cattle, had at first fared rather well, were reduced to misery. Large numbers left for Sholapur and the Nizam's country. Fodder continued very scarce, and cholera was still deadly, though decreasing. About the end of the month some smart showers greatly helped the half-withered crops. The fall was generally scanty, but in some places there was enough to allow sowing to be resumed. The numbers on relief rose, on public works from 71,764 to 74,302, on civil works from 7212 to 10,429, and on charitable relief from 10,699 to 13,656. On the third a further sum of £2500 (Rs. 25,000) was placed at the Collector's disposal for charitable relief. Nearly the whole of August passed with only a few showers. The early crops withered and in some places were lost. Grain, chiefly on men's heads, continued to come from Belgam, Sholapur, and Belari. The rupee price of *jowar* rose to an average of 9½ pounds. The high prices, joined to the want of demand for field labour, caused much distress. People who, up to this time, had kept from the relief works, began to flock to them in numbers. Especially from Munddebbhal and Bagavadi, emigration still went on, and cattle were driven to Athni in Belgam. During the month, for non-abled-bodied relief labourers, a municipal bread shop was opened in Munddebbhal, where bread was sold at cost price. Heavy rain, beginning on the twenty-eighth, continued till the end of the month, greatly reviving such of the early crops as remained alive. In some parts

the sowing of cotton and the cold-weather crops was begun, and in the south of Bilapur *bajri* and *ragi* were harvested. The numbers on relief rose, on public works from 74,302 to 106,383, and on civil works from 10,429 to 13,364, against a fall on charitable relief from 13,656 to 13,202. On the second of August a further sum of £5000 (Rs. 50,000) was added to the Collector's discretionary allowance. In September about 2½ inches of rain fell at Kuldgi and 1.86 inches at Hungund. The prospects of the early harvest were much improved, and the late harvest sowings, though somewhat delayed, were in progress. Promising crops of green grass greatly lowered cartage rates. In spite of the heaviness of the roads, considerable quantities of grain were brought from Sholapur and Belgium. At the same time, encouraged by the improved prospects, local dealers opened their grain-pits, and *jvari* prices fell from 8½ pence at the beginning of the month to 10½ near the close. The condition of the people was much improved and large numbers left the relief works to return to their fields. In Sindgi and Indri, except a small civil agency gang, all relief works were closed. The numbers on relief fell, on public works from 104,242 at the beginning of the month to 84,822 at the close, and on civil works from 14,839 to 11,507; on charitable relief they rose from 13,202 to 18,772. Early in October rain fell heavily, in places damaging the early and keeping back the sowing of the late crops. In some parts the *bajri* harvest was in progress and the new grain was finding its way to market. Many dealers opened their grain-pits, but the want of cattle and the heaviness of the roads prevented prices from falling below 12½ pence the rupee. In the first week of the month all the public works in Aluddehah were closed. The numbers on relief fell, on public works from 84,822 in the beginning of the month to 14,322 near the close; on civil works from 11,507 to 4998; and on charitable relief from 18,772 to 14,949. In November the weather continued favourable. On an average 1.09 inches of rain fell. The early crops were being harvested but in Bagavadi and the southern sub-divisions they were much damaged by excessive rain. The sowing of gram, wheat, and other cold-weather crops was in progress. A break in the rainy weather much aided grain imports, and *jvari* prices fell from fourteen pounds in the beginning of the month to 19½ pounds about the close. During the month, ague, diarrhoea, and dysentery were prevalent throughout the district. The numbers on relief fell, on public works from 1730 about the beginning of the month to twenty-two at the close, on civil works from 4015 to 426, and on charitable relief from 14,949 to 5118. By the end of the month all relief works and relief houses were closed. In the latter half of December there was a general and good fall of rain. The harvesting of the early crops continued and the late sowings were finished. On the twenty-second of the month 2638 persons were on charitable relief.

The following statement of Indian millet prices and of persons receiving relief, shows that during the first two months of 1877 grain kept pretty steady at seventeen pounds the rupee; that its price went on rising rapidly till it reached 9½ pounds in September; that it then began to decline and fell to twenty pounds in December.

DISTRICTS.

[Bombay Gazette,

As early as December 1876 the numbers on relief works reached 16,608. In January they rose to 45,113. By lowering wages and enforcing the task test they fell to 36,738 in February and 28,613 in March. From March they rapidly advanced till in August they reached 119,747. They then quickly declined falling to 52,519 in September and to 2128 in November when the works were closed. The numbers on charitable relief rose steadily from 188 in January to 18,772 in September. They then rapidly fell to 14,949 in October and 2638 in December. The details are:

Bijapur Famine, 1876-77.

MONTH.	AVERAGE DAILY NUMBERS.			On Relief Works.	On Charity.	Bd. Pr. / Bd. Pr.	AVERAGE PRICES.
	Civil.	Public.	Total.				
1876.							
November	2447	1073	3420	16,608	...	154	154
December	8107	8501	16,608	...	...	154	154
1877.							
January	6128	39,985	46,113	188	127	127	127
February	4278	32,460	36,738	201	174	174	174
March	6502	22,413	28,915	392	104	104	104
April	7550	35,805	43,355	1030	107	107	107
May	7418	61,983	72,401	2994	138	138	138
June	7212	71,704	78,916	10,099	113	113	113
July	10,499	74,302	84,801	13,656	97	97	97
August	13,364	106,383	119,747	18,202	97	97	97
September	10,771	41,748	52,519	18,772	97	97	97
October	8567	1556	10,123	14,949	214	214	214
November	1722	406	2128	6118	...	...	...
December	...	...	...	2638	233	233	233
(Up to 22nd)	...	...	...	...	...	...	...
Total	94,095	500,379	594,474	83,830	...	...	...
Average	7238	38,191	45,429	6986	...	...	...
Total Cost Rs.	...	...	2,308,729	276,029	...	...	...

At the beginning of the famine, smiths, carpenters, and basket-makers found useful employment in making tools and baskets for the labourers on relief works. The indigent and respectable weavers and spinners, men who could be trusted and who were not fitted to work as labourers, raw material was given, and when the cloth or thread was brought back, the difference in price between the raw and worked materials was paid. At Bijapur, where there is a large number of Musalman women who never appear in public, a sub-committee was formed, composed of a European officer as President and native members chosen from the different classes of the people. The duty of the native members was to visit all parts of the city; and out any deserving cases of indigent women who could not appear in public; and ascertain whether they were able to do any work. All cases were reported to the committee, and where it seemed right grants were made. To those who could do no work free grain was given; to those who could work, a certain quantity of grain was given to grind or of cotton to spin. The only check on these grants was that the visiting members were of different and often of rival classes, so that as the grants were

publicly made, any attempt at imposition would probably have been brought to light. In Bilapur in October 1876 the municipality made a grant of £10 (Rs. 100) to supply grain free to the indigent and indur poor of the town; in villages money was given. This was supplemented by private monthly subscriptions. In Indi the same arrangement was made in November and a daily allowance of grain was given to those who were unable to work. No Government or municipal grain shops were opened for the sale of grain at cost price. In Bilapur, the largest grain market north of the Krishna, in the latter part of October 1876 the first combination among the local dealers occurred. Grain was plentiful in the town, but the dealers refused to sell except at an enhanced rate. The well-to-do landholders in the neighbouring villages did not care to compete with the local dealers. But, at length, the district officers induced one or two men to make advances of money for the purchase of grain in the neighbouring villages and by selling it at cost price, after deducting carriage, the combination was for a time broken. Indian millet was sold under the supervision of Government officers at eighteen to twenty pounds the rupee, while the local dealers were charging fourteen to fifteen pounds. This was not a Government grain-shop. It was a private arrangement by which under the supervision of Government officers grain was sold for about three weeks at nearly cost price. Before 1876 Bilapur had for years been wholly a grain importing district. When local supplies failed the graindealers were almost paralysed. They had never imported *javr* and doubted whether it was safe to depart so greatly from the regular course of trade. If they ordered a large consignment from outside, supplies from the district itself might be thrown into the market and they would suffer loss. Such reasons as these kept the dealers for some time from making any efforts to open communications with the large wholesale exporters in other parts of India. At length when it was rumoured that Government were going to import grain for sale, and they saw that their trade would be ruined, by means of their correspondents at Bilapur, they gave large orders to the grain merchants of Bilapur and displayed for a short time as much activity as they had before shown apathy. Though part of it came from Belgannam and Belari, the greater quantity of the imported grain came through Sholapur from Bilapur and the neighbourhood, and was known as Bilapur *javr*. When the rains set in, North Bilapur depended on Sholapur and South Bilapur on Belari and Belgannam. The Bilapur *javr* was much lighter in colour than the local *javr* and was much smaller and more liable to injury from damp. It never became a favourite, the people said there was no strength in it, and that half a cake of country *javr* was better than a whole cake of Bilapur grain. Still it was always to be had cheaper and there was consequently a large demand. In the early part of 1877 grain was imported solely by dealers and was offered for sale only in the markets of large villages. Later on, when the rain had made the main roads to Sholapur almost impassable and carts took ten or fifteen days to go sixty miles, a brisk trade in headloads

1 A fuller list of Famine Plants and Herbs is given in the Belgium Statistical Account.

When grain was scarce the poorer classes ate as vegetables the leaves of trees shrubs and creepers which are not eaten in ordinary years. Of these the chief were: 1 The tamarind *chinch* (M.) or *hunchi* (K.) Tamarindus indicus, the leaves of which are said to be unwholesome and even when taken in small quantities to have a weakening effect; *Gokharu* (M.) or *velamuchiyaka* (K.) Tribulus terrestris a small creeping plant. As a medicine it is said to be aperient and diuretic, and is used in cases of colic, and its juice is said to be strong enough to stupify a scorpion. Judging from its harsh nature it is difficult of digestion. The leaves which are eaten by cattle are said to be unwholesome and if taken in any large quantity to cause diarrhoea; *Todasi* (K.) Corchorus trilobularis, an annual plant with no marked flower or fruit. In ordinary years though not eaten either by man or by cattle, its juice mixed with whey is a common cure for diarrhoea. The leaves are said to be unwholesome. Medicinally the plant resembles in properties another species *Corchorus olitorius* the well-known jute which is much eaten as a pot-herb; *Gavai* (M.) or *higoni* (K.) Commelina communis a spreading weed growing abundantly in moist grass lands. Though in ordinary years it is not used by man either as vegetable or a medicine in June and July 1877 it was a common article of food in places where the supply of wild herbs was scanty. This food is sometimes more or less difficult of digestion thus giving rise to diarrhoea and other bowel complaints; *Blut larvad* (M.) or *malavari* (K.), probably *Indigofera trifoliata*, is a small creeping plant with white flowers and fruit. It is very bitter to the taste and in ordinary years it is used as a cattle medicine in cases of colic.

In the early part of the famine there was a difficulty in bringing relief to skilled craftsmen especially to hand-loom cotton and silk weavers whose sedentary work unfitted them for out-door labour.

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They also considered themselves too high caste to work as common labourers. In consequence handloom weavers suffered severely. Government made advances to these people and they were thereby enabled to earn a livelihood. Later on when the famine became more intense and charitable relief increased, the great difficulty was to induce people to leave their villages and go to centres of relief. The Kanarese seem to have a high feeling of pride or self-respect. People almost dying from want of food refused to leave their villages preferring to die at home rather than accept of general relief among strangers. In consequence of this it often became necessary to establish small relief kitchens in villages to keep alive those who had steadily refused to let themselves be sent to a relief camp. In many instances, especially when young children were concerned, it was found necessary to force people to go to relief camps.

The purely cultivating classes long held back from any form of relief. They managed to support themselves in their villages by getting loans from their wealthier neighbours. Very few of this class came on relief, but the half-cultivating half-labouring class had little objection to taking employment on roads or other relief works. The Kanarese people are frugal and hardworking. The majority of the better classes who came for relief had some little savings with which to eke out their scanty earnings. When the people had not been allowed from the first to have matters their own way, there was little or no difficulty in managing them, and even in cases when they had been allowed more liberty it only required a little time to bring them into a proper state of discipline. The scarcity of fodder along the lines of transport at one time promised to be a very serious question. Almost all the *kardi* or *jari* straw had been consumed, and except in the largest towns no fodder was obtainable. Cartmen plying between Bijapur and Sholapur, a distance of sixty miles had to carry their fodder for their bullocks with them the whole way, their carts were not properly laden and their bullocks were only half-fed. To meet this difficulty, in the month of May, Government began to send pressed hay and rice straw and some little relief was experienced. But the hay was coarse and the cattle which ate it derived little support from it. Mixed with *kardi* it was of some little service, but the cattle made no improvement on the diet, and when the roads became heavy with the rains of August, had it not been for the headload traffic, the imports of grain, owing to want of transport, would have been very small. At one time it was proposed to Government to start a transport line of pack-bullocks to carry grain, the dealers paying for carriage as they would on a railway; Government refused to entertain the proposal on the ground that it would prove an interference with trade and might result in a loss of money.

In the early part of the famine, when scarcity of grass was felt, nearly all the best cattle were sent in charge of one or two of the household to the Kanara and Belgann Sahyadris and also in some instances to the Nizam's country. Most went to the Sahyadris, as

Emigration.

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Emigration.

The accounts of scarcity in the other quarters soon began to come in. The people who emigrated with their cattle belonged as a rule to the better class of husbandmen. About the middle of November when all hope of rain was at an end many of the smaller landholders and well-to-do labourers packed their household goods and with their families started north for the Nizam's country. It was said the harvest was fairly good in the north, and they set off in the hope of finding food and employment. After leaving the district their fortunes were various, some succeeded in getting employment and as the famine increased in intensity moved further north in the direction of Central India. Others gained employment for a short time and then anxiously about their houses and friends induced them to come back much as they had gone, and they had recourse to relief works. Very few improved their condition by going away. They at most supported themselves by a more congenial employment than road-making, while many were never again heard of. The experience of those who went to Kanara was little better. Many of the cattle, accustomed to the dry air of the Deccan, died from exposure on the Sahyadris while their masters' condition was not much better. Contracting fever and other diseases in the damp air of the hills, many died there, and others returned to their villages, either to die or be crippled for life. On the whole the results of the emigration were not good, the distress perhaps was too widespread and the emigrants never passed beyond the famine-stricken area.

A special census, taken on the 19th May 1877 when famine pressure was general and severe, showed that of 72,451 workers, 63,821 on public and 8630 on civil works, 54,755 belonged to the sub-divisions where the works were carried on; 16,471 belonged to different sub-divisions of the same district; 733 were from other districts; and 492 were from neighbouring states. Of the whole number 3320 were manufacturers or craftsmen, 23,688 were holders or under-holders of land, and 45,443 were labourers.

The total cost of the famine was estimated at Rs. 25,83,757, of which Rs. 23,08,728 were spent on public and civil works, and Rs. 2,75,029 on charitable relief.

Compared with 1872 the 1881 census returns show a fall of 177,780 in population. The addition of the normal yearly increase of nearly one per cent during the remaining seven years gives 234,841 as the loss of population caused by death and emigration in 1876 and 1877. The Collector's stock returns show a fall in the number of cattle from 741,291 in 1875-76 to 437,716 in 1878-79, a loss of 303,575 head. The village area fell from 2,084,721 acres in 1875-76 to 2,078,796 acres in 1878-79. The outstanding balances on account of the current year were Rs. 14 for 1875-76, Rs. 74,838 (Rs. 7,48,380) for 1876-77, Rs. 20,396 (Rs. 2,03,960) for 1877-78, and Rs. 24,842 (Rs. 2,48,420) for 1878-79.

In 1879 the district suffered from a plague of rats which destroyed about one-half of the crops by eating off the millet heads and the cotton pods and biting the wheat stalks close to the ground. The ravages of

Rat Plague,
1879.

Effects.

Cost.

Famine Census.

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Rat Plague.
1879.

The rats continued throughout the year, and threatened the general destruction of the early crops. Active measures were taken to reduce their number. No fewer than 4,130,209 were destroyed at a cost to Government of £4043 (Rs. 40,430). Of these more than half a million were killed and rewards of 2s. (Rs. 1) the hundred were claimed in a single week. Distress prevailed during the greater part of the year. As the poorer classes had not recovered from the effect of the 1876-77 famine, Government undertook relief measures both for charity and for employment. In 1878-79 the sum advanced to husbandmen for seed or stock was £1084 (Rs. 10,840) against £3888 (Rs. 38,880) advanced in 1877-78.

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CAPITAL.

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Besides professional men and well-to-do landholders, under Capitalists and Traders the 1879 license-tax returns show 15,821 persons.² Of these 8041 had from £10 to £15, 3636 from £15 to £25, 1893 from £25 to £35, 885 from £35 to £50, 603 from £50 to £75, 297 from £75 to £100, 187 from £100 to £125, eighty-one from £125 to £150, fifty-four from £150 to £200, sixty-four from £200 to £300, twenty-five from £300 to £400, twenty-six from £400 to £500, fifteen from £500 to £750, six from £750 to £1000, and eleven £1000 and over. Most men of capital suffered from the distress caused by the 1876-77 famine. Money which had been lent was never recovered and the resources of the district were sorely crippled. Even before the famine only one or two men in each large town had more than £10,000 (Rs. 1,00,000) of capital. Most of the moneylending was in the hands of men whose capitals varied from £500 to £5000 (Rs. 5000-50,000), and who in any large transaction required help from the richer capitalists. No firm does strict banking business. In rare instances sums up to £100 (Rs. 1000) are deposited with the leading moneylenders of Bagalkot and Bijapur.

EXCHANGE BILLS.

In the northern sub-divisions of which Sholapur is the great trade centre, almost all business transactions are settled in cash and little business is done in bills or hundis. In the southern sub-divisions, as Bombay is the great mart, more business is done by bills of exchange. In Bijapur and Talikoti, the larger capitalists occasionally buy and sell bills or hundis on Sholapur and Bombay. In Bagalkot the Bhattia and Gujarati Vani agents who come to buy cotton and corn, issue bills or hundis on Bombay firms to traders who want to import silk, cotton yarn, cotton and silk cloth, gold, silver, brass, copper, iron, and indigo. The rates charged on hundis or bills are generally one-half to two per cent discount or premium according to the market. None of the district towns has a branch of any Bombay or other bank. There are no insurance agents and there is no insurance.

CURRENCY.

The only coins in use in the district are those of the Imperial Nizam's country, Haidarabad shika rupees are sometimes found. They are uncommon because moneychangers make a reduction of 2½.

¹ Chiefly from materials supplied by Mr. H. F. Silcock, C. S.

² The 1879 instead of the latest figures are given because since 1879 incomes under £50 have been exempted from the License Tax.

to 3d. (1½-2 as) and because they are not received in Government treasuries. Of the Adil Shahi rupees, which were issued from the Bilapur mint (1490-1686), the few that remain are hoarded as curiosities. Besides the Adil Shahi rupee which was started during the ascendancy of the Bilapur kings (1490-1686), and was continued under the Peshwa (1757-1818). The Malhar Shahi rupee is so called because it was first coined under the orders of Malhar Bhikaji Raste, a *sardar* or noble of the Peshwa's court, who was in charge of Badami Bagalkot and Hungund. The Bagalkot mint continued to work till November 1833, when it was stopped by order of the principal collector Mr. Nisbet. This mint was entirely a private concern, the undertaker buying the bullion and issuing the coin at his own risk. He was supposed to coin all the bullion brought to him, but this rule was not enforced. He paid for the bullion with his last coined rupees. He paid a small tax to the Government and was accountable to it that his coinage had not more than the proper amount of alloy. The Malhar Shahi rupee weighed 172½ grains Troy. It was nominally divided into eleven *mishas*, each *masha* containing eight *gunis*, and each *guni* containing sixteen *anas*. Of the whole, ten *mishas* and 1½ *gunis* were to be pure silver, and 6½ *gunis* or rather more than seven and a half per cent alloy. Of 3½ per cent, the estimated cost of coinage, one per cent was supposed to be lost in the process. Of the remaining 2½ per cent, ½ per cent went to the Government, ½ to the goldsmith who made and stamped the coin, ½ to the *galgar* or chemist who conducted the assay, ½ to the die-cutter, ½ to charcoal oil crucibles tamariads wedges anvils and hammers, and ½ to pious donations. In theory no rupee was ever taken at the mint unless its current exchange was more than 3½ below the Malhar Shahi rupee. All that were lower than this it was the interest of the mint-undertaker to gather, and even when the value was a little higher than 3½ below par it paid the mint-owner to coin it as he did not lose the whole of the one per cent in the alloying and could retrench the half per cent on charity. The alloy was seldom or never added in its original form. In the general collection for a melting, the mint took care to have such a proportion of interior rupees or other alloyed silver as would reduce the whole to the required average. The Hukeri and Miraj rupees had a large share of alloy, and when their value was low enough, they formed a considerable part of the contents of the crucible. The Chandor rupee, with which the market was well stocked, was of nearly the same weight and alloy as the Malhar Shahi rupee. It could not find its way to the mint except when its discount was more than the cost of coining. This was not unusual. On the eleventh of November 1820, the Chandor rupee was at 4½ per cent discount, and therefore gave 1¼ per cent profit on melting. At the same time the Chandor rupee was received at the Government

treasury at par with the Malabarshahi rupee, and, in consequence, about the beginning of each month, when the instalments were being paid, it rose two or three per cent, and the mint was at a standstill. Bullion came to the Bagalkot mint from Miraj and Sholapur. It was in flatish cakes as if cast in the bottom of a basin. Most of it was made of melted silver vessels and ornaments, whose owners had fallen into poverty and sold them below their value or pledged them to a moneylender. In coming rupees in the Bagalkot mint put into an open basin-shaped earthen crucible. This open basin was placed on the ground in an open furnace, of such a height that the surface of the basin was level with the top of the furnace. The furnace was filled with charcoal and its sides were raised by billets of green wood. When charcoal was laid over the top of the basin and of the metal until the charcoal was as high as the top of the basin, the four leg holes were closed and into the neck hole was thrust from the inside a conical iron pipe, the broader part of which entirely filled the hole. The hind part of the bag was open and its edges straight, one of them overlapping the other two or three inches. A leather thong fastened to the upper part of the bag was tied round the blower's right arm, which he alternately raised and depressed to admit the air by the opening, or force it through the tube, while with the left he kept the bag steady. As one of the blowers raised his arm, when the other lowered his, a fairly constant stream of air was blown into the furnace. The two pipes were kept in their proper place by being fitted tightly into two iron rings at the opposite ends of a short iron bar. The mouth of the bellows, which was kept in its place by stones, was directed towards, but scarcely entered, a wider earthen pipe which led to the surface of the crucible. From time to time, as the fuel kindled, water was thrown to keep down the sparks, and, as the charcoal was consumed, more charcoal was added. The melting took rather less than an hour. It was known to be completed partly by looking through the short earthen pipe on the surface of the crucible, and partly by inserting an iron rod through the top of the fire into the fused metal, and examining its point when withdrawn. Meanwhile a set of earthen moulds, shaped like square bricks, each with about six furrows or gutters half an inch deep and about eight inches long, were ranged on the floor near the furnace. The floor was most uneven and the moulds most clumsy. Nothing could be under than this part of the coining. The gutters were oiled, and a stout workman took the crucible from the fire by a pair of strong pincers in each hand and poured the molten metal into the moulds. As the crucible had no spout much of the metal missed and ran over leaving the gutters unfiled. Between the molten metal and the oil, which flamed as soon as the metal touched the gutter, the heat was so great that boys were employed constantly bathing the pourer's legs and hands. When the bars cooled, one was handed to the goldsmith, who, under the direction of the assayer, cut out of the middle a piece as nearly as

possible of a rupee weight. The assayer weighed the piece with great nicety, in scales which turned to one-sixteenth of a grain. To the rupee of silver he added a rupee of lead and handed both to the chemist or *jagur*. The chemist put them together into a small and rather shallow cylindrical crucible, which he placed in a bed of charcoal in a basin exactly like the crucible in the great melting. He then piled a few pieces of cylindrical and unbroken charcoal over the little crucible, leaving a small opening in front through which to look. The fire was lighted. At first it was blown only by a flapper or matting fan. When the whole was kindled the chemist worked on the part nearest the crucible by blowing through a bamboo tube which he held in one hand, while, with a pair of tongs in the other, he kept the crucible surrounded with burning charcoal and prevented the larger pieces falling on it or hiding his view. In about twenty minutes the alloy was separated. The chemist moved the crucible from the fire, and took out the button of silver which he beat well with a heavy hammer to get rid of the ashes. He then gave it to the assayer who weighed it and settled whether or not the melting was good. The melting had often to be repeated eight or ten times before the assayer passed the metal as ready for coining. When the metal was passed as ready for coining, the silversmith and his assistants cut the bars into pieces each of a rupee weight, judging by the eye with such nicety that one or at most two chipmings by the assayer was all that was wanted to bring the piece to its exact weight. It was then shaped by three or four blows from a hammer. When all the pieces were formed into rupee size, they were reheated and underwent two or three blows on a little block of polished steel which made them clean and shining. Two dies, one for the face the other for the reverse, were cut on punchcons on very hard steel, the diameter of whose faces, which was covered with an Arabic legend, was at least double that of the coin. One of the punchcons was half buried in a bed of stone and wedged fast; the other was wedged tight into an iron handle considerably larger than itself. The Sonar held the iron-handled punchcon in his left hand over the fixed punchcon, and, with his right hand, slipped between the punchcons a piece to be stamped. A workman then gave a heavy blow with a hammer, which made the dye and its handle recoil considerably and the rupee flew out coined. Its place was at once supplied by another piece, and a fresh blow instantly followed. Mr. Marshall saw one hundred pieces struck in about three minutes, four men relieving each other at the hammer. The goldsmith could not long keep on at this rate as each blow gave his left arm a severe jar. As there was nothing to fix the piece to be coined to any particular part of the upper or the under die, it was uncertain what part of either legend it received. It was generally near the middle.

In 1820, besides at Bagalkot, a mint was at work at the town of Mudhol, the seat of the Ghorade family. The chief claimed that under a patent granted by Mero Dikshit, one of Bajirao's favourites (1800-1817), he had the right to coin a rupee the facsimile of the Bagalkot or Malharshahi rupee, but sixteen per cent below it in

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intrinsic value. To make sure that the two rupees were exactly alike, he employed the same artist to cut his dies. In 1820 the Collector of Dhavwar as a mark of distinction ordered the date of this change the chief copied the English date on his coin. Money-changers and men of business were not deceived by the Muddhol rupee, but the villagers could not tell the one from the other and were often cheated. The Muddhol rupee was no better than a perpetual and authorized forgery. Though much below it in intrinsic value, the Chandor rupee was taken by Government on a par with the Malharshahi rupee. This caused serious abuses. The village clerks were known to take the villagers' rents in Malharshahi rupees and then exchange them in the market for Chandor rupees which they paid into the treasury.

Before the British rule, except in the plain south of the Malabar, all accounts were kept in Malharshahi rupees; in the country to the south of the Malabar the accounts were kept in Ikkeri *vardis* worth 8s. (Rs. 4) and *huns* that is *pagodas* worth 4s. (Rs. 2), *privals* worth 2s. (Rs. 1), and *falamas* worth 1s. (8 as.). At the beginning of British rule the Malharshahi rupee was substituted both for the Ikkeri and the Malharshahi rupee conveniently for the general treasury but to the great confusion of all local calculations. The Malharshahi rupee was 12½ per cent better than the Malharshahi coin and its introduction produced a complete revolution in all expressions of value. Not only was the sum charged against each village stated in terms of the Malharshahi coin, but the details of the village accounts down to the smallest instalment payable by the poorest landholder had also to be entered in the Malharshahi coin. The calculation of the difference between the old and the new coin was left to the village clerk who was careful not to lose the opportunity of fraud which the power of adjusting the difference threw into his hands.

The want of a railway, the difficulty of crossing the large rivers during the south-west rains (June-October), and its great distance from the chief centres of trade, have hindered the development of trade and prevented the increase of capital in Bijapur.

Before the 1876 famine, though they had not much money, the bulk of the Bijapur landholders had considerable quantities of grain in store of which they could dispose at their leisure. They used this grain for purposes of trade in their villages lending it to the poorer villagers and receiving back the loan in kind after the harvest with the addition of twenty-five to forty per cent as interest. If the grain advanced was bad and was returned at the next harvest in new corn, no interest was generally charged. If the advance was not returned at the next harvest, interest was charged at twenty-five to fifty per cent for the first year, fifty to 100 per cent for the second year, and 100 per cent for the third year, and never more. The difficulty of finding a market for grain was so far a gain to Bijapur that the 1876 famine found its grain-pits full. The richer landholders at first made large sums by the sale of grain. But the famine lasted longer than they expected and many of them were forced to buy when prices had risen ruinously high. The classes who save are Government servants, pleaders, traders, and the richer

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CLASSES WHO
SAVE.

Since the famine, except a comparatively small number, the landholders have been so heavily laden with debt that they have been able to save but little. In one or two of the years the harvests were poor, and in 1880 and 1882, when the harvests were good, perhaps partly because of the drain of capital which went on during the famine, but chiefly because all grew grain and there was no market. Indian millet fell to eighty-two pounds the rupee, a lower rate than it had touched since 1860.

The cotton and silk weavers and dyers and the blanket weavers suffered severely during the famine both from the ruinous dearth of grain of which they had no store, and because, as the people were forced to spend their all in buying food, with the first pressure of want the demand for clothes and blankets ceased. Many lost their whole capital and many fell into debt. Since 1878 the demand for cloth and blankets has been steadily on the increase, and, with cheap grain and constant employment, the weavers have succeeded in paying much of the famine debt. Craftsmen, especially builders, bricklayers, masons, carpenters, and blacksmiths, lost grievously during the famine as building was at a stand. Since 1878, to some extent by the reduction in their number from death and flight during the famine, but chiefly from the revival of building and from the brisk demand for their services on public works, the railway, the Nira and Gokak water-works, and the building changes which have gone on in Bijapur, they have found constant employment and day's wages have risen to 2s. (Re. 1). As they receive the whole of their wages in cash they have gained the full advantage of the cheap grain prices which have prevailed during the three years ending 1882. Many are hampered by famine debt. Still beyond question as a class skilled workers have saved largely during the last four years. Labourers or unskilled workers, like the classes above them, suffered grievously in the famine. During the famine the want of stores or any other form of capital made their sufferings keener than those of any other section of the people. At the same time two causes have combined to make their recovery more rapid than that of the classes above them. Their want of credit prevented them from loading themselves with debt, and the great fall in the supply of labour from death and from flight has raised its value. The East Decan Railway, public buildings and offices, roads, dispensaries, wells, reservoirs, and other public works, which are being pushed on in and close to the district, have combined to keep the daily wage of unskilled labour in Bijapur and on the railway as high as 6d. (4 as.) for a man, 3½d. (2½ as.) for a woman, and 2½d. (1½ as.) for a child, and in other parts as high as 4½d. to 5½d. (3-3½ as.) for a man, 3d. to 3½d. (2-2½ as.) for a woman, and 1½d. to 2½d. (1-1½ as.) for a child. As the whole of these wages are paid in cash the workers have reaped the full advantage of the cheap grain prices of the last four years. Field labourers have benefited by the causes which have improved the state of other labourers. At the same time the practice of paying field labour chiefly in grain has, in the extreme cheapness of grain, made field labour less profitable than other unskilled employment. The great shrinkage of tillage since the famine, a fall of 352,760 acres or 16½ per cent of the tillage area, and

the complaints of the upper holders of want of labour are in great part due to the flight and death of the smaller holders and field labourers during the famine. Still scarcity of field labour is at least partly the result of the combination of the present cheap grain and demand for labour, the high cash rates paid, and the cheapness of grain, there seems no reason to doubt that during the last four years the labouring classes of Bijapur have saved considerable sums. Government servants, pleaders, and some moneylenders invest money in Government securities and in Savings Banks. In 1882 £53,370 (Rs. 53,700) of Government securities were held by the people of the district and £250 (Rs. 2500) were paid as interest. In spite of the change of rules in 1876, limiting the amount which any one man can hold, the savings banks deposits have risen from £2210 (Rs. 22,100) in 1870 to £59,900 (Rs. 59,900) in 1882. Traders nearly always invest their savings in enlarging their business. Besides some high Government servants and pleaders, moneylenders have lately invested capital in buying land, taking possession by foreclosing mortgage deeds. As a rule men of this class do not till the land themselves. They give it to the former holders or more often to outsiders on the *whatta* or share system under which they receive from a half to one-third of the produce in kind. For land investments twelve per cent a year is considered a fair return. The smaller landholders and craftsmen invest their savings in ornaments. Since the 1876 famine most of the savings of the poorer landholders and artisans have gone to pay famine debts. Moneylending is seldom a separate calling. In most cases it is combined with husbandry and trade. The bulk of the moneylenders are, among Brahmans, Deshashis, Karadas, Kanvās, Kokanashis, Lingayat Gujarāt and Marwar Vānis, Panchamashis, Raddis, Komtis, Marāthas, and Musalmāns. Of these the alien Marwar Vāni is the most inextricable, the other classes being usually disposed to a fair settlement of claims without proceeding to extremities. Money-lenders may be divided into three classes, a first class with capitals of £20,000 to £10,000 (Rs. 2,00,000 - 1,00,000), a second class with £10,000 to £500 (Rs. 1,00,000 - 5000), and a third class with £500 to £10 (Rs. 5000 - 100). In all leading towns, such as Bagalkot, Bijapur, Ilkal, Muddabihāl, and Tālikoti, one or two wealthy moneylenders, perhaps about fifteen in all, have capitals of £10,000 to £20,000 (Rs. 1,00,000 - 2,00,000) or more. These

1 During the thirteen years ending 1882 the Savings Bank deposits were: £2210 in 1870, £2734 in 1871, £1897 in 1872, £1620 in 1873, £1676 in 1874, £1587 in 1875, £1830 in 1876, £1417 in 1877, £1905 in 1878, £2062 in 1879, £7037 in 1880, £3172 in 1881, and £5990 in 1882. The sudden fall in deposits from £7037 in 1880 to £3172 in 1881 was owing to an order by which the rate of interest was reduced from 4½ to 3½ per cent, and the highest amount to be deposited from £500 (Rs. 5000) to £300 (Rs. 3000). During the same thirteen years, the details of the interest paid to the holders of Government securities are: £5 in 1870, £28 in 1871, £49 in 1872 and 1873, £163 in 1874, £128 in 1875, £198 in 1876, £192 in 1877, £263 in 1878, £287 in 1879, £353 in 1880, £313 in 1881, and £250 in 1882.

men, besides advancing money, deal in bullion, buy and sell exchange bills, and act as agents for Sholapur and Bombay merchants. As a rule they do not invest their capital in trade. They are usually Gujarati and Lingayat Vani. Though in general willing to lend on good security, their transactions are chiefly confined to supplying the smaller moneylenders with capital. The second class of moneylenders, with capitals of £500 to £10,000 (Rs. 5,000-1,00,000), probably includes over 200 men. By caste they are Lingayats, Brahmans, Jains, and Komtis. Besides lending money these men are the great local exporters chiefly of cotton and grain. They have correspondents in Sholapur and some of the larger deal direct with Bombay. As a rule they do not import, but during the 1876 famine they imported large quantities of grain. In Hingund and Bagalkot in the south, from which a brisk trade in cotton passes west to Belari, there are about one hundred moneylenders whose capital ranges from £1,000 to £5,000 (Rs. 10,000-50,000). When their transactions are in excess of their capital they borrow from first class capitalists. Others of this class, who in ordinary times chiefly live as moneylenders, when opportunity offers export cotton, grain, and cloth, their close knowledge of the husbandmen helping them to buy on specially favourable terms. Of cloth chiefly bodicecloths or *cholkhans* and women's robes or *sadis* go to Bombay, Miraj, Poona, Sangli, and Sholapur. They advance money to well-to-do husbandmen and to small traders on personal security. Though often satisfied with taking bonds for the amounts they lend, their advances are more frequently covered by mortgages and deposits of movable property in pledge. They also advance money on crops, especially on cotton, receiving back the loan with interest in kind. The third class of moneylenders whose capitals vary from £10 to £500 (Rs. 100-5,000) include perhaps 3,000 to 4,000 men. These lenders are local shopkeepers, generally Lingayats of the Banjig, Hande-Vazir, Jangam, Kare-Kulgani, Kud-Valkalger, Panchamsali, and Raddi castes, Komtis, Musalmans, Telis, and well-to-do husbandmen. They make advances to villagers in sums of £5. to £10 (Rs. 2-100), and almost always take some article as security for the advance. In addition to moneylending, some of these shopkeepers hold lands which they have generally received on mortgage. In many villages the *patil*, if well-to-do, divides the moneylending business with the local shopkeeper. The rate of interest charged by the headman is much the same as is charged by the professional moneylender and the same security is generally required. Headmen are also in the habit of lending on personal security for short periods at moderate interest. Much of their business lies in advancing grain to the poorer landholders of their own village and in paying the Government assessment on the security of their crops. Headmen seldom proceed to extremities with their debtors. It is for the credit of the village that the holdings should not be sold. Because of the influence which is thus brought to bear on them, and also because debtors will pay what they owe the headman rather than what they owe any other

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creditor, the headman shows more kindness to his debtors than any other lender. The same remarks apply though in a less degree to well-to-do landholders who lend money. The local capital has been so much reduced by the 1876-77 famine that much better security than formerly is required. The second class of money-lenders, that is those who are traders as well as moneylenders and have capitals of £500 to £10,000 (Rs. 5000-1,00,000), have the bulk of their capital tied up in advances made before the famine partly on personal security and partly on mortgage. Many of the advances on personal security will have to be written off as bad debts. The advances on mortgages are to some extent secured by lands and houses. At the same time, compared with its value before the 1876 famine, the value of land has fallen by about one-fourth and of houses by one-half, so that the mortgagees have no prospect of realizing their capital for years. They can take and in most cases have taken the land, but in many parts of the district the present value of the land is less than the amount they advanced on it. The construction of the railway lines to Sholapur and to the coast and other public works are throwing into the district large sums of money. This will improve the borrowing power of the husbandmen and craftsmen, and will make money easier. At present lenders refuse to advance except to the better class of landholders and refuse even in their case unless ornaments or specially good land is pledged. Houses are not held to be such good security as land. No moneylenders have been forced to leave the villages for the towns, or to leave the district, and no money-lender has been reduced to the position of a labourer, but many have given up lending and put their whole capital into land or into trade.

Account Books.

The ordinary moneylender, who by caste is either a Banij, a Kōmī, a Panchamsālī, a Rādī, or a Deshasāth Kānava Kārhadā or Kōnāsāth Brāhman, keeps only two books, a *kīrd-vālī* or day-book and a *khatvānī* or ledger in which he posts the day-book entries. They have also a rough sheet or memorandum-book called *bātākhātā* in which entries are made as they occur before being written in the day-book. Many small shopkeepers keep only this rough sheet, trusting to their memory to enable them to recall all transactions. Some moneylenders keep no records except bonds.

Interest.

The Government rupee and its subdivisions are the standard for interest in all moneylending transactions. Interest is charged either for the *Shak, Samvat*, or English year.¹ Interest for the intercalary month is received and brought to account. The second class of moneylenders, that is those with capitals of £500 to £10,000 (Rs. 5000-1,00,000), who are mostly traders, raise loans from first-class moneylenders at yearly rates varying from six to twelve per cent according to their personal standing and repute. They rarely lend money at less than twenty or twenty-five per cent a year. They raise loans on personal security, but rarely lend except on mortgage or on pledge. The third class of moneylenders and

¹ The *Shak* era begins with A.D. 78, and the *Samvat* era with B.C. 56.

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traders, that is those with capitals of £10 to £500 (Rs. 100-5000), raise money at fifteen to twenty-five per cent according to their position and name. They generally obtain the loan on personal security merely passing a bond for the amount. To borrowers in their own village whom they can trust, they sometimes lend on simple bond. On fair security and on amounts except on the security of property. The yearly interest charged varies from fifteen to thirty-six per cent. When no property is pledged the rate sometimes rises as high as an *anna* in the rupee every month equal to eighty per cent a year. At present (1883) thirty-six per cent may be taken as the average at which the ordinary landholder can borrow from the village moneylender. Before the 1876-77 famine a respectable craftsman or landholder could, on depositing an article of nearly equal value, raise a loan at eight to fifteen per cent a year. When personal security was alone given he would be charged as high as thirty per cent a year, while on a mortgage of immovable or movable property the yearly rate of interest varied from 4½ per cent to fifteen per cent. Since the 1876-77 famine, owing to the scarcity of money and the borrowers' loss of credit, the rates have risen about ten per cent. Even before the 1876 famine the poorer husbandmen could never borrow under twelve and had generally to pay thirty or thirty-six per cent. In petty agricultural advances on personal security the yearly rate varied from twenty-five to 37½ per cent, and with a lien on crops it ranged from eighteen to twenty-five per cent. A labourer with little or no credit and with nothing to pledge could never obtain more than a few rupees at a time, and for this he had occasionally to pay as much as seventy-five per cent a year.

Except first-class moneylenders, that is the small body of men of capital who have £10,000 to £20,000 (Rs. 1,00,000-2,00,000), almost all classes are occasionally required to borrow. Of all borrowers, except labourers, husbandmen of the Dhargar, Kumbhargar, Kudvarkalger, Mang, Maratha, Mhar, Musalmán, and Panchamsali caste are perhaps the worst off. Except some Lingayats, who are free from debt, husbandmen, as a rule, borrow from village shopkeepers and well-to-do headmen and landholders. Husbandmen raise loans chiefly to meet marriage and other family expenses, to buy seed and grain, and to pay the Government assessment. Since the 1876 famine, especially among husbandmen, the number of borrowers has risen, and their borrowing power has fallen. At present (1882) the sums lent are much smaller than they were before the famine. Landholders of good credit on personal security can borrow up to £10 (Rs. 100), those with fair credit up to £5 (Rs. 50), and those with scanty credit rarely more than £1 (Rs. 10). During the rains, when it is dear, moneylenders and the richer landholders often advance grain as well as cash to the poorer husbandmen for seed and for food. The usual terms of a grain advance for food are that at the harvest, after five or six months, the advance shall be paid

1 Mr. H. F. Shiock, C. S.

BORROWERS.

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Capital.
Borrowings.

CRAFTSMEN.

back in grain generally with one-fourth and occasionally with one-half in addition to the quantity advanced. If the advance is not repaid at the next harvest, the quantity to be paid in addition increases by one-half every year. The highest that is given at this rate is never more than threefold the quantity advanced. The grain advances in grain wheat and *javri* for seed are estimated in cash according to the price prevailing at the time of the advance. On the *ugdi* or *shak* New Year's Day in March-April, they are repaid with an addition of one-fourth the quantity of grain that could be had at harvest time for the cash settled when the advance was made. Since the 1870 famine the poorer landholders have shown more thrift and forethought than formerly in laying by grain enough for one year's food and for the next seed-time. Marriage and other incidental expenses have been considerably curtailed. To a well-to-do husbandman who spent at least £20 (Rs. 200) before the 1870 famine, marriage now costs about £10 (Rs. 100), and to a poor husbandman who spent about £10 (Rs. 100) the cost has in some cases fallen to £1 (Rs. 10).

With craftsmen, such as weavers and dyers, the lender usually advances money to buy yarn and cloth generally without interest, but deducting a premium of 3d. to 1½d. (1-1½ as.) the rupee for cotton cloth, 1½d. to 2½d. (1-1½ as.) for mixed cotton and silk cloth, and 3d. (2 as.) for purely silk cloth, and on the understanding that the loan will be repaid when the cloth is sold. Most weavers, if at all respectable, can obtain a supply of yarn for weaving at a slight advance on the market price, paying up the loan when the cloth is ready. Occasionally the lender buys the cloth when ready at a price slightly below the market rate. In such cases the weaver, though nominally at liberty to do what he likes, falls to the position of a servant. Creditors, as a rule, make use of the civil court as a machine for recovering their debts. When a debtor fails to pay the interest monthly, at the end of the third year the creditor takes new bonds adding the accumulated interest to the sum originally borrowed and charging interest on the whole sum. As this process is repeated every third year, debtors are obliged to pay compound interest and feel that they are unjustly treated by their creditors. The practice of renewing bonds has grown more frequent because the people who passed the bonds have been unable to meet them. When the creditor distrusts the solvency of his debtor, he refuses to renew the bond. If the borrower fails to pay, the lender sues him. Since the 1876 famine the practice of making the borrowers part outwitting with their property has become commoner. This is one of the signs of the greater caution which moneylenders show in obtaining the best possible form of security. When immovable property is put to auction the creditor does not, as a rule, buy it himself. The plaintiff is forced to buy the property when other persons refrain from bidding from fear that the former owner will not let them enjoy it peaceably. The plaintiff also buys the land when the defendant has agreed that the plaintiff should become the purchaser and let the land to the debtor for cultivation. In very few instances has the indebtedness of the poor class of landholders led to agrarian crime.

The decrease between 1872 and 1881 is from 816,273 to 638,493 that is 177,780. Excepting the two famine years when there is no increase, to this must be added 57,134 as the normal increase on a population of 816,273 in seven years. This gives a total loss of 234,841.

The field labourer's want of property to pledge makes it most difficult for him to raise a loan. The only property many a labourer has to pledge is his labour. In all parts of the district it is not uncommon for a field labourer to raise money from a well-to-do landholder by pledging his service, or the service of some member of his family, for a term of years. The smaller landholders raise loans in the same way for marriage and other incidental expenses, one of the family being deputed to work off the loan. To raise £10 (Rs. 100) a respectable labourer of about twenty years of age will have to pledge his service for two to five years, and a lad of ten to twenty will have to raise the term of service to six or ten years. During this time the servant is fed and cared for by his master. The lender has complete control over the labour of his servant. He cannot transfer his right to another master, nor does his right extend to the servant's wife or to his children. The right of a master over his servant does not die with the master, his heirs enforce the right. If the servant dies before his term is over his children, if respectable, complete the term willingly; if

After the 1876 famine the area of land held for tillage fell, from 2,099,231 to 1,745,032 in 1880. Between 1880 and 1882 it again rose to 1,818,097 acres. Under civil court decrees many husbandmen have been forced by moneylenders to part with their land. Much land, which for some time had been practically the moneylenders', during the 1876 famine and in the following years became registered in his name. The moneylender paid the assessment and the former occupant disappeared. It is estimated that during the six years ending 1882 about 25,000 acres in each sub-division have thus changed hands. Immediately after the famine the moneylenders threw up a large area of land as there was no one to till it. They kept the best. Since the famine they have shown great anxiety to get hold of as much good land as possible, often insisting on good land being made over to them before they make any advance. Of the husbandmen who have lost their lands some are engaged by the new holders to till the land on condition of paying the landlord one-fourth to one-half of the crop; most have become labourers; and, as the 1881 census showed, a very large number have disappeared having either perished or left the district.

To ensure his interest on the loan the moneylender who holds a mortgage on land often forces the husbandman to sow part of his land with cotton. The mortgagee cannot take the whole of a grain crop as his client must live. But it is the cotton crop that yields the grower's luxuries so that the creditor is sure of some payment and has the further advantage of securing the cotton at something below the market rate. This practice has come into use since the 1876 famine. It is still chiefly confined to the east of the district.

they cannot be forced to complete the term. Though the master is not expected to meet his servant's marriage or other family expenses during the term of his service, a kind master, if satisfied with his servant, generally helps him in marriage and other family expenses. Among husbandmen who have no male heirs, masters sometimes give their daughters in marriage to servants of their own caste. Men who have pledged their service to a landlord give their whole time to their masters, except that married men are allowed twelve hours night time a week. There is no particular mode of forcing these servants to act to their agreement. If they leave their master before the term is over, they repay the amount due by them; if they do not repay, they are sued in the civil court for damages. Cases of servants being tempted away by increased rates of wages are very rare. These servants are better off than the ordinary field labourers; they are better fed and better housed. There are very few hereditary servants in the district.

Under the Marathas (1720-1817), carpenters, bricklayers, and blacksmiths earned 4½d. to 6d. (3-4 as.) a day, and unskilled labourers 1½d. to 2½d. (1-1½ as.), or 3 to 5 pounds of *jwar*. About fifty years ago (1834-35), grain was so cheap, 137 pounds of millet for the rupee, that a labourer could live on 2s. to 3s. (6 as.-Re. 1) a month. At present (1883), carpenters if men earn 9d. to 2s. (6 as.-Re. 1) a day, and if boys 7½d. (5 as.) a day; bricklayers if men earn 6d. to 1s. (4-8 as.), and if boys 6d. (4 as.); masons if men earn 10½d. to 2s. (7 as.-Re. 1), and if boys 9d. (6 as.); day labourers if men earn 4½d. to 6d. (3-4 as.); if women 2½d. to 3½d. (1½-2½ as.), and if children 1½d. to 2½d. (1-1½ as.); and field labourers if men 3½d. to 4½d. (2½-3 as.), if women 2½d. to 3d. (1½-2 as.), and if children 1½d. to 2½d. (1-1½ as.). When paid in grain, which is generally the case, field labourers if men earn sixteen pounds of *jwar* a day, if women eight pounds, and if children four pounds. In 1864-65, during the American War, the price of food and the demand for labour rose to such an extent that the wages of labourers were double what they now are. During the 1876-77 famine, wages went down from sixteen pounds of *jwar* a day to one pound. Even at this low rate almost no employment was available. At present (1883) the labourer's condition is good. Railway, water, and Bijapur head-quarter works have, of late, so largely increased the demand for labour that for want of labour husbandmen sometimes find it difficult to prepare and sow their lands, and even local fund works have suffered delay. On the East Decan or Hutgi-Gadag Railway, which is at present being made between Hutgi and Bijapur the earthwork was done in 1877 as famine labour. On the rest of the line within Bijapur limits the earthwork is being done by Vadars by the piece at 7½d. to 1s. 3d. (5-10 as.) the 100 cubic feet. Vadars, who are the best earth-workers in the district, take large earthworks either by the piece or by contract. If, as they sometimes do, they take petty earthwork on day wages, Vadars earn 6d. (4 as.) a day if men, 4½d. (3 as.) if women, and 2½d. (1½ as.) if boys. Of the Bijapur

Chapter V.
Capital.
Wages.

Masons carpenters and blacksmiths, few are really skilled workers. Most of the skilled labour is imported from Poona, Nagar, and Satara, and of late in the case of mason work from Cutch. On the railway north of Bilapur, where the stone is trap, the masons are chiefly from Poona, Nagar and Satara; south of the Don, where the stone is sandstone, almost all of the masons are from Cutch. The come into the district since the railway work was begun. The Cutch masons do capital work in sandstone to which they are accustomed; they will not touch the black boulder trap at any price. At the Bhima bridge in the north of the district the boulder trap is brought by Bhandi Vadars, and dressed by Patbhat Vadars who own neither carts nor cattle; and the stones are set by Poona, Nagar, and Satara masons, who earn a daily wage of Rs. 1½d. to 2s. (9as.-Re. 1). At the Krishna bridge, which is being built of sandstone, a Bombay contractor named Vishram, who brought with him a large number of Cutch masons, has done the greater part of the masonry, both the quarrying dressing and setting. The stone comes from the neighbouring quarries and is dressed at Rs. 31) the 100 cubic feet. Carpenters on the railway come chiefly from Poona, Nagar, and Satara; they earn Rs. 3d. to 2s. (Re. ½-1) a day. Except Brahmans, Shenvis, Gujarats and Marwar Vans, and Komtis, labourers belong to almost all castes, chiefly to Kurubars, Hanbars, Kabligers, Lambars, Lingayats, Mangs, Marathas, Albars, Musalmans, and Vadars. When they are well off, labourers, as a rule, spend their earnings first in liquor, then in clothes, and lastly in ornaments. Their food is half-ground Indian millet, hemp leaves, onions, and carrots, and curds buttermilk or whey. Field labourers are generally employed in making ready and sowing land, in weeding, watching, and reaping crops, and in thrashing grain; other labourers carry loads and messages and do the unskilled parts of house-building, pond-digging, and road-making. Field labourers are paid daily in grain, and day labourers in cash, generally daily, sometimes weekly, and rarely fortnightly. Field labour is busiest in February and March during the late or *vadi* harvest, and the demand for other labour is strongest between November and April. When out of work a labourer either repairs his house or makes ropes. Besides being paid in cash for making new field tools, village carpenters and blacksmiths receive from the village husbandmen a yearly grain allowance called *baluta* for repairing field tools. During the hot season from April to June, when husbandmen generally repair and build houses and wells, the wages of carpenters, masons, and blacksmiths are generally higher than during the rest of the year. Except a break of two or three hours after midday, when they go home to dine, craftsmen work from seven till sunset.

Nearly details of the prices of the chief varieties of grain are available for the sixty-seven years ending 1882. These are probably in many cases little more than estimates. During the sixty-seven years the rupee price of Indian millet, the staple grain of the district, varied from twelve pounds in 1877 to 175 pounds in 1841, and averaged eighty-eight pounds. The sixty-seven years may be divided into six periods. During the fourteen years ending 1829, the rupee price of millet varied from 103 pounds in 1825

Prices.

Bijapur Grain Prices, 1816-1882—continued.

Pro- duce.	Fourth Period—continued.				Fifth Period.				Sixth Period.			
	1860.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1882.
Rice	17	15	15	18	19	20	23	19	19	17	17	19
Wheat	22	21	21	22	21	21	21	21	21	21	21	21
Barley	22	21	21	22	21	21	21	21	21	21	21	21
Pulse	22	21	21	22	21	21	21	21	21	21	21	21

WEIGHTS AND
MEASURES.

Pearls, diamonds, and precious stones are valued according to their size and quality. Gold, silver, silk, and silk-cloth are weighed according to the following scale: Eight *gunjals* one *misra*, twelve *misras* one *tola*, twenty *tolas* one *kachichu* *sher*, four *chuddas* one *man*, *pakku* *sher*, three *pakku* *shers* one *thudu*, and four *thuddas* one *man*. The *tola* in use is half a *misra* more than the Imperial *rupee*, which is sometimes used as a *tola*. Goldsmiths sometimes have in their possession several *gunjals*, a one, three, and six *misra*, and a one *tola* brass weight either round or square. Cotton, spices, molasses, sugar, coffee, sweet-oil, coconut oil, clarified butter, and all metals other than gold and silver are sold by round or square iron weights according to the following scale: If Government *rupees* one *chudda*, two *chuddas* one *ardhchudda*, two *ardhchuddas* one *pakku* *sher*, four *pakku* *shers* one *thudu*, four *thuddas* one *man*, and twenty *man* one *thudu*. Grain of all kinds is sold by capacity measures made of iron plates in the form of iron tubes, according to the following scale: Four *shers* one *payli*, sixteen *paylis* one *man*, and twenty *man* one *thudu*. The measures in use are a quarter *sher*, a half *sher*, and one *sher*. Lime is sold by capacity measures for which there is no separate scale from that used for grains, but the *sher* in this case is equal to eighty Government *rupees* weight of lime. Milk and country spirits are sold in capacity measures in the form of tumblers and pots holding twenty to eighty *rupees* weight of these liquids. Salt is sold both by weight and by capacity measures. Cloth, both woollen and cotton, is sold both by the yard and by the *gay* of thirty-four inches, and tape, waistcloths, women's robes, and carpets by the cubit or *hath* of eighteen inches. The table for measuring land is: Sixteen *undis* one *gunthi*, and forty *gunthis* one acre. Masonry, timber, and earthwork are measured by their cubic contents. Headloads of green, and head bullock and cartloads of dry grass, of fuel, and of wheat and of *butri* and *javri* chaff are sold by the load and not by the weight. *Javri* and *butri* stalks or *kadhis* (M.) are sold by the *kat*, that is a quantity which cannot be bound by a rope less than six feet long.

1 In the Ind, Sind, Bagavali, and Muddabihali sub-divisions, that is in the North Krishna country, the *sher* is equal to eighty Government *rupees* weight of water. In the South Krishna country, Bagavali, Badami, and Hunnam, the *sher* is equal to eighty *rupees* weight of rice, *javri*, *butri*, wheat, gram, *kudli*, *kur*, *man*, and *mul*. That is the North Krishna *sher* is 12 ounces (4 *toils*) or five per cent larger than the South Krishna *sher*.

CHAPTER VI.

TRADE.

Chapter VI.
Trade.

Roads.

The remoteness of the district from any great trade-centre, the distance either from the sea or from a railway, and the number and size of the rivers by which the district is crossed have been serious hindrances to the development of trade.

At the beginning of British rule (1820) two lines of communication, one from the *malhadd* literally damp that is rice country about Shikarpur in Malsur and Shersia, perhaps Sirsi in Kanam, to Bijapur, Sholapur, and other large towns in the north, and a second from the sea to the Nizam's territories passed through Bagalkot. Nothing had been done to improve either route. Every ridge 200 feet high presented a rough pass hard to cross even for loaded animals and impassable for wheels. The black-soil levels presented no hindrance to traffic during fair weather. In the rains when the fields were fenced and the tracks were confined to narrow lanes they were generally impassable. Where the roads were well made and well kept there was nothing in the south-west monsoon that could prevent unbroken traffic throughout the year. In 1826, besides the main lines of communication with other districts, Captain Clunes notices a fair road of sixty-eight miles from Pandharpur to Bijapur passing partly through a forest tract by Sangli and Jeth and the Bijapur towns of Jalihal and Etingi. At present (1883) the district has three provincial roads together about 172 miles long, and fifteen local fund roads together about 380 miles long. Of the three provincial roads the Sholapur-Hubli road of 113 miles is the main line of communication between the district market towns and the Sholapur railway station. The road stretches from the Bhima in the north, through the two trade centres of Bijapur (41 miles) and Bagalkot (90 miles) to the Malprabha in the south. The only bridges on the road are a few near Kerur (102 miles) and near Semlikeri (92 miles), and a few near Kerur (102 miles) and near Semlikeri (92 miles). Of the five great rivers in this tract of country, the Bhima is crossed by a river ferry at Dhuilkhed; the Don by a ford at Savanahalli (52 miles); the Krishna by an ordinary ferry at Kolhar (70 miles) and a ford at Baloti 8½ miles south east of Kolhar which is generally passable before the close of December; the Ghaprabha is crossed at Anagvadi (86 miles) by an ordinary ferry during the rains and by a ford generally after the beginning of December; and the Malprabha has an ordinary ferry and a ford at Govankop (113 miles). As it is unmetalled, and has five great unbridged river crossings, this road is fit for traffic only during the hot weather when it is in fair order, and for part of the cold weather,

1 Clunes' Itinerary, 67.

2 The mileage is given south from the Bhima.

[Bombay Gazetteer, Mumbai]

generally from the end of November or so soon as the Krishna is low enough to allow the road to be used. The road is repaired yearly from provincial funds at a cost of about Rs. 20,000. The two other provincial roads are the Pansgaon-Bagalkot road and the Bilapur road. The Pansgaon-Bagalkot road runs from the village of Pansgaon in Mudhol thirty-five miles east to Bagalkot. The part of the road from Kajidoni fifteen miles east to Bagalkot which lies within British limits is fair and passable at all times. In this portion the road is complete and all the streams have been provided with arched bridges, or Irish bridges that is paved with arched bridges, slab drains, or Irish drains which pass crossings. The fifteen miles from Kajidoni to Pansgaon which also through the native states of Mudhol, Ramdurg and Torngal are also being completed by those states. It is a fair road during the dry season, but is heavy during the rains as most of it passes through black soil. This road goes to Belgaum and from Belgaum to Vengurle on the Katnigiri coast. The Bilapur-Nagaz road is twenty-four miles long. It is unbridged and where it crosses black soil is at times impassable. Other parts are hilly and rough. The whole road is under the charge of the executive engineer but only the fourteen miles through Babannagar, Bilagi, and Navraspur to Bilapur lie within the district. This road leads to Satara and Ratnagiri.

Of the fifteen local fund roads the two most important are the Bagalkot-Hungund road and the Sholapur-Belari road. The Bagalkot-Hungund road is twenty-seven miles long, and, except Bagalkot from Amini to Hungund, which passes through the portion from Amini to Hungund, is at all times passable. The Malprabha is crossed at Kamnagi fifteen miles south-east of Bagalkot by a leather basket boat, and by a good ford which can be used in November or earlier. The Sholapur-Belari road, 106 miles, passes through the towns of Indi, Hipargi, Mudabihal, Hungund, and Ilkal. It was originally intended to be a military trunk road to Belari, but, except a few small drains here and there, no attempt has been made to complete the road. The Krishna is crossed between the villages of Tanagergi in the north and Dhanur in the south by a basket ferry boat and a fairly good ford usually passable by mid-January. The other roads are from Indi nineteen miles east to Almola, from Indi twenty-eight miles west to Siradon, from Bilapur thirty miles north-east to Indi, from Bilapur thirty-five miles east to Sindgi, from Sindgi twelve miles north to Almola, from Mangoli by Bagavadi nineteen miles south-east to Huvin-Hipargi, from Bagavadi twenty-nine miles south-west to Kolhar, from Muddebihal fifteen miles north-east to Talikoti, from Hipargi thirty miles south-east to Talikoti, from Muddebihal nine miles west to Kalgri, from Gulodga five miles north to Sirur, from Badami thirteen miles north to Govanur, and from Kalkadgi 7½ miles west to the Mudhol frontier. These roads like the Sholapur-Belari road are used only in the fair weather. During the rains wherever the soil is black they become impassable. Except a few small drains on the Sholapur-Belari and Mangoli-Hipargi roads these roads are without drains or bridges. All of them are not even regularly repaired.

Of the three systems of railways, the East Decan or Hotgi-Gadag, the South Decan or Belair-Marumagao, and the West Decan or Poona-Londa railways which are being introduced into the Bombay Karantak, the East Decan or Hotgi-Gadag alone directly affects Bijapur. The line was begun as a famine relief work in April 1879, it was again started by Government in November 1881, and was handed over to the railway company on the 1st of October 1882. The length of line within Bijapur limits is about 123 miles, and the general direction is a little west of south. The line enters the district on the north from Alkalot territory at the Bhima river, seventeen miles south-east of Hotgi junction. At the crossing the banks of the Bhima are well marked, the north bank being completely and the south bank being nearly above high flood level, which is 47½ feet above low water level. To the south of the Bhima the country rises rapidly and high ridges occur within half a mile of the river bank. The line skirts the base of one of these ridges and rises steadily till it reaches the small valley in which lies the village of Lachyan which, as water is plentiful and gradients are favourable, has been chosen as the site of Lachyan station, twenty-one miles south of Hotgi junction. After leaving this valley the line turns south to a flat even ridge to which it keeps till it draws near the village of Chorgi. On this ridge six miles south of Lachyan is the Indi Road station. The *murum* or broken trap metalled road joining Indi and Halsangi crosses the line close to the station. From Chorgi to Nimal the country is undulating with a steady rise southward. The cuttings on this length are hard but neither deep nor long. From the Nimal station is on the east bank of the Nimal stream. From the Nimal the line is carried on a narrow hard ridge rising one in 100 for about 3½ miles, till the summit level is reached a little to the west of the village of Katankira. This is the highest point between the Bhima and Bijapur. From the Bhima to this point has been an almost continuous rise. Hence the line passes on to Alinal station. About the fifty-third mile the line gets on a straight flat hard *murum* ridge to which it keeps up to the Bijapur station, close to the east of Bijapur town. South of Bijapur the line is carried along the high ground west of the Bijapur-Kaladgi road, and passing Jumnal station reaches the Don river at seventy-one miles. South of the Don the line is carried as directly as possible to the ridge on the east of Mulvad, where there is a station 7½ miles. From Mulvad the line passes along a ridge to Telgi station. From Telgi the fall into the Telgi valley is gentle and the line leaves the ridge and runs to Alimal station. The great difficulty in the section between the Don river and Mulvad is the want of drinking water. At a point three or four miles north of the Krishna the geological formation of the country changes. Through the ninety-five miles from Hotgi the rock has been trap. From a little to the north of the Krishna large boulders of whitish gray granite or gneiss crop up in great numbers, and between the Krishna and the Malprabha splendid building stone granite, gneiss, sand-

1 All mileages are given from Hotgi junction.

Chapter VI.
Trade.
RAILWAYS.

stone, quartzite, claystone, and laminated limestone is always obtainable. The Krishna floods rise about fifty-two feet and there is a considerable spill. South of the Krishna the line crosses a small range of quartzite hills whose somewhat broken northern face gives a little heavy work. The southerly slope is easy, the line falls into the cultivated valley of the Chapprabha, and, passing through the gorge cut by the river, reaches Bagalkot, about fifteen miles east of Kaladgi. South of Bagalkot, the line rises steadily over a rich black soil country for four or five miles till it enters the low hills near Narghi and reaches Katgeri station at 123½ miles. From Katgeri the line passes south without any great difficulties to Badami station 131½ miles, and crossing the hills north of the Malprabha near the village of Lankmapur, descends with gradients of one in 100 to the Malprabha which it crosses and enters Dharwar at about 140 miles. South of Bilapur the country is richer than to the north, and from Bilapur to Mulwad it is highly filled especially in the Don valley and the tract from Telgi to the Krishna. Between the Krishna and the Malprabha the bare undulating trap plain turns into a country of wide valleys between low wooded hills. The ruling gradient of the line is one in 100 and the limiting curve is 1300 feet radius. The minor bridging is inexpensive; but there are four large bridges, on the Bhima, Krishna, Malprabha, and Don; the Bhima bridge (17 miles) has fourteen spans of 150 foot girders, estimated to cost £80,700 (Rs. 8,07,000), the Krishna bridge (98 miles) has twenty-one spans of 150 foot girder openings, estimated to cost £96,000 (Rs. 9,60,000), the Malprabha bridge (143 miles) has twelve spans of 100 foot girders, estimated to cost £36,900 (Rs. 3,69,000), and the Don bridge (72 miles) has eight spans of 100 foot girders, estimated to cost £29,500 (Rs. 2,95,000). The stations are all third class. They are Lachyan 21 miles, Indi Road 27, Nimbal 35, Minchal 47, Bilapur 58, Jumnal 67, Mulwad 74, Yelgi 86, Ahimatti 96, Bagalkot 115, Katgeri 123, and Badami 131 miles. The 173 miles of the East-Deccan railway are estimated to cost £1,251,773 (Rs. 12,51,773) or about £7300 (Rs. 73,000) a mile, representing for the 123 miles within Bilapur limits an outlay of about £909,000 (Rs. 90 lakhs).

Of the eight toll bars three are on the Sholapur-Hubli road at Agasal Zalki and Kerur, two are on the Bagalkot-Pangar road at Gadankeri and Kajidoni, and three are on the Sholapur-Belari road at Budhal Yambo and Muddabhal. In 1883 the toll revenue amounted to £1186 (Rs. 11,860). The details are: £130 at Agasal, £110 at Zalki, £260 at Kerur, £335 at Gadankeri, £204 at Kajidoni, £73 at Budhal, £64 at Yambo, and £10 at Muddabhal.

There are forty-three ferries in the district, of which twenty-one are over the Krishna river one at Kollari, two at Korti, and one each at Nainegali, Gulbal, Sutundar, Mungadpur, Kollu, Budhal, Islampur, Marol, Dhanur, Chinagali, Baluti, Ningadhal, Taugadgi, Rakosgi, Budhal, Sultapur, Madri and Kalgi; twelve are over the Malprabha at Govanokop, Tolachgad, Soyedgundi, Patadkal, Sul, Bonnur, Kapilasanagar, Ganjihal, Chikmagi, Kamalgi, Kambhal, and Hebli; five over the Bhima at Dhulkhed, Padnur, Uwarui, Marur,

TOLLS.
FERRIES.

Free of charge. These free boats were called *chivvi* boats of passengers.

and Devanagiri, and five are over the Chappabha, at Anagiri, forces the one at Korti has an iron boat, the eight at Anagiri, Dhalkhed, Govanapur, Koliar, Margur, Devanagiri, Padnur, and basket boats. The iron boat at Korti is twenty-nine feet long, eleven broad, and four high, and cost £220 (Rs. 2200). Of the eight wooden boats one at Korti on the Krishna, one at Anagiri on the Chappabha, and one at Govanapur on the Malprabha were built at Holgaum by public works carpenters. The remaining are at Dhalkhed, Margur, Padnur, Devanagiri, and Umrai, on the Chappabha. The wooden boats are thirty-one to thirty-four feet long, nine to eleven feet broad, and four to five and half feet high, and can carry four tons of goods (12 *khandis*). The cost of these boats varies from £50 to £200 (Rs. 500-2000). They are furnished with wooden cars and are without masts or sails. The number of the crew, all of whom are generally Ambikars or river fishermen, is six to row the boat and one to steer. The three wooden boats at Anagiri, Koliar, and Govanapur are yearly repaired at the cost of local funds under the supervision of the sub-divisional officer. The remaining four are yearly repaired before the rains set in by the contractors to whom the ferries over which they ply are farmed. The basket boats or *loras*, of which there are thirty-two, are generally about twenty feet in circumference and two and a half feet deep and carry about 2½ tons (7 *khandis*). Ambikar Koliar make the basket work by twisting together *segarkanti* or *hebbi* Adalia nervosely, and strings cover them with leather. A basket boat costs £1 to £10 (Rs. 10-100). Each basket boat has four oars or paddles and a crew of four. They are yearly repaired by the contractors before the south-west rains set in, and can carry 1½ to 2½ tons (5-7 *khandis*). All the ferries in the district belong to Government and are farmed from year to year. Besides gifts or *chertimerts* from passengers the crew receive 8s. to 12s. (Rs. 1-6) a month. They have no headman and all draw the same pay. The boats ply during the rains and make two to six trips a day. In the fair season when there is no ferrying the Ambikars work during the harvest as field labourers and after the harvest as day labourers. There are no fishing boats and no trading vessels or steam-boats. In 1882 the ferry revenue amounted to £516 (Rs. 5160).

There is one traveller's bungalow at Kalandgi, and two Collector's bungalows at Bagalkot and at Hippiargi twenty-four miles east of Bijapur. Travellers are rare and except at the city of Bijapur the want of travellers' bungalows is not much felt. The district is well supplied with native rest-houses or *dharmsalas*. All the leading roads and towns have rest-houses at every twelve to fifteen miles. Bijapur forms part of the Southern Maratha or Bombay Karnataka postal division. It contains thirty post offices, of which two are head offices, fifteen sub-offices, and thirteen village offices. Of the

Post Offices.

Rest-Houses.

Chapter VI.

Trade.

Post Offices.

two head offices, one at Kaladgi, which is also the chief disbursing office, is in charge of a postmaster who draws a yearly salary of £108 (Rs. 1080). The other head office at Bilapur is in charge of a postmaster who draws a yearly salary of £60 (Rs. 600). The fifteen sub-offices at Almat, Baddam, Bagalkot, Bagavadi, Bilgi, Guldegund, Hippargi, Horti, Hungund, Ilkal, Indu, Kolbar, Mudda-bihal, Sindgi, and Talikoti are in charge of sub-postmasters, drawing £12 to £48 (Rs. 120-480) a year. Of the thirteen village post offices at Almat, Amingad, Chachan, Gajendragad, Halsang, Kamatgi, Kaur, Mandapur, Mangoli, Mulvad, Nidgundi, Savargi, and Ukh, three are in charge of village postmasters each drawing a yearly salary of £12 (Rs. 120), and the remaining ten are in charge of village schoolmasters, who, in addition to their pay as schoolmasters, receive yearly allowances varying from £3 12s. to £6 (Rs. 36-60). In towns and villages, which have post offices, letters are delivered by fourteen postmen, letters are delivered by postal runners who are yearly paid 12s. to £2 8s. (Rs. 6-24) for this additional work. In villages, which are without post offices, letters are delivered by thirty-one village postmen. Of these thirty-one, six are paid from the Imperial post, three at £12 (Rs. 120) a year and the other three at £10 16s. (Rs. 108) a year; and twenty-five are paid from the provincial post, fifteen at £12 (Rs. 120) a year and the remaining ten at £10 16s. (Rs. 108) a year. Except at all the village offices and three sub-offices at Hippargi, Horti and Kolbar, where money orders only are issued, money orders are issued and savings banked at all the thirty post offices of the district. Mails to and from Bombay are carried by the Great Indian Peninsula Railway to Sholapur, and from Sholapur to Bilapur by postal runners. The post offices are supervised by the superintendent of post offices, Bombay Karnatak division, who has a yearly salary of £240 (Rs. 2400) and whose head-quarters are at Belgaum. The superintendent is assisted in Kaladgi by an inspector who draws £96 (Rs. 960) a year and whose head-quarters are at Bagavadi.

There is one Government telegraph office in the city of Bilapur. The leading traders of the district are Lingayats, Brahmins, Gujarati and Marwar Vans, Komtis, Harkars, Shimpis, Panchals, Koshits, Nilgars, Musalmans, and a few Christians. Of a total of about 1600, about 1400 have capitals varying from £500 to £30,000 (Rs. 5000-Rs. 3,00,000). Most of them are independent traders; a few trade on borrowed capital, and a few are agents of Bombay, Sholapur, Poona, and Marwar merchants.

In 1880 Mr. Silcock wrote, the condition and prospects of the district though much brighter than they have been since the 1876-77 famine, still compare somewhat unfavourably with those of the ten or fifteen years before the famine. In a district whose wealth consisted almost wholly of grain, with little trade and consequently comparatively little money in circulation, the effects of the famine were

Trade and Craft details are compiled from materials supplied by Mr. H. F. Silcock, C.S., and Ray Sahib Narkyan Chintaman Soman, Ministadar.

Trading Classes.

TELEGRAPHIC.
TRADE.

Chapter VI.
Trade.

TRADING CLASSES.

TRADE CENTRES.

Indi.

Sindhi.

more widely and acutely felt than would have happened in a district carrying on a brisk export and import trade. As before the famine resources, its trade was greatly disorganised when the famine forced the people to look abroad for supplies. This put a stop to the import of cloth and other articles which made up the main import trade of the country. Always a grain exporting country the capitalists could not at first be brought to see the advisability of diverting their capital from the old beaten track to import grain. They knew little or nothing of the markets where grain was to be bought, and at first were content to go on in their old way, hoarding money and importing cloth, sugar, and silk. The impossibility of disposing of their usual imports soon brought them round and they largely embarked in what to them was a comparatively new business. In this way by enlarging the ideas of the trading classes and by extending their commercial transactions into channels before untouched, the late famine has to some extent been the cause of an improvement in the general trade of the district. Before the famine the possession of capital was widespread. Landholders with good crops and with their savings from the American war period of high prices (1862-65) were fairly comfortable. They had money and were independent of the lender and had plenty of grain. Want of communications and distance from the railway kept down the prices of all necessities, so that if no large fortunes were made neither were any great losses sustained. The labourers also partook of the general prosperity, if prosperity it can be called when the people had enough for their wants but could indulge in few luxuries. This state of things has been changed by the famine. Capital has been centred in the hands of a few, the great body of the landholders have become deeply involved, and many have sunk to the position of field labourers, though these were chiefly men who, without any capital behind them, had been able to get possession of a field or two, and by working with their richer neighbours during the greater part of the year, used to obtain from them assistance in sowing their land. Of nineteen trade centres, beginning from the north, three are in Indi, five in Sindhi, one in Bilapur, three in Manddebbhal, one in Bagalkot, four in Badam, and two in Hungund. There is no trade centre in Bagavadi. The three trade centres in Indi, Chadehan, Indi and Yambe, have together about 300 traders mostly Lingayats, Jims, Gujarati Vans, and Rangaris, with capitals of £500 to £20,000 (Rs. 5000-Rs. 2,00,000). The traders are well-to-do and influential and almost all independent. All purchases and sales are made direct without the agency of brokers. The chief imports are cloth from Athni, Bagalkot, Hubli, Shalapur, and Sholapur; rice from Athni, Pandharapur, and Sholapur; and cocoanuts from Dhundsi. The chief exports are *jwar*, *bdjir*, wheat, gram, and linseed to Athni, Pandharapur, and Sholapur. The trade of Sindhi is comparatively small. The five trade centres, Almel, Hippargi, Kaliketi, Morargi, and Sindgi, have about fifty traders, mostly Lingayats, with capitals varying from £5 to £250 (Rs. 50-2500). The chief imports are *cholis* or bodices from Guledgad, and English cloth, headscarves, turbans, cotton yarn, silk, rice, salt, and independent. The chief imports are *cholis* or bodices from Guledgad, and English cloth, headscarves, turbans, cotton yarn, silk, rice, salt,

Sholapur. The chief exports are wheat, gram, linseed, and cotton. Sholapur is the only trade centre in the Bijapur sub-division. It has about 250 traders, mostly Gujarati and Marwar Vani, Cutch Bhatias, Lingayats, Brahmans, Marathas, Musalmans, and Bohoras, with capitals varying from £100 to £30,000 (Rs. 1,000-Rs. 3,00,000). Of the 250 traders not more than half a dozen have capitals of more than £1000 (Rs. 10,000), and only two have more than £10,000 (Rs. 1,00,000). Except about ten who are agents for Bombay merchants, the traders are independent. They are well-to-do and have considerable influence especially among their own caste people. Three of the traders are municipal commissioners and one is a member of the sub-divisional local fund committee. The chief imports are Manchester cloth, iron, hardware, glassware, and stationery from Bombay; hand-made cloth from Bagalkot, Goyan-kop, Guldegud, and Ilkal in Kaladgi, from Hubli in Dharwar, from Rabbakvi and Shahapur in the Sangli State, and from Jamkhandi, Poona, Nagpur, Belari, and Bangalur; and salt, chillies, groceries, and cocoanuts from Athni, Belgaur, and Sholapur. The chief export is cotton which the Gujarati and Marwar Vani and the Cutch Bhatias mostly send to Athni, Sholapur, and Bombay. In 1881 and 1882 the area under cotton greatly rose and the export of cotton greatly increased; in 1883 there was a decrease owing to untimely rainfall. Besides at Bijapur, in the villages of Babbleshwar, Mundapur, Nagthan, Sarvad, and Shivanagi, husbandmen sell cotton and grain to petty dealers who go from village to village. The three trade centres in Muddabihal, Nalavadi, and Talikoti, have sixty traders, mostly Lingayats, Gujarati and Marwar Vani, Kambhis, Panchalis, Shimpis, Jainbogar, Sonars, and Musalmans. Their capital varies from £500 to £20,000 (Rs. 5000-Rs. 2,00,000). The Lingayat, Gujarati, and Marwar Vani traders, who form about three-fourths of the whole, are well-to-do, and trade independently, partly on their own and partly on borrowed capital. The imports, which are generally bought through brokers who are paid one per cent brokerage, come from Athni and Belgaur in Belgaur, from Gadag and Hubli in Dharwar, and from Bombay and Sholapur. They are chiefly Manchester and Bombay machine-made and Dharwar hand-woven cloth, rice, molasses, sugar, groceries, salt, metals, and glassware. The chief exports are cotton, Indian millet, wheat, and gram which are sent mostly to Bombay either by rail from Sholapur or by sea from Kunta and Vengurli. Bagalkot is the largest trade centre in the district. It has 225 traders, of whom about 100 are Lingayats, twenty-five each Brahmans Marwar Vani and Musalmans, ten each Cutch Bhatias Gujarati Vani and Vaisya Vani, and twenty weavers and dyers. Their capitals vary from £500 to £20,000 (Rs. 5000-Rs. 2,00,000). The traders, of whom three are municipal commissioners, are well-to-do and influential. More than three-fourths are independent traders and the rest are agents of Sholapur and Marwar merchants. The chief imports are silk, machine-spun yarn, European cloth, and gold silver and pearls from Bombay, the dye-yielding materials safflower or *Lusumba* and cochineal or *Kirmadyi*, and indigo from Bombay and Tadpatri in Madras;

Bagalkot.

Muddabihal.

DISTRICTS

Chapter VI.
Trade.

TRADE CENTRES.

Balkum.

Hungum.

Badgewadi.

Markets.

and groceries from Athni, Kolhapur, and Sholapur. The chief export is cotton to Athni, Vengurla, and Bombay. During the last fifteen years the most marked change has been that most of the imports now come from Bombay instead of from Bungalow. The four trade centres in Badam, Belur, Gajendragad, Gulegad, and Kervur, have together about 285 traders, mostly Komtis, Lingayats, Marwar Vanis, Brahmins, Jains, Nigars, Pategars, Padsalgars, Musalmans, and Christians. Their capital varies from £500 to £20,000 (Rs. 5000 - Rs. 2,00,000). Except about six per cent who are agents of Marwar Vani merchants of Bombay and Poona, the traders are independent and mostly well-to-do. The chief imports are silk, machine-spun cotton yarn, European cloth, and indigo from Bombay, and rice, molasses, salt, oil, betelnuts, cocoanuts, and groceries from Mundargi and Nadgund in Dharwar and Belgaum. The chief exports are *cholis* or bodices, *khadi* or coarse cloth, and *luggis* or women's robes which are sent to Belgaum, Belari, Hubli, Poona, Sholapur, and Vengurla. The two trade centres in Hungum, Ilkal and Amingad, have together about 500 traders, mostly Musalmans. Their capital varies from £500 to £15,000 (Rs. 5000-Rs. 1,50,000). About three-fourths of the traders are independent and the rest are agents to Lingayat and Marwar Vani merchants of Bombay and Poona. All imports and exports are generally made through agents and brokers who are paid one or two per cent brokerage. The chief imports, which mostly come from Belgaum, Belari, Bombay, Dharwar, Sholapur, and Vengurla, are European cloth, machine-spun cotton yarn, silk, indigo, rice, molasses, salt, chilies, groceries, cocoanuts, and oil. The chief export is cotton to Athni and Bombay. The trade greatly suffered during the 1876-77 famine, but since the famine has revived. Though Badgewadi has no important trade centre the villages of Badgewadi, Golsang, Huvin-Hippargi, Kolhar, Mangoli, Nidgundi, Ukli, and Vandal have between them 200 to 250 petty traders who deal in cotton, grain, and groceries. These traders are chiefly Marwar, Gujarati, and Deccan Vanis, and Chatis and have capitals varying from £20 to £500 (Rs. 200 - Rs. 5000). The chief imports are European and hand-made cloth, rice, molasses, and groceries, which are mostly bought from large traders at Athni, Bagalkot, and Sholapur. The chief exports are cotton, wheat, gram, Indian millet and linseed to Athni, Bagalkot, Sirsi, and Sholapur. In fifty villages and towns weekly markets are held. Of these, beginning from the north, four are held in Indi, at Indi on Tuesdays, Chadehan and Tambe on Wednesdays, and at Halseang on Thursdays. They are attended by 150 to 2000 people. Eight are held in Sindgi, at Hippargi on Mondays, at Bhatnur and Morargi on Tuesdays, at Malsghar on Thursdays, at Almel and Kovar on Fridays, at Golegi on Saturdays, and at Sindgi on Sundays. They are attended by 150 to 2000 people. Five are held in Bijapur, at Kannur on Mondays, at Bablad Mandapur and Shivang on Thursdays, and at Bijapur on Sundays. They are attended by 200 to 2500 people. Eight are held in Bagewadi, at Bagewadi on Thursdays, at Vandal on Wednesdays, at Golsang and Ukli on Thursdays, at Vandal on Fridays, at Mangoli and Nidgundi on Saturdays, and at Huvin-Hippargi on Sundays. They are attended by 500 to 5000 people.

Six are held in Muddabihali, at Nalavada and Talikoti on Mondays, at Hire-Mural on Wednesdays, at Muddabihali on Thursdays, and at Dharvalgi and Tumbe on Fridays. They are attended by 500 to 2000 people. Three are held in Bagalkot, at Kaladgi on Thursdays, and at Bagalkot and Bilgi on Saturdays. They are attended by 400 to 1200 people. Nine are held in Badami, at Badami and Govankop on Mondays, at Hebbali and Kerur on Tuesdays, at Gudged and Muddkavi on Saturdays. They are attended by 300 to 3000 people. Seven are held in Hungund, at Kandgal on Mondays, at Kardi on Tuesdays, at Iikal on Thursdays, and at Gudur Hungund and Kamadgi on Fridays, and at Amingad on Saturdays. They are attended by 200 to 8000 people. These weekly markets are both gathering and distributing centres. The chief articles sold are wheat, *jowar*, gram, pulse, rice, cloth, silk, cotton yarn, blankets, molasses, sugar, clarified and unclarified butter, cocoanuts, betelnuts, betel leaves, groceries, spices, chillies, salt, tobacco, metal and earthen vessels, glass bangles and glassware, bamboo, cor ropes, madding, and cattle. The sellers are generally growers shopkeepers and petty dealers. Cloth sellers who keep pack bullocks move from one market to another. The buyers belong to the market towns and their neighbouring villages. The buyers and sellers are Brahmans, Lingayats, Gujars and Marwar Vans, Komtis, Singars, Marathas, Koshis, Malis, Dhargars, Kumbhars, Mags, and Musalmans. Except in Bagalkot where cows are sometimes exchanged for bullocks, there is little or no barter. Fairs, lasting one to ten days, with an attendance of 1000 to 50,000 and an average sale of £5 to £10,000 (Rs. 50 - Rs. 1,00,000) are held in forty places; six in Indl, five in Sindgi, seven in Bijapur, four in Bagevali, two in Muddabihali, seven in Bagalkot, three in Badami, and six in Hungund. The details are:

Bijapur Fairs.

Name.	Month.	Days.	Sales.	People.	Name.	Month.	Days.	Sales.	People.
Salotgi	April-May	11	100	2500	Muddabihali	Feb.-Mar.	8	Rs.	1000
Nimbargi	Dec.-Jan.	6	350	7500	Budhal	April	2	80	1500
Halsur	April-May	1	60	2500	Bagalpur	March	1	30	5000
Chick Mannur	April-May	1	60	2500	Bagalpur	March	1	30	5000
Indl	March	1	60	2500	Bagalpur	March	1	30	5000
Sindgi	April-May	11	1200	5600	Bagalpur	March	1	30	5000
Golgeri	April-May	5	15	5000	Bagalpur	March	1	30	5000
Halsur	April-May	5	200	5000	Bagalpur	March	1	30	5000
Kalkeri	Dec.-Jan.	6	40	2000	Bagalpur	March	1	30	5000
Amul	Oct.-Nov.	3	2	3000	Bagalpur	March	1	30	5000
Sindgi	Oct.-Nov.	3	2	3000	Bagalpur	March	1	30	5000
Bilavar	April-May	1	10	2000	Bagalpur	March	1	30	5000
Bilavar Darga	April-May	1	10	2000	Bagalpur	March	1	30	5000
Kalkeri	Dec.-Jan.	3	20	6000	Bagalpur	March	1	30	5000
Rabankar	June-July	20	20	6000	Bagalpur	March	1	30	5000
Updhal	Aug.-Sept.	10	40	6000	Bagalpur	March	1	30	5000
Sarad	Mar.-April	15	10	2000	Bagalpur	March	1	30	5000
Tori	April-May	5	15	4000	Bagalpur	March	1	30	5000
Devarganur	Jan.-Feb.	1	5	500	Bagalpur	March	1	30	5000
Bayyal	April-May	3	700	3000	Bagalpur	March	1	30	5000
Mangoli	Aug.-Sept.	5	50	2000	Bagalpur	March	1	30	5000
Mangoli	Nov.-Dec.	5	50	2000	Bagalpur	March	1	30	5000
Mangoli	March	2	30	3000	Bagalpur	March	1	30	5000
Mangoli	March	2	30	3000	Bagalpur	March	1	30	5000
Mangoli	March	2	30	3000	Bagalpur	March	1	30	5000
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Mangoli	March	2	30	3000	Bagalpur	March	1	30	5000
Mangoli	March	2	30	3000	Bagalpur	March	1	30	5000
Mangoli	March	2	30	3000	Bagalpur	March	1	30	5000
Mangoli	March	2	30	3000	Bagalpur	March	1	30	5000
Mangoli	March	2	30	3000	Bagalpur	March	1	30	5000
Mangoli	March	2	30	3000	Bagalpur	March	1	30	5000
Mangoli	March	2	30	3000	Bagalpur	March	1	30	5000
Mangoli	March	2	30	3000	Bagalpur	March	1	30	5000
Mangoli	March	2	30	3000	Bagalpur	March	1	30	5000
Mangoli	March								

These fairs are chiefly distributing centres. The sellers are Lingayats, Komtis, Panchals, Marwar Vans, Jains, Shimpis, Sals, Martals, Namdors, Rajputs, and Musalmans. They offer rice, wheat, *javri* flour, salt, chillies, clarified butter, sugar, molasses, fruit, cocoanuts, spices, groceries, sweetmeats, cloth, blankets, copper and brass vessels, glass bangles, hardware, betelnuts, betel leaves, and tobacco. The buyers are chiefly the husbandmen and labourers of neighbouring villages. Except that sometimes old copper and brass vessels are exchanged for half the weight of new vessels, payments are made in cash.

Shopkeepers are found in almost all large villages. About eighty out of every 100 villages in Indi, seventy in Bagavadi, fifty in Bilapur, Hingund and Muddabihal, forty in Sindgi, thirty in Bagalkot, and twenty in Baddami, have their own shopkeepers. The shopkeepers are generally Lingayats, Komtis, Jains, Gujarati and Marwar Vans, and Agarwalis. They sell rice, *javri*, wheat, pulse, *javri* and wheat flour, molasses, cocoanuts, betelnuts, salt, chillies, groceries, turmeric, tobacco, and oil. The buyers are travellers and people of the shopkeepers' village and of other neighbouring small villages. Shopkeepers are mostly distributors, and buy their stock from neighbouring trade centres. Except that salt and molasses are occasionally advanced on condition that they are repaid at harvest time in cotton, *javri*, and wheat, there is little barter. The richer shopkeepers, about five per cent of the whole number, lend small sums at eighteen to thirty per cent a year. Shopkeepers neither send agents to fairs and market towns, nor are they connected with large trading firms. Of late years, except that in some villages Marwar Vans have opened new shops, there has been little change in village shopkeeping.

Each sub-division has on an average about 100 carriers, ten to fifteen per cent of whom carry goods in carts and the rest on pack bullocks. They are chiefly Lingayats, Jains, Marathas, Dhungars, and Musalmans. The chief articles sold are salt, chillies, groceries, molasses, cocoanuts, cocoa-kernel, vegetables, plantains, copper and brass vessels, bangles, and cloth. About half the number sell these articles in neighbouring villages, and the rest go regularly on market days from one market town to another. Of late years, owing to the increase of roads, pack traffic has to a great extent given way to carts.

The chief imports are: Of building materials logs of *matti*, teak, and blackwood, and bamboos are brought by Lingayat Marathas or Musalmans wood merchants either direct or through agents, mostly from Yellapur and Halayal in North Kanara and sometimes from Dhawar and Hubli. The logs are locally sold direct to the people. Nails, screws, and raw iron are brought from Bombay and Sholapur by Lingayat, Bohora, and other Musalmans traders of Bagalkot and Bilapur. The traders of Bagalkot and Bilapur generally sell these articles wholesale to petty local dealers who sell them retail to the people. Of house furniture, dishes and copper and brass vessels are brought by Bogars or Kasars from Belari, Gokak in Belgaum, Hanagadi in Jamkhandi, Hubli in Dhawar, Pordal in Mundhol, and Poona. They are sold direct to the people at Bogars' shops or on

market days in market towns. All high class Hindus and the well-to-do of the lower orders use copper and brass pots for cooking and for drawing and storing water. Carpets, which are also locally woven, are sometimes brought in small numbers from Navalgund in Dharwar and from the Yeravda jail in Poon. Stationery, glassware, sackcloth, padlocks, matches, and hardware are brought from Bilapur and Bombay by Lingayat, Gujarati and Marwar Vans, Bohoras, and other Musalmans. These articles are sold either retail to the people or wholesale to village shopkeepers who sell them retail to the people. Of these articles stationery and glassware are generally used by the higher classes, and padlocks matches and hardware by all classes. Tables chairs and cots are occasionally brought from Sholapur and Belgum. Of food, drink and stimulants rice and groundnuts are brought chiefly by Lingayat traders from Belgum, Hubli, and Sholapur. These articles are sold both retail to the people and wholesale to petty dealers who retail them. Rice is daily used as food by the poor. well-to-do and on holidays and special occasions by the poor. Groundnuts are used either for oil or as food by Hindus on fast days. Groceries, spices, cardamoms, betelnuts, sugar, cocoanuts, cocoa-kernel, and cocoanut oil are brought by Lingayat, Gujarati, Vani, and Musalmán traders from Athni, Belgum, Hubli, Sholapur, and Sirsi. These articles are generally sold wholesale to town dealers and village shopkeepers who retail them to the people. Except cocoanut oil which is used both as lamp and hair oil all these articles are used in eating. Molasses come from Athni, Hukeri, Sholapur, and Mahalingpur in the Mudhol State. Tea and coffee are brought in small quantities from Belgum, Hubli, and Sholapur. Kerosine oil is brought from Bombay and Sholapur by Lingayat and Musalmán traders and is sold in towns to the well-to-do. Tobacco is brought by Lingayat, Gujarati Vani, and Musalmán traders of large trade centres from Belgum, Kolhapur, Miraj, and Sholapur. It is generally sold wholesale to petty town dealers and village shopkeepers who retail it. European liquor is brought from Bombay by Belgalkot and Bilapur license vendors; most of it is sold to Europeans. Opium is brought from Bombay to Government treasuries and is there sold wholesale to licensed vendors who retail it. In Kaladgi opium is never taken by grown people. It is used in medicine and is sometimes given to infants to make them sleep. *Bhing* and *ganyu* drinking and smoking preparations of hemp, come chiefly from the village of Lengra in Satara; they are brought for sale to Kaladgi by Lingayat traders of Satara, who sell them wholesale to Kaladgi licensed vendors at 6d. the pound (8 *as*, the *sher* of eighty *tolas*), and the vendors retail them at 1s. 4d. the pound (Rs. 1½ the *sher*). Both *ganyu* and *bhing* are much used by ascetics. Of tools and appliances, pickaxes, shovels, knives, scissors, and razors are brought from Bombay and Sholapur by Lingayat and Bohora traders, and are mostly sold direct to the people. Of these articles pickaxes and shovels are largely used by husbandmen, knives and scissors by the well-to-do and by tailors, and razors by barbers. Of dress, including ornaments and toys, headscarves or *wundls* and waistcloths or *dhotturs* are brought through agents or

brokers from Bangalore, Belari, and Tadpatari. The importers of cloth are mostly large cloth merchants of the Marwar and Gujarati, Lingayat, Brahman, and Konthi castes. In the northern sub-divisions these goods come by rail, and in the southern sub-divisions in carts. They are sold both retail to the people and wholesale to petty traders who retail them. Fine laced headscarves and waistcloths are bought by the well-to-do, and plain headscarves and waistcloths are bought by the poor. European and Bombay machine-woven cloths, which are bought through agents who are paid one per cent commission, come from Bombay by sea from Vengurla, and by rail through Sholapur. Women's robes or *luggis* are locally woven of superior quality in Ilkal, and of inferior quality in most large villages. They are also brought from Jamkhandi, Kalburga, Sholapur, and Shikhar and Rabkari in Sangli. Superior silk waistcloths or *pitimbars*, of which a poor variety is woven at Govankop in Badami, are brought from Poona, and sold to Brahmins, Frabhus, Gujar, and Shonvis, who wear them at dinner as a sacred robe. Turbans, which are mostly worn by Brahmins and Marathas on marriage occasions, are brought from Poona. Silk and cotton yarn is brought through agents from Bombay Khajas and mill-owners by rich moneylenders of Bagalkot, Guidagud, Bijapur, and Ilkal. They are sold wholesale to petty traders who dye them and then sell them to local weavers. Gold silver and pearls are brought from Bombay by rich moneylenders of large trade centres and sold retail to the people who make them into ornaments. Pictures from Bombay and Gokak, and frames, coloured glass, wooden balls, whistles, wind puffs, and other toys from Bombay are brought by the Lingayat, Bohora, and Musalman traders of large trade centres and retailed.

The chief exports are of cotton and cotton cloths, cotton, floor cloths or *ghyams*, women's robes or *luggis*, bodices or *cholis*, coarse cloth or *khaddi*, and coarse waistcloths or *dhottars*; of grain and pulse, wheat, *javari*, gram, and *tur*; and of oilseeds, linseed, sesamum, and safflower or *kardai*. Cotton is largely exported by Lingayat, Gujarati, and Marwar Vani traders unginned. Cotton is bought from husbandsmen, generally for cash at thirty pounds (15 *shers* of 80 *tolls* each) the rupee. Before it is exported, cotton is ginned by women either on the foot-rollers called *payla wappi* or on the ginning wheel or *charhi*. The ginning costs about $\frac{1}{4}$ d. the pound ($\frac{1}{2}$ a. the *sher* of 80 *tolls*). A woman can gin on an average twenty to twenty-four pounds (10-12 *shers*) a day. Of late, the ginning by *charhi*, which being superior to the ginning by the foot-roller, fetches higher prices, has got more in favour with traders. Cotton when ginned gives one part of clean cotton and three parts of seed. After it is ginned cotton is covered with sacks in packets of about 150 pounds and is sent in carts to Athni, Sholapur, and Vengurla, where it is sold either to local traders or to agents of Bombay merchants. Much of the cotton of the three southern sub-divisions of Bagalkot, Badami, and Hungund passes through Belgaum by the Amboli pass road and is shipped at the Ratnagiri ports of Anjanvel and Vengurla. The

1 Details of the Vengurla cotton trade are given in the Belgaum Statistical Account.

Crafts,

Chiefly in twelve places, in Bagalkot, Bhatnur, Bijapur, Chann, Golegeri, Guldegud, Ilkal, Kamatgi, Nalavadi, Rampur, and Sindgi, cotton yarn is dyed either red or black. The dyes of red are Naglik Lingayats and of black Nilgar Lingayats. Of about 400 families of dyers nearly 200 are in Kamatgi and 100 in Chadehan. A capital of at least £5 (Rs. 50) is required to carry on a dyeing business. About one-half of the dyers work on their own capital, and the other half work as labourers, men being paid about 10s. (Rs. 5) a month and women 4s. to 6s. (Rs. 2-3). Of the raw materials required for dyeing red, *suruy* or cochineal and *patil* or alum are brought from Sholapur, and the ashes of the plantain tree and safflower oil are obtained locally. A hundred weight of cochineal costs £1 3s. to £1 17s. (Rs. 2½-4 the man of twelve shers of eighty *tolis*), of alum about 14s. (Rs. 7 the man), and of safflower oil about £1 8s. (Rs. 3 the man). Cochineal is made into powder with a pestle, and alum is made into powder by crushing. White cotton yarn is soaked for one day in a mixture of three gallons of water and three quarters of a pound of safflower oil. Next day it is dried in the sun in a spot which is specially made for the purpose. It is then washed in a mixture of water and plantain tree ashes and dried a second time. The washing and drying are repeated for seven days. About three pounds of cotton yarn are then soaked in an earthen vessel for one night in a mixture of about half a gallon of water and half a pound of cochineal and alum powder in which there are forty-eight parts of cochineal to one part of alum. Next morning the yarn is laid in the sun on the drying stone and dried. This process is repeated for seven or eight days by which time the yarn takes an untinting red. Of the tools and appliances required in dyeing red, the pestle used in pounding the cochineal costs 1s. 6d. (Rs. 1½) and the earthen pot in which the yarn is soaked about 1s. 3d. to 4s. (Rs. ½-2). Of the raw materials required for dyeing black, lime, plantain ashes and *tilli* seed are obtained locally, indigo is chiefly brought from Sholapur by local traders at 4s. to 5s. (Rs. 2-2½) the pound, and is sold to dyers at 5s. to 6s. (Rs. 2½-3) the pound. White yarn which at first is well soaked in pure water, is again soaked in a mixture of six pounds of plantain ashes, three of lime, one of *tilli* seed, 1½ of indigo, and 200 of water, and dried in the sun. When this is twice repeated, the yarn becomes an inferior black, when thrice a middling black, and when four times a superior black. Except during the rains when the difficulty of drying hinders work, dyeing is brisk throughout the year. Dyers keep all Brahmanic holidays. They work about ten hours a day, from six to eleven in the morning, and after a rest of about two hours from one to six in the evening. Women and children help in pounding the cochineal and alum and in dyeing the yarn. The average earnings of a family are between 16s. and £1 (Rs. 8-10) a month. The dyed yarn which is used in weaving coarse *lingdis* or women's robes, is sold to local weavers at about 1s. 10½d. (15 as.) the pound. Though dyers are still much better off than day labourers, the craft has been declining owing to the large imports of the finer and cheaper European and Bombay machine made yarn. During the 1876 famine a few dyers worked as labourers on relief works and most lived either by borrowing or by selling their stock and property.

The chief products of the local cotton and silk hand-looms are coverlets or *pasads*, coarse waistcloths or *dhottars*, robes or *luggas*, coarse cloth or *khatti*, fine waistcloths or *pitambaras*, and fine women's robes or *luggas*, silk waistcloths or *saddis*, bodicecloths or *khanas*, and carpets. Several of the processes in making cloth, the spinning of the thread, silk women's robes or *saddis*, bodicecloths or *khanas*, and carpets. As an open place is required for these processes, weaving villages are sometimes much more pleasant to look at and better planned than other villages. They are also generally shaded, and the people have an easier and more refined air than in ordinary villages. Cotton and silk cloth are always woven inside of the house, the weaver sitting in a well in the floor and working his feet below the level of the ground.

In almost all towns and large villages, chiefly, beginning from the north, in six towns and villages of Indi, at Chadehan, Lalsunggh, Hatargi, Satalgaon, Havnal, and Tamba; in twenty-one towns and villages of Sindgi, at Almei, Aski, Bamanjogh, Bhanum, Byakod, Charkravati, Chik-Sindgi, Ghutargi, Kaine-Kamatgi, Moratgi, Padiganum, Rampur, Sindgi, and Yergal; in five towns and villages of Bijapur, at Bablad, Babeshwar, Sarvad, Bijapur, and Mandadpur; in nine towns and villages of Bagewadi, at Bagewadi, Bena, Golsanggh, Hippargi, Kolar, Mangoli, Muttagi, Nidgaundi, and Vandal; in ten towns and villages of Muddabhal, at Handral, Herur, Kalgih, Korum, and villages of Nalavaria, Talikoti, Tumbogh, and Tunkodganum; in eleven towns and villages of Bagalokot, at Bagalokot, Gurgih; in eleven towns and villages of Hatur, Mantri, Roli, Belgih, Bennur, Beur, Gulgali, Hatur, Kataldegi, Kolar, Mantri, Roli, and Shirur; in seven towns and villages of Badami, at Badami, Belur, Chandertraga, Govankop, Gulegud, Ketur, and Mudkavi; and in eleven towns and villages of Hungund, Karadi, Kamatgi, Karadi, Kundgal, Hungund, Ilkal, Kamatgi, Karadi, Kamatgi, Karadi, Kundgal, and Subbharvi, the weaving of coverlets or *pasodis*, coarse waistcloths or *dhottars*, coarse women's robes or *lugdis*, and coarse cloth is carried on by about 4000 families of weavers, some of them Hindus of the Langyat, Hattkar, and Sali castes and some of them Mohammedans ordinarily Mooms and Julais? Except five to ten per cent who weave as labourers by piece work, these weavers generally work on their own capital. Coverlets or *pasodis*, which are used as bed clothes by both rich and poor, are two pieces of coarse cloth, each sixteen feet long and three feet broad, sewn together side by side. Coarse waistcloths or *dhottars*, coarse women's robes or *lugdis*, and coarse cloth into jackets and other articles of clothing. A few of these goods are sold by the weavers direct to the weavers either at the weavers' villages or in market towns and fairs; but most goods are sold to local traders who sell part of

1 The processes and the tools used in weaving are the same as those described in the Belgium Statistical Account.
2 Walton's Belgium and Kaladgi Cotton, 146-148.

Walton's Belgaum and Kaldgi Cotton, 146-148.

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FINE WOMEN'S ROBES.

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Crafts.
Piecegoods.

their stock locally and send the rest to Mahad, Poona, Ratnagiri, Sholapur, and Vengurla; coarse waistcloths, thirteen feet long by four feet broad, fetch about 1s. 6d. (12 as.) each; coarse women's robes twenty-two feet long by 4½ feet broad fetch 4s. to 10s. (Rs. 2-5) each, and pieces of coarse cloth for making coverlets and other clothing about thirty feet long by 4½ feet broad fetch 3s. to 6s. (Rs. 1½-3) each. Of about 3000 looms the yearly output is roughly estimated at 134,000 waistcloths and women's robes valued at £35,000 (Rs. 3,50,000), and coarse cloth valued at £44,000 (Rs. 4,40,000). Except during the rains the demand for cloth is brisk throughout the year. The weavers work about nine hours a day, from six to twelve in the morning and from three to six in the evening. The Hindu weavers keep the usual Brahmanic holidays and the Musalman weavers the usual Musalman holidays. The women help in damping and sorting yarn, in sizing, in joining threads, and occasionally in weaving; the children help in reeling and joining threads. The average earnings of a family of coarse cloth weavers are about 6d. (4 as.) a day for weaving cloth and 9d. to 1s. (6-8 as.) for weaving waistcloths and women's robes or *luggis*. The weavers are fairly off. Their craft has been falling, as the competition of Bombay and Manchester goods leaves them but a small margin of profit. During the 1876 famine some weavers lived by selling their property; others worked as labourers on relief works. They are an honest and quiet people. At Bagalkot and Mallapur in Bagalkot and at Mandapur in Bijapur, fine waistcloths or *dhobars* with silk borders are woven on a small scale by about 160 families of Salis, Khetris, and Momins. A capital of about £6 (Rs. 60) is required to work one loom. Except about twenty families who work on their own capital, the fine cloth weavers work materials borrowed from local traders who import silk and cotton yarn from Bombay. The demand for these fine waistcloths is almost entirely local. A few are sold by the weavers direct to the weavers, but most are sold to local traders who send them for sale to the leading local trade centres. These local waistcloths are inferior to those woven at Nagpur and Sholapur. They fetch 8s. to £1 10s. (Rs. 4-15) the *dhobharjoda* or double piece, 8s. to 12s. (Rs. 4-6) the *uparna* or single piece which is worn as a shoulder-cloth. The yearly output is estimated at about 4500 fine waistcloths valued at about £2200 (Rs. 22,000). The fine cloth weavers work nine hours a day, from six to twelve in the morning and from three to six in the evening. The demand is steady throughout the year. Salis and Khetris keep Hindu holidays and Momins Musalman holidays. The women and children help in sorting, reeling and sizing. The average earnings of a family are 1s. to 1s. 6d. (8-12 as.) a day. As a class fine cloth weavers are fairly off. During the 1876 famine most of them had to seek employment on the relief works.

At Bagalkot and Mallapur in Bagalkot, and at Gadur, Hungund, Ilkal, Kamatgi, and Subbharvi in Hungund, fine women's robes or *luggis* are woven by about 500 families of Salis, Khetris, and Momins. Except a few who work on their own capital the weavers of fine women's robes work on materials borrowed from local traders. Of

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FINE WOMEN'S
ROBES.

The raw materials silk comes from Bombay and Belari and European and Bombay machine-spun yarn from Bombay. Fine women's robes, about twenty-two feet long by four and half feet broad, fetch 16s. to 25s. (Rs. 8-50) each, and, if they have lace borders, they cost as much as 28s. (Rs. 80) each. Almost all fine robes or *luggis* are sold locally, they rarely go outside of the district. The *luggis* woven at Ilkal are well known for richness, colour, strength, and fineness. The weavers work about nine hours a day, for five hours in the morning and for three or four hours in the afternoon. During the marriage season from December to June the demand is brisk; from July to November it is dull. Satis and Khetris keep Hindu holidays, and Mominis keep Musalman holidays. Women and children help in sorting and reeling. The average earnings of a family are 9d. to 1s. (6-8 as.) a day or about 15s. to 20s. (Rs. 150-200) a year. The weavers of fine robes are fairly off, though they suffer from the competition of European and Bombay cloth. Besides weaving fine robes, the weavers of Gudur, Kamnati, and Sulbhavi weave coarse robes and bodicecloth, and those of Malhapur and Bagalkot also weave rough cloth or *khadli*. During the 1876 famine some of the weavers lived by selling their property and others worked as labourers on relief works.

Pitambar or silk waistcloths and women's robes are woven in Badami by one Julai family at Govan kop and by one Musalman family at Gulegdud. These weavers work on their own capital. They buy the silk from Bagalkot traders who import it from Bombay at 11 10s. the pound (Rs. 9 the *sher* of 21 *loks*) and sell it to the weavers at 11 13s. 4d. the pound (Rs. 10 the *sher*). When it comes from Bombay the silk is generally white. It is given to the Patvagars who open it, that is take the threads out of the skein, put the silk on the wheels, twist it, put it on the *dhol* or drum, and clean it. The silk is then sent to the Shimpri Kangaris who dye it red, green, or yellow. Silk waistcloths and women's robes or *pitambar* are worn by well-to-do Brahmans, Prabhins, Shenvis, and other high class Hindus at dinner and while worshipping houses and by the well-to-do of the lower classes simply as rich clothes. Silk waistcloths, about fifteen feet long and four and a half feet broad, fetch 10s. to 13s. (Rs. 25-30) each, and silk women's robes, about twenty-five feet long and four and half feet broad, fetch 25s. (Rs. 40-50) each. The yearly outturn is about fifteen *pitambar* valued at 250s. (Rs. 500). Besides at Govan kop and Gulegdud a few *pitambar* are woven in Hungund which fetch as much as 25s. to 30s. (Rs. 50-100). Silk waistcloths are woven to order. When there is no order for silk waistcloths, the weavers weave fine cloth robes. The weavers work nine hours a day from seven to twelve in the morning, and from two to six in the evening. The women and children help in sorting and reeling. The average earnings of a family are 9d. (6 as.) a day or 15s. (Rs. 150) a year. The weavers are fairly off. During the 1876 famine they lived on what they had laid by.

In the southern sub-divisions, at Badami, Bellur, Gajendragud, Gulegdud, and Kerur in Badami; at Amingud, Gudur, Hungund, Kamnati, Ilkal, and Sulbhavi in Hungund; and at Bagalkot and

ROBES CLOTHS.

Mallapur in Bagalkot, squares for bodices or *cholis* are woven by about 1000 families of Hindu Hatkars Salis and Khetris, and of Jhalas Momins and other Musalman weavers. Of the 1000 families about a quarter work on their own capital, a half on borrowed capital, and a quarter as labourers. Silk is brought by local traders from Bombay and Belari, and European and Bombay machine-spun cotton yarn from Bombay. The local traders, who in selling the yarn to the weavers make a profit of 6d. (4 as), the bundle, import white cotton yarn at 12s. 6d. (Rs. 6½) the bundle of six pounds or 240 *tolas*, red yarn at 13s. (Rs. 6½) the bundle of five pounds or 200 *tolas*, and green yarn at 8s. 6d. (Rs. 4½) the bundle of four pounds or 160 *tolas*. Squares for bodices or *cholis* are woven into pieces, each piece twenty-one feet long and 2½ feet broad. A weaver can weave in one day about nine feet of bodicecloth. Each piece contains enough cloth to make thirteen bodices, and fetches 12s. to 2½ (Rs. 6-40). When sold retail each piece is cut into thirteen equal parts. *Kaladgi cholis*, especially those woven at Guledgud, are known for colour, strength, variety, and fineness of texture. They are largely sent by local traders to Ahmadnagar, Belgum, Dhartwar, Poon, Satara, Sanganner, Sholapur, and other parts of the Deccan. The yearly output is estimated at enough cloth to make 3,500,000 bodices valued at £180,000 (Rs. 18,00,000). Bodicecloth weavers work eight hours a day, four in the morning and four in the afternoon. Except during the rains when the damp makes weaving difficult, the work is brisk throughout the year. The Hindu weavers keep Hindu holidays, and the Musalman weavers keep Musalman holidays. The women and children help in sorting and reeling. The average earnings of a family are 9d. (6 as.) a day or about £15 (Rs. 150) a year. Bodicecloth weavers are fairly off; of late their wares have been in great demand. During the 1876 famine most of them were employed on relief works.

Carpets are woven at Bijapur, Ilkal, Kolhar, and Sulibhavi by about fifteen families of Musalman weavers. The material used is dyed and white yarn bought from local traders. A carpet measuring six feet by three costs about 10s. (Rs. 5), and one 7½ by 4½ feet about 16s. (Rs. 8). Most of them are sold locally. The Kolhar carpets are famous for their strength. In one day two men can weave a piece 4½ feet long and 1½ feet broad and worth about 2s. (Re. 1). The yearly output is estimated at about 300 carpets valued at £200 (Rs. 2000). A capital of about £1 (Rs. 10) is required in weaving carpets. The carpet-weavers whose work is steady throughout the year, work nine hours a day, from six to twelve in the morning and after a rest of about two hours from two to five in the evening. They keep all Musalman holidays. The women help in twisting the yarn. The average yearly earnings of a family vary from £10 to £15 (Rs. 100-150). The condition of carpet weavers is little better than that of ordinary labourers. During the 1876 famine they worked as labourers on the relief works.

In thirty-six villages of Sindgi, thirty-two of Mundeibhal, twenty-five of Bijapur, twenty-four of Bagewadi, fifteen of Bagalkot and

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BLANKETS.

Huangund, ten of Badami and six of Indi, blankets are woven by weaver's own sheep or bought from wool-dealers at about 5½d. the pound (2½ sheers of 80 tolas the rupee). The best wool comes from the north of the Krishna where the sheep are better fed than further south. Sheep are sheared twice every year, in June and in October. At the time of shearing the sheep are taken to a river or pond, but not to the village reservoir, and washed and rubbed with the hands without using soap. The wool is cut with special scissors made in the district by the blacksmiths of Tegi in Bagalkot. The wool is spun either by hand or by a mallet called *kodala*. It is then made soft and pliable by using the *bess* or bow and made into *hangis* or rolls about a foot to a foot and a quarter long and three to four inches thick. These rolls are made into warp yarn either by twisting them on a small circular plate called the *blingri* or by working them on the *valat* or spinning wheel. The size which Dhangars put on the warp is made of tamarind seeds moistened in water for four days and ground with the *seri* a stone-weight like a dumb bell. The warp is then boiled and is ready for weaving. Blankets are woven in the open as the thread requires the air. The work goes on all the year except when rain is actually falling. The weaver sits on a piece of wood or on a flat stone on a level with the ground. In front of the stone is a hole for the weaver's feet, about two feet deep, two feet long and one foot wide. Dhangars never work with dyed wool, their blankets are either black, white, or in stripes. Blanket weaving is brisk during the fair season and dull during the rains, and the men work nine hours a day from six to eleven in the morning and from two to six in the evening. They keep the usual Hindu holidays. The women help in cleaning the wool and in making the yarn and both women and children in sizing. The blankets are used by the rich as matting and as horse-cloths and by the poor as clothing. They are sold both retail to the people and wholesale to petty dealers at 2s. 6d. to £2 (Rs. 1½-20) each. The blankets which cost as much as £2 (Rs. 20), are thirty by seven feet long, and are made of fine wool with great care. Dhangars take blankets for sale to Bagalkot, Kaladgi, Malingspur, Hubli, and Sholapur. Blankets are in most demand, and fetch highest prices at Hubli. The poor generally use blankets which are 7½ feet long and three and a half feet broad and worth 4s. to 6s. (Rs. 2-3). A capital of about £1 (Rs. 10) is required to work one loom. One Dhangar can weave in a day a piece of blanket worth about 1s. 6d. to 1s. 9d. (12-14 as.). The average yearly earnings of a family of blanket weavers are about £6 (Rs. 60). The yearly outturn is estimated at about 50,000 blankets valued at about £10,000 (Rs. 1,00,000).

Copper and brass vessels are made in Bagalkot by five or six families of Bogars. Copper and brass sheets are brought from Bombay by moneylenders at £4 10s. (Rs. 45) the hundredweight and sold to Bogars at £5 (Rs. 50) the hundredweight. Of Bogars those who only make vessels, require a capital of £20 (Rs. 200), and those who both make and sell vessels, require a capital of about £100

Metal Vessel.

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Crafts.

METAL VESSELS.

EARTHEN POTS.

SHOES.

(Rs. 1000). The Bogars generally work on their own capital. Sometimes moneylenders supply copper and brass sheets which the Bogars work into vessels, for which they are paid £1 15s. the hundredweight (Rs. 5 the man of 1280 *tolas*). In making vessels the copper and brass sheets are laid on a rounded *ling*-like stone and beaten with large hammers. They are then cut into pieces according to the size of the vessels to be made. These pieces, when necessary, are joined with other pieces, and are beaten into the required shape by small hammers. Of the vessels made water-pots called *ghigars* and *handis* are generally sold at 12s. to £1 4s. (Rs. 6-12), and cooking vessels called *lapels*, *paris*, and *boghans* at 2s. to 4s. (Rs. 1-2) each. One Bogar can work in one day about twelve pounds (6 *sheers*) of metal worth about 6s. (Rs. 3). The Bogars work eight hours a day and keep all Hindu holidays. Except during the rains their work is steady. The women and children do not help the men in their work. As a class Bogars are rather badly off, the average earnings of a family which makes only vessels being about £6 (Rs. 60) a year, and those of a family which both makes and sells vessels being £30 (Rs. 300). During the 1876 famine Bogars lived by buying old pots cheap, and after the famine was over selling them at higher prices or making them into new pots. The yearly outturn of vessels is worth about £300 (Rs. 3000), of which about £250 (Rs. 2500) go for expenses and £50 (Rs. 500) remain as Bogars' profit.

In almost all Bijapur villages earthen pots are made by Lingayat and Telangi Kumbhars of whom there are altogether about 1200 families. The earth is dug out of waste land and river and pond beds. It is soaked in water for four days, mixed with horse or ass litter, and rolled into balls. A ball is laid in the centre of a heavy twelve to sixteen spoke wheel set level with ground and turned into vessels of the required size and shape. They are given a gloss by rubbing and are burnt in kilns. Earthen pots are used in fetching water, in storing grain and other articles, and by the poorer classes in cooking. Of earthen pots *malls* or large vessels are sold at 8d. to 6d. (2-4 *as*), each, *ghigars* or pitchers at 3d. to 1½d. (1-1 *a*), *moghias* or narrow-necked pitchers at 3d. to 5d. (1-1 *a*), *paris* or plates at 1½d. (1 *a*), and *lads* or plates and other small pots at 3d. to 4d. (1-1 *a*). A Kumbhar can make six to ten pots in one day worth 4½d. to 6d. (3-4 *as*). The tools used are the wheel costing 6s. (Rs. 3) and the flat bat-shaped *thap* or mallet, about one foot long, three to four inches broad, and one inch thick costing about 6d. (4 *as*). Except during the rains Kumbhars' work is steady throughout the year. Potters work ten hours a day. The Lingayat Kumbhars keep all Hindu holidays and Telangi Kumbhars all Musalman holidays. Women and children help in fetching and cleaning earth, and in making earthen balls. The average earnings of a family vary from £5 to £6 (Rs. 50-60) a year. During the 1876-77 famine the Kumbhars worked as labourers on the relief works. The value of the yearly outturn of earthen pots is estimated at about £7000 (Rs. 70,000), of which about £3300 (Rs. 53,000) or three-fourths are workmen's profit.

Shoes are made by Mochis or Chamhars in almost all parts of the district, chiefly at Muddabihal, Malavadi, and Talikoti in

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Crafts.
Shoes.

Of Chambaras there are Muddabihal, and at Bagalkot and Bijapur. These Chambaras mostly work on their own capital. Hides six to seven feet long and two to three feet broad, are generally brought from Sholapur by wholesale dealers at 8s. (Rs. 4) each, and sold retail to Chambaras at 9s. (Rs. 4½) each. Before they are used in making shoes, hides are cleared of hair, dyed red, and rubbed lime on the inner side. Hides are dyed red by applying a mixture of wax, *sythar* or alkali, and *toppalhar* the leaves of a shrub called *abhyat*, and soaking them for four days in a mixture of *larwad* Cassia articulata extract. After being tanned, the hides are cut into pieces of the required size. The tools used are the *rap* or knife costing 6d. (4 as.), the *uli* or boring needle costing 6d. (4 as.), the *kodli* or mallet about a foot and a half long and costing 9d. (6 as.), and the *swian* or sewing needle costing 3d. (4 as.). Tanners are seldom in want of work. They work ten hours a day, and keep all Hindu holidays and the Muslim *Muharram*. A Chambar can make a shoe in two days, the shoe yielding him a profit of about 7½d. (5 as.). Women help by working silk borders on the shoes. The average earnings of a family are about £5 (Rs. 50) a year. Shoes are sold at 1s. to 5s. (Rs. 1-2½) the pair. Bijapur shoes, which are well known for softness and toughness, are sent to Athni, Jamkhandi, Sholapur, and the Nizam's country. Of Chambaras and Moclis three in Bijapur are well off, and, besides in shoemaking, invest their capital in moneylending and hide-dealing. The rest are poor. During the 1876-77 famine they took employment as labourers on the relief works. The estimated yearly outturn in Muddabihal is about 3000 pairs of shoes worth £200 (Rs. 2000) and in Bijapur 40,000 pairs of shoes worth £350 (Rs. 3500).

Rough white paper, called Bagalkot paper, is made in Bagalkot by two families of Musalmans. The craft requires a capital of about £5 (Rs. 50). To make paper rags coarse cloth or *gunny* are gathered from grocers and other traders, and cut into pieces about four inches long. These pieces are soaked in water, laid in a stone receptacle and carefully pounded with a heavy wooden pestle or *langan*. They are then rolled into a large ball which is washed in a well or river. Next day the ball is soaked in lime water, and is again pounded and rolled into a ball. After allowing it to lie four days on the floor, the ball is again soaked in water. It is mixed with a solution of soda or *padakkhar* and the same four pounds of impure carbonate of soda or *padakkhar* and the same quantity of *sawala*. After washing it four times, the mixture is dipped for one day in a cement lined cistern in which the ball dissolves and covers the water with a thick yellowish film. Next day the mixture is gently stirred till the whole contents of the cistern are charged with tiny films of paper. The workman takes a flat sieve or strainer called *sach*, varying in size according to

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the size of the paper, but generally about eighteen inches square. It is surrounded by a plain wooden frame into which are highly fastened a number of hair-like threads of bamboo fibre laid close together. Holding the strainer in both hands the worker lies by the side of the cistern, and, bending over, with both hands dips the strainer about a foot under water, and, taking care to keep it level, brings it slowly to the surface catching the floating film, till, when it reaches the surface, it forms an even layer over the whole strainer. He holds it to dry for a few seconds and then upsets the layer of paper on the floor. This process is repeated and the layers are heaped one on the other till the heap is about nine inches thick. The heap is then pressed under a wooden plank on which two men stand, and the water is squeezed out. Each sheet of paper is separated, pasted to the wall, and after a short time hung on ropes to dry. When thoroughly dried the sheets are softened by rubbing both sides with rice paste. When they are dry they are piled in packages of twenty sheets each. Each package has one sheet soaked in water and this kept under pressure for a day, moistens the whole package. Each sheet is then laid on a smooth plank and rubbed with a soft stone till it shines. It is then ready for use. The tools used in making paper are the pounding machine or *langar* costing 8s. (Rs. 4), the sieve or frame with wooden props costing 3s. (Rs. 1½), a wooden plank costing 4s. (Rs. 2), a water vessel costing £1 (Rs. 10), and glossing stones costing nothing. The demand for paper is steady. The men work nine hours a day, five in the morning and four in the afternoon. The Bagalkot paper is largely used for traders' account books and in making envelopes in Government offices. It is sold to consumers at 1s. 6d. to 1s. 9d. (12-14 as) the bundle of sixty sheets. The craft has been almost destroyed by the competition of European paper. The workers make little more than an ordinary labourer's wages, the average earnings being about £6 to £7 (Rs. 60-70) a year. During the 1876-77 famine the paper-makers lived by working as day labourers on relief works. Most of their paper is used in the town of Bagalkot. The estimated yearly output of paper is about £60 (Rs. 600), of which about £12 (Rs. 120) go for expenses, and £48 (Rs. 480) remain as craftsmen's profit. As four men are required to work one paper machine, more than half the profits go to outside labour.

In forty-one villages of Bijapur, thirty-eight of Sindgi, twelve of Muddabihal and nine of Bagewadi, about 225 Lolar families are licensed by Government to make saltpetre. This craft hardly requires any capital, the materials, salt earth and water, costing almost nothing. Earthen enclosures, about twenty feet round and two to three feet high, are built outside villages. At the bottom of the enclosure a drain passes to four cement-lined pans about ten feet by ten feet which are built close in a line about ten yards from the enclosure. For about fifteen days thirty baskets or 300 pounds of salt earth are every day heaped in the earthen enclosure and sixty gallons or twenty *ghigars* of water are poured over it. The salt-water which is allowed to filter slowly and constantly,

SALT-PETRE.

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SALTPETRE.

soaks out of the enclosure through the drain into the first pan. It stands for three days in the first pan, for four days in the second, and for two days each in the third and fourth. Thus after eleven days the salt-water in the fourth pan becomes *kachia* or impure saltpetre, of which about a basketful or ten pounds, boiled in six gallons of water, yield about six pounds of pure saltpetre. Saltpetre is sold to licensed vendors at 1½d. to 2½d. the pound (Rs. 1½-2½ the man of 24 pounds). A Lohar can in one day make about four pounds of saltpetre worth 6d. to 10½d. (4-7 as.). The tools used are shovels costing 2s. 6d. (Rs. 1½), pickaxes costing 3s. (Rs. 1½), and baskets costing 1s. 6d. (12 as.). During the six fair months from December to May the Lohars make saltpetre and during the remaining six months they work either as field or as day-labourers. The Lohars are a poor class. They work nine hours a day, and keep the usual Hindu holidays. The women help in fetching water and scraping the rough saltpetre out of the pans. The Lohars are said to have carried on the making of saltpetre for the last 300 years. The credit is declining partly because the supply of salt-earth is less than it used to be and partly because the demand has fallen. The output of saltpetre during the six working months from December to May is estimated at about 850 hundredweights (4000 *mans*), worth about £800 (Rs. 8000). Of these about £600 (Rs. 6000) or three-fourths of the whole remained as workmen's profit.

SANDAL STONES.

Sandal grindstones or *sahans* are made at the villages of Balvalkop and Narasapur in Badami by about seven families of Bedars and Dhanagars. The stone is sand-stone quarried out of the Badami hills. It is cut into pieces of the required size by two iron tools, one of which called a *bachi* or adze costs 1s. 6d. (12 as.) and the other called an *uli* or chisel costs 9d. (6 as.). Each slab of stone rests on three or four stone feet two to three inches high. In the fair season, from November to May, the quarrymen generally spend two or three hours a day in making grindstones. In one day a workman can make six small and three large grindstones or *sahans* valued at 3s. (Rs. 1½). These stones are found in all Brahman and other high class Hindu houses. They cost 1½d. to 2s. (Re. ½-1) each. Besides to local consumers the stones are sold in the village of Balvalkop to traders from Belari, Belgaum, Dharwar, and Pandharpur. The grindstone makers also till land. During the 1876 famine the demand for sandal stones ceased, and the makers were forced to take employment on the relief works. The yearly output is estimated at about 750 stones valued at £35 (Rs. 350).

CHAPTER VII. HISTORY.

Chapter VII. History. Early History.

Elephant places within Bijapur limits, Aivali in Baddam, Baddam, Bagalkot, Dhulkhed in Indi, Galgali in Kaladgi, Hippargi in Sindgi, and Mahakuta in Baddam are illustrated by legends of sages and demons, perhaps a memory of early fights between northern invaders and local chiefs.¹ These legends agree in describing these places as in the great Kaimayyan Dandaka forest or Dandakaranya, a name of which, according to some authorities, a trace remains in the Nasik and Khandesh Dangs. Local legends place a demon named Itval at Aivali and another Vatapi at Baddam, both of whose names are un-Sanskrit, who were a terror to the northern settlers in Dandakaranya until they were destroyed by the great seer Agastya at the holy Mahakuta three miles east of Baddam, which is still known as Dakshina Kashi or the Southern Benares. Bagalkot is said to have belonged to the musician of Kavyan, the mythic demon-king of Ceylon; Dhulkhed on the Bhima in Indi is said to have been the scene of the great sacrifice offered by Shri's father-in-law Daksha Prajapati, at which because he had not asked her husband Shri, Daksha's daughter Sati killed herself by leaping into the sacrificial flames;² Galgali on the Krishna in Kaladgi is said to have been the residence of the seer Galav; and Hippargi in Sindgi has a temple of Kalimeshvar which is said to have been originally built by Parashuram's father Jamadagni.

During the second century after Christ, though most of the identifications are doubtful, the district and its neighbourhood seem to have contained five places of sufficient consequence to be noted in the place lists of the great Egyptian geographer Ptolemy (A.D. 150). The Baddamaei, though much too far to the east, with their capital of Uthilla perhaps refer to Baddam which inscriptions of the sixth century mention both as Baddam and as Vatapi; Indi, though too far north, is perhaps the sub-divisional town of that name thirty miles north-east of Bijapur; Kalligieris in Ariaca may be Kalkeri in Sindgi a place of some antiquity about forty miles south-east of Bijapur;³ Mologulla on the Limyrica-Ariaca frontier is

¹ Indian Antiquary, X, 102.

² A little digging brings to light large quantities of ashes at Dhulkhed and bones of vast size have more than once been unearthed. Mr. M. H. Scott, C. S. See below

³ A more probable identification of Ptolemy's Kalligieris is Kalligiri an unidentified place in the Halesi that is Palasgo Twelve Thousand in Belgam which is mentioned in a Goa Kadamba copperplate of 1169. Journ. Bo. Br. Roy. As. Soc. IX, 278.

As in most other parts of the Bombay Karnatak the earliest local historical records belong to the fifth century after Christ. For the eight hundred years between the fifth century and the Muhammadan invasions in the early years of the fourteenth century, materials, in the shape of eighty-two stone and one copperplate inscriptions, have been discovered, deciphered, and translated, chiefly through the labours of Mr. J. R. Fleet of the Bombay Civil Service, from whose History of the Dynasties of the Kanarese Districts of the Bombay Presidency the greater part of what follows has been taken. So far as is known the oldest place in Bijapur is Badami. This, as has been pointed out, is called Vāṭapi and Badami in inscriptions of the

historical records belong to the fifth century after Christ, and the Muhammadan invasions in the early years of the fourteenth century, materials, in the shape of eighty-two stone and one copperplate inscriptions, have been discovered, and translated, chiefly through the labours of Mr. J. R. Fleet of the Bombay Civil Service, from whose History of the Dynasties of the Kanarese Districts of the Bombay Presidency the greater part of what follows has been taken. So far as is known the oldest place in Bijapur is Badami. This, as has been noticed, is called Vatapi and Badavi in inscriptions of the sixth to the sixteenth centuries, and is doubtfully referred to in

the middle of the sixth century. From the Chalukya conquest of Badami till the Musalman invasion the history of the district includes four periods. An early Chalukya and Western Chalukya period lasting to about a.d. 760; a Rashtrakuta period from 760 to 973; a Western Chalukya, Kalachuri, and Hoysala Ballal period from 973 to 1190 with Sinda underlords in South Bijapur from 1120 to 1180; and a Devagiri Yadav period from 1190 to the Musalman invasion of the Deccan at the close of the thirteenth century.

An inscription on a stone tablet at the temple of Alegeti in Abkhazeti, twelve miles west of Hungund,² throws much light on the history of the country at the time of the Chalukya conquest of Badami.³ The inscription is of the time of the first Western Chalukya.

[illegible]

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3 Stanislaus Julien's *Mémoires de Hiouen Thsang*, II. bk. xi. pp. 149-153.
 2 Dr. Burgess has suggested that this capital may be Baddami.
 3 The Mahayana and the Hinayana.

to 645 (*Shak* 551 to 567) visited the court of *Ho-li-sha-fa-tan-na* or *Harsavaradhana* otherwise called *Shi-lo-o-tie-to* or *Shiladitya*, and describes, and apparently visited, a capital of the kingdom of *Mo-ho-la-ch'a* or *Maharashtra*, the king of which was named *Pu-lo-ki-she* or *Pulikeshi* II. According to Hiuen Thsang, the kingdom of *Mo-ho-la-ch'a* was nearly twelve hundred miles (6000 *lis*) in circuit. The capital which was near a large river towards the west was six miles (30 *lis*) round. The soil was rich and yielded plenty of grain. The people were tall and proud, simple and honest. Whoever did them a service might count on their gratitude; he who offended them would not escape revenge. They would risk their lives to wipe out an insult, and in helping the distressed forgot to care for themselves. When they had an injury to avenge they never failed to warn their enemy. Each put on a cuirass and grasped his spear. In battle they pursued the fugitives, but did not slay those who gave themselves up. When a general lost a battle, instead of physical punishment they made him wear women's clothes and so forced him to sacrifice his life. The state maintained several hundred champions who before every combat drank to intoxication. If they killed a man on the road the law did not punish them. Whenever the army started on a campaign, these brave marched in the van to the sound of the drum. Besides men they intoxicated hundreds of fierce elephants who ran in a body, trampling everything under their feet. No enemy could stand before them. The king, proud of his champions and elephants, despised and slighted the neighbouring kingdoms. He was of the race of the *Ts'a-ni* or *Kshatriyas*, and his name was *Pu-lo-ki-she* or *Pulikeshi*. His ideas were large and profound, and he spread abroad his sympathy and benefactions. His subjects served him with perfect devotion. When Hiuen Thsang wrote, the great king *Shiladitya* carried his victorious arms from east to west, subdued distant peoples, and made the neighbouring nations fear him. The people of *Maharashtra* alone had not submitted. Though he was often at the head of all the troops of the five Indies, though he summoned the bravest generals of all the kingdoms, and though he marched against them in person he failed to vanquish them. The men loved study, and followed the teachings both of heresy and of truth. A hundred convents contained nearly five thousand devotees, where they studied both the greater and the lesser vehicles. They reckoned a hundred temples of the gods; and heretics of various sects were exceedingly numerous. Within and outside of the capital, were five relic mounds or *stupas* made by king *Wu-yeu* or *Ashok*, on all of which the four past Buddhas had sat, and, in performing their exercises, had left the marks of their feet. Other relic mounds in stone and brick were too numerous to name. A short distance to the south of the town, was an ancient convent, in the middle of which was a stone statue of *Kwan-tsen-tasai-p'u-sa* that is *Avalokiteshvar-Bodhisattva*. The effects of his divine power were shown in secret: those who

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applied to him generally gained the object of their vows. On the eastern frontier of the kingdom a great mountain showed summits heaped on summits, chains of rocks, peaks in double rank, and scarped crests. Of old a convent had been formed in a gloomy valley. Its lofty walls and deep halls filled large gaps in the rocks and rested against the peaks; its pavilions and its two-storied towers were backed by the caverns and looked into the valley.¹ The reputation and influence of Pulikeshi II. were not confined to India. An Arabic chronicle records that, in the thirty-sixth year of the reign of Khosru II. of Persia, he interchanged presents and letters with Pulikeshi II. Khosru was de throne on the 25th of February A.D. 628, in the thirty-eighth year of his reign. This makes A.D. 625-6, when Pulikeshi II. had been about sixteen years on the throne, the date of the communication between him and the king of Persia. Mr. Rergusson has suggested that painting 17 in Ajanta Cave I., in which an Indian king receives presents from Persians, is a record of this mission from Khosru to Pulikeshi II.²

About 640, after the death of Pulikeshi II. the Pallavas, aided by Chola Pandya and Kerala kings, invaded the Western Chalukya kingdom, and drove them west below the Sahyadris and south to Karnul.³ These events are perhaps alluded to in a later Pallava grant which compares Narasimhavarma, one of the early Pallavas, to the saint Agasty, the destroyer of the demon Vatapi or Badami, an allusion which seems to imply some early Pallava conquest of the city of Vatapi.

Pulikeshi II. had three sons, Adityavarma, Chandraditya, and Vikramaditya I., and a daughter named Ambora. Of Adityavarma a copper-plate grant has lately been found in Karnul, dated in the first year of his reign without any reference to the *Shak* era.⁴ It gives no historical information, and does not expressly state that Adityavarma was the eldest son of Pulikeshi II. Chandraditya is known only from two undated Konkan grants of his wife Vijayamahadevi or Vijayabhatatikā.⁵ They do not mention Adityavarma; but they state that Chandraditya was the eldest brother of Vikramaditya I. Whether Chandraditya reigned is not clear. His wife Vijayamahadevi governed after his death, probably as regent during the childhood of a son, whose subsequent death led to the accession of Vikramaditya I.

Of Vikramaditya I., also called Vikramaditya-Satyashraya, three genuine grants have been found, two dated from the Karnul district, and one undated from Haidarabad. The Karnul grants are

¹ Mr. Rergusson identifies this place with Ajanta.

² Jour. R. As. Soc. XI. 155.

³ Ind. Ant. VI. 85; and X. 132.

⁴ The Miraj plates, and some subsequent inscriptions based on them, introduce two more generations into the genealogy, and make a certain Nadamant the son of Pulikeshi II., Adityavarma the son of Nadamant, and Vikramaditya I. the son of Adityavarma, and therefore the great grandson, instead of the son, of Pulikeshi II. This is a mistake based on imperfect tradition. Ind. Ant. VI. 75; X. 133.

⁵ Ind. Ant. XI. 66.

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670-680.

1 Ind. Ant. VI. 75; X. 244. 2 Ind. Ant. X. 244. 3 Ind. Ant. VII. 217. 4 Ind. Ant. VII. 112. 5 Raktapura would seem to have been a second name of Puligere, Pullikaramagara, Purgere, or Lakshmeshwar. Fleet's Kanarese Dynasties, 27. 6 Ind. Ant. VI. 85; P. S. and O. C. Inscriptions, 14. Apparently Tegurshode in the Karnul district about latitude 15° 28', longitude 78° 29'. Mr. J. R. Fleet, C.S., C.I.E. 7 Ind. Ant. VI. 88; P. S. and O. C. Inscriptions, 15. 8 P. S. and O. C. Inscriptions, 16; Ind. Ant. VI. 94. This grant is further dated on Saturday, at the time of the sun's beginning his progress to the north, under the constellation Rohini. This is the earliest known instance of the day of the week being mentioned in an inscription. 9 Ind. Ant. VII. 300. 10 Harihar the terminus of the great Poona-Harihar road is about ninety miles south-east of Dhavayr. 11 P. S. and O. C. Inscriptions, 152; Ind. Ant. VI. 94. This is the earliest known stone-tablet that has any emblem, beyond a floral device, at the top of it; the emblem here is a standing elephant and is probably the emblem of the Sendraka family.

dated in the third and tenth years of Vikramaditya's reign, but without any reference to the *Shak* era. The beginning of his reign is not known, but, as it ended in 680 or 681, and as he reigned for at least ten years, it cannot have been later than *Shak* 670 or 671. Another grant from Karnul professes to be of the reign of Vikramaditya I.; but it is undated and is corrupt. A copper-plate grant, from Kuttikoti eight miles south-west of Gadag, which professes to be dated in 610 in the sixteenth year of Vikramaditya's reign, has been proved a forgery of the ninth or tenth century. The Karnul and Haidarabad grants and the inscriptions of his successors speak of Vikramaditya I. as seizing the city of Kanchni after defeating the leader of the Pallavas who had been the cause of the humiliation and temporary destruction of his family, defeating the kings of Chola, Pandya, and Kerala, and the Kalabhras, acquiring for himself the splendour of his father which had been obscured by a confederacy of three kings, and bringing the whole kingdom under his sway. The second of his inscriptions mentions, apparently as his vassal, Devshakti, the king of the Sendrakas. In 680 or 681 Vikramaditya I. was succeeded by his son Vinayaditya, also called Vinayaditya-Satyashraya, Rajashraya or the asylum of kings, and Yuddhamalla or the champion in war, who continued to reign till about the middle of 697. Six inscriptions of Vinayaditya's time have been found in Dhavayr, Maisur, and Karnul. These are a stone-tablet at Lakshmeshwar about forty miles south-east of Dhavayr, dated 686 the seventh year of his reign, while his victorious camp was at the city of Raktapura; a copper-plate grant from Tegurshode, dated 689, the tenth year of his reign, while his victorious camp was on the bank of the river Pampa, or the Tungabhadra; a copper-plate grant from Karnul or Maisur, dated 691, the eleventh year of his reign, while his victorious camp was at the city of Blimpundale; a copper-plate grant from Sorab in Maisur, dated 692, the thirteenth year of his reign, while his victorious camp was at the village of Chitrasedu in the Torwar or Torwar country; a copper-plate grant from Harihar in Maisur, dated 694, the fourteenth year of his reign, while his victorious camp was at the village of Karanjapattagram near Hareshpur, perhaps Harihar itself, and an undated stone-tablet.

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Chapter VII. History. WESTERN CHALUKYAS, 610-760. Vikramaditya I., 670-680. Vinayaditya, 680-697.

Vinayaditya I.,
680-697.

Vijayalilaya,
697-733.

Vikramaditya II,
733-747.

1 Balagamve is forty miles west of Hithar.
 2 Ind. Ant. VII, 111 note 25, and 245 note 6; IX, 129 note 33.
 3 Ind. Ant. IX, 125.
 4 Ind. Ant. IX, 60.
 5 Ind. Ant. VII, 24.
 6 Ind. Ant. VII, 24.
 7 Ind. Ant. VII, 111 note 25, and 245 note 6; IX, 129 note 33.
 8 Ind. Ant. VII, 112.
 9 Ind. Ant. VII, 112.
 10 Ind. Ant. X, 130.
 11 Ind. Ant. X, 130.
 12 Ind. Ant. VII, 110.
 13 Ind. Ant. VII, 110.

Chapter VII.

History.

WESTERN
CHALUKYAS,
610-760.

Kirtivarman II.,
747-757.

Rashttrakutas,
760-973.

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plate grant from Nerya,¹ an inscription on the gateway of the Durga temple at Alihole,² two inscriptions on two pillars in the eastern gateway of the temple of the god Virupaksha, formerly Lokeshvara, at Pattadakal,³ two inscriptions on two pillars in the east porch of the same temple,⁴ and an inscription on a pillar in the house of Parappa Pujari, close to the same temple.⁵ The Pattadakal inscriptions show that Vikramaditya's wife was Lokeshadevi, of the Halabja family, and that the temple of Lokeshvara was built for her, in memory of her husband's three victories over the Pallavas of Kanchei. An inscription of Vikramaditya's son, Kirtivarman II., tells how, determined to uproot the Pallavas who had darkened the splendour of his lineage and who were the natural enemies of the Chalukyas, Vikramaditya II. made a sudden raid into Tulu, slew the Pallava king Kandarpavarman who came to meet him, entered, but refrained from destroying Kanchei or Conjevaram, grievously distressed the Pandya, Chola, Kerala, Kalabhrm, and other kings, and set his victory pillar on the shores of the southern ocean.

In 747 Vikramaditya II. was succeeded by his son Kirtivarman II., who was also called Kirtivarman-Satyashraya. The only known inscription of his time is dated 757, the eleventh year of his reign, while his victorious camp was at the village of Bhadravivarttaga, or perhaps Bhadravivarttaga, on the north bank of the river Bhimavathi in Maisur.⁶ The fact that his only known inscription comes from Maisur, coupled with the statement of the Miraj plates that through him the fortunes of the Chalukyas became impeded on the earth, shows that, in the time of Kirtivarman II., about the beginning or middle of the eighth century, the Chalukyas were driven from the Bonday Karantak which then came under the sway of the Rashtrakutas. The end of Kirtivarman II.'s reign has not been fixed. So far as is known he left no offspring, and the succession went back to his uncle, Bhima I., the younger son of Vijayaditya, or to his descendants. No further authentic records of the dynasty occur till the time of Yitila II. (973-999) the founder of the Western Chalukyas (973-1190). The Rashtrakuta inscriptions show that though broken the power of the Chalukyas was not destroyed and that they made several unsuccessful attempts to regain their lost rule. Of the Rashtrakutas,⁷ who, about 760, overthrew the Western Chalukyas the earliest trace in Bijapur is an undated inscription of

¹ Ind. Ant. IX. 132. ² Ind. Ant. X. 166-167. ³ Ind. Ant. VII. 285. ⁴ Ind. Ant. X. 168. ⁵ Ind. Ant. VIII. 23. ⁶ Ind. Ant. X. 162-163. ⁷ It is not certain whether the Rashtrakutas were northerners or a family of Rattas, or Reddis, the widespread tribe of Kannarese husbandmen who were formerly the strongest fighting class in the Karnatak and Maisur. Mr. Fleet seems to incline to a northern origin and to trace the name to Rashtrakuta or Rashtrapati, a title meaning a district head who is subordinate to some overlord. But it seems not improbable that the Rashtrakutas were the head branch of the Rattas or Reddis who were ennobled and Sanskritized their name, while the side branch of the Rattas of Samudatti and Belgaum who claim to be Rashtrakutas, kept the old name. The names of about twenty Rashtrakuta kings have been found, the seventh of whom Dantivarman II. overthrew Western Chalukya power about 760. His fifteen successors were powerful sovereigns who ruled till 973 when the last of their race Kakka III. was defeated and slain by the revived Western Chalukyas, better known under the slightly changed name of Western Chalukyas. Details are given in Fleet's Kannarese Dynasties, 31-38.

the ninth Rashtrakuta king Dhruva at Pattadakal ten miles north-east of Badami. The inscription, which is on a pillar in the north porch of the temple of Lokeshvar, calls the king Dhrtavarsh Kalivallabh and records that he conquered and imprisoned a Ganga king and humbled the pride of the Pallavas.¹ Of Dhruva's successor Govind III. (803-807), who was perhaps the most powerful of the Rashtrakutas and whose dominions stretched from the western to the north to coast and from the Vindhya mountains and Malwar in the north to at least the Tungbhadra in the south, no inscription has been found in Bijapur.² So also no local inscription has been found of Govind III's successor Amoghavarsh I. Of Amoghavarsh's son and successor Krishna II. or Akalavarsh I. two dated inscriptions have been found at Nandavadi five miles south-east of Hungund and at Alvali. The Nandavadi inscription is on the exposed part of a stone beam over the entrance to the shrine of a temple of Mukadev. It is dated *Shak* 824 (A.D. 902) the *Dundubhi samvat*, and calls the king Akalavarsh.³ The Alvali inscription is on the front face of a stone over the door of an inner cell near the temple of Galagnab. It is dated 911 (*Shak* 833, the *Prajapati samvat*), calls the king Kannara, and records the building of the cell for a saint named Monibhat.⁴ Of the remaining Rashtrakuta kings, a stone inscription of Krishna IV. (945-956) dated *Shak* 867 for 869 (A.D. 947), the *Plavang samvat* has been found at Salotgi six miles south-east of Indi.

In 973 Krishna IV's son and successor Kakka III. or Kakala was defeated and slain by the Western Chalukya Taila II. (973-999) who put an end to Rashtrakuta rule. Taila is described as conquering the whole of the Kuntal country,⁵ and his inscriptions, two of which have been found in Belgum, one in Bijapur and one as far south as Talgund in Maisur, coupled with a statement in the Talgund inscription that his underlord Bhimras

¹ Burgess' Third Archaeological Report, 123.
² Ind. Ant. XII. 220-222.
³ Ind. Ant. XII. 222.
⁴ Ind. Ant. VIII. 2.
⁵ The country of Kuntal included, on the south, Balagumve and Harhar in Maisur, and Hampo or Vijaynagar in Belari. To the north of these places, it included Lakshmeshvar, Gadag, Lakund, and Naregal in Dharwar, and Kulkannur in the Nizam's dominions; further to the north, Konnur, Kalhole, Sandat, and Almol, in Belgum and Pattadakal and Alhole in Bijapur; and further still to the north, Bijapur, Taddavadi, and Manugall in Bijapur. Still further to the north it probably included Kalyan itself; but the available inscriptions do not define its extent in that direction and to the north-west. In the south-west corner it included Banavasi in North Kanara and Hangal in Dharwar, and on this side was bounded by the Hayve five hundred, which was one of the divisions of the Konkan, and which lay between Hangal, Banavasi, and Balagumve, and the coast. To the north of Hangal, the Palasige or Haisi Twelve-thousand, the Venguram or Belgum Seventy, and the territory of the Silaharas of Kolhapur, do not seem to have formed part of Kuntal. But as they lay along the inland slopes of the Sahyadris and were bounded on the west by the Konkan, they appear to have been treated rather as up-country divisions of the Konkan itself. The principal divisions of Kuntal were the Banavase Twelve-thousand, the Panungal or Hangal five hundred, the Puligere or Lakshmeshvar Three-hundred, the Belvola Three-hundred, the Kundi Three-thousand, the Toragale Six-hundred, the Kelavadi Three hundred, the Kisukad Seventy, the Bagadage Seventy, and the Taddevadi Thousand. Fleet's Kanarese Dynasties, 42 note 1.

under the slightly changed name of whom Bandhavir was defeated. The name of the Hattas of Sanda-
Rashtrakuta, a title not
But it seems not improb-
Hattas or Reddis who
or a family of Ban-
Ind. Ant. VIII. 2.
Ind. Ant. X. 1213.
undated inscription
re-throw the West-
gain their lost rule
not destroyed and the
show the
of the West-
as of the dynasty over
of Vijayaditya, or
the succession was
ion has not been fixed
the way of the
were driven from
about the beginning
impeded on the
Many places that
inscription comes from
of the river Bhimavati
of Bandavagavir
year of his reg-
aby his son Krishna
set his victory pillar
dressed the Pandya, the
retrained from des-
Pallava king Xandap-
Chalukyas, Vikram-
the splendour of his
II, tells how, during
Hwas of Kanah. An-
built for her, in recog-
Madury of the Har-
Pattadakal having
a pillar in the temple
two pillars in the
Vijayaditya, formerly
on two pillars in the
placed on the gateway of

was governor of the Bannaseo Twelve-thousand, the Santalige Thousand, and the Kisukid Seventy, seem to show that he re-established Chalukya sway at least in the Karnataka. The single Bijapur inscription of 'Uth II. is at Bhatranmati six miles east of Bagalkot and bears date *Shak* 911 for 912 (A.D. 990), the *Vikram* 1008, only one inscription has been found in Bijapur at Tumbe twenty miles east of Bagdevadi which bears date 1004 (*Shak* 926, the *Krolli samvat*). Of Satyashraya's successor Vikramaditya V. (1008-1018) no inscriptions have been found within Bijapur limits. But of Vikramaditya V.'s youngest brother and successor Jaysimh III (1018-1042) inscriptions have been found at Arasibidi eight miles south of Aivalli, Belur nine miles south-east of Badami, at Bhatranmati six miles east of Bagalkot, and at other places in north Bijapur. His capitals were Bagalkote in north-west Malasur and Kolhapake and Potlikere two places which have not been identified. In 1022 Jaysimh's elder sister Akkadavi was entrusted with the government of the Kisukid or Patadkal Seventy; and two of his leading Bijapur underlords seem to have been the Dandayak Barwader who in 1024 was governing the Taddevadi Thousand, the Belvola Three hundred and the Puligore on Lakshmeshvara Three hundred; and the Sinda Mahamandalashvaya Seva and Nagaditya who in 1033 were governing the Bagadga Seventy. Of Jaysimh III's successor Someshvar I. (1042-1068) two inscriptions have been found at Arasibidi eight miles south of Aivalli and at Devur fifteen miles south-west of Sindgi. In Jaysimh's reign (1018-1042) Kalyan, forty miles north of Gulbarga is first mentioned as the Western Chalukya capital. Of Someshvar's eldest son and successor Someshvar II. (1068-1075), two inscriptions have been found at Arasibidi and Bijapur. His chief Bijapur vassal seems to have been the Dandayak Nakimayya who in 1074 was governing the Taddevadi Thousand. Of Someshvar's successor Vikramaditya VI. (1073-1126), perhaps the greatest of the Western Chalukyas, inscriptions have been found scattered over north Malasur, east Kanara, the whole of Belgaum Bijapur and Dhavwar, and the west and north-west of the Nizam's territories. He established a new era in which all his grants are dated. His chief capital was Kalyan. He had a minor capital at Elguri the modern Yelguri in the Nizam's territories, and he also built or greatly enlarged Arasibidi eight miles south of Aivalli and made it another of his capitals under the name of Vikrampur. In 1122 his chief Bijapur vassal was the Sinda Mahamandalashvaya Achut II. governing the Kelavadi Three-hundred, the Bagadga Seventy, the Kisukid Seventy, and the Nareyanani Twelve. In the

¹ See below p. 391.

² Fleet's *Kanarese Dynasties*, 42.

³ These inscriptions have been collected by Sir Walter Elliot and embodied in the Elliot MS. Collection. Many of them have not yet been published.

⁴ Taddevadi in Indi on the Bhima in the extreme north of the Bijapur district.

⁵ Fleet's *Kanarese Dynasties*, 44.

⁶ One of Someshvar's inscriptions records a grant of the village of Shivnur in the Kisukid Seventy, probably the modern Shivpur three miles north of Badami. Fleet's *Kanarese Dynasties*, 46.

⁷ Fleet's *Kanarese Dynasties*, 48-51.

time of Achugi II. the Hoyasla Ballals, who were rising into power under Vishnuvardhan (1117-1137), invaded the Western Chalukya kingdom; but they were successfully resisted by Achugi who is said also to have fought with, and put to flight, the Pandyas, to have taken and burnt Gove or Goa, and to have seized the Konkan. The Kolhapur Silaharas (1058-1209) appear to have given trouble at this time as Achugi II. is described as swallowing and vomiting a certain Bhoy who had invaded his country and who must be the first Kolhapur Silahara of that name (1098). Of Someshvar III. (1126-1138), the second son and the successor of Vikramaditya VI., inscriptions have been found in Dharwar, Maisur, the Nizam's territories, and at Chiknal fifteen miles south-west of Hungund in Bijapur. One of Someshvar's Bijapur vassals was the Kalachuri Mahamandaleshar Permad, who, in 1128, was governing the Taddevadi country. Of Someshvar III.'s eldest son and successor Jagadekmal II. (1138-1150) inscriptions have been found in Dharwar, Kolhapur, Maisur, the Nizam's dominions, and at Badam, Nalbad thirteen miles south-east of Munddebi, and other places in Bijapur. One of his Bijapur vassals was the Sinda Mahamandaleshar Permad I. who in 1147 was governing the Keladi Three hundred, the Bagade Seventy, the Kiskad Seventy, and the Naryangal Twelve. Permad I. repelled a Hoyasla Ballal invasion under Vishnuvardhan, pursued him, and laid siege to his capital of Dyvasamundra. The Goa Kadambas were also successfully met by Permad I. Of Jagadekmal's younger brother and successor Tala III. (1150-1161) an inscription has been found at Patadkal ten miles north-east of Badam. His Bijapur vassal was the Sinda Mahamandaleshar Chahund II who in 1013 was governing the Keladi Three hundred, the Bagade Seventy, the Kiskad Seventy, and the Naryangal twelve. His commander-in-chief was the Kalachuri Mahamandaleshar Bijal, and, as the Kalachuri inscriptions record that Bijal destroyed all the Chalukya kings and gained the whole of Kuntal, it is clear that he abused the trust placed in him and used his sovereign's armies to deprive him of his kingdom. Inscriptions fix the date of the Kalachuri usurpation between January 1161 and 1162. Though his father Permad in 1128 and Bijal in 1151 appear before the usurpation as Western Chalukya underlords in charge of the Taddevadi Thousand, no inscriptions of either of them have been found in the Bijapur

¹ The modern Keladi twelve miles north of Badam.
² The modern Naregal in north-east Dharwar ten miles south-east of Ron.
³ The Kalachuris or Kalachuryas have the title of *Kalanyara-puravar-adhishvaras*, that is Supreme Lords of Kalanjara the best of cities. The original stock therefore started from that city, now the hill-fort of Kalanjara in Bundelkhand. An account published by General Cunningham (Arch. Surv. Report, IX. 54) shows that in the ninth, tenth, and eleventh centuries a powerful branch of the family held Bundelkhand which was also called Chedi. This family seem from their era, which is called either the Kalachuri or the Chedi era, to date from as early as A.D. 249. Their capital was at Tripura now Devan about six miles west of Jabalpur. Members of this Tripura family of Kalachuryas several times intermarried with the Rashtrakutas and Western Chalukyas. Another branch of the tribe in the sixth century had a kingdom in the Konkan from which they were driven by the early Chalukya Mangalish, uncle of Pulakeshi II. (610-634). The Kalachuryas call themselves Haihayas and claim descent from Yadu through Kataravira or Sahasrabahu-Aryuna.

district. Bijal's reign has a special interest for Bijapur as his over-throw was caused by a native, according to local tradition, of Bagewadi twenty-five miles south-east of Bijapur, and according to the Bagewadi man was Basav, an Aradhya Brahman, the son of Madaga Raya also called Mandanga Madamurti and his wife Madavi, also called Madaga Arasi and Mahabha. They were great devotees of Shiv, and in reward for their piety Shiv's bull *Nandi* was born in their house, and as the word Basav in Kannarese means a bull the child was called Basav. It is said that when, as a boy, he was being put with the sacred thread, Basav refused to wear it because it entailed the repeating of the *ghyatri* or sun-hymn. He said he would have no guru or teacher but Shivan or Shiv. For this offence Basav's father drove him from his house. Basav's sister Akka Nagamma, also called Padmavati, fled with him to Bijal's capital Kalyan where their maternal uncle who was minister of police or *dandadhyak* sheltered them in his house, appointed Basav to a post in the service of the state, and gave him his daughter Gangamma in marriage. Basav improved his fortunes by giving his sister in marriage to the king. When his uncle died the king appointed Basav chief minister and general. Basav made use of his power to dismiss the old state officers and put friends of his own in their place. He spent his wealth in lavish charities and endeared himself to the mass of the people. When he thought his influence established he began, in opposition to the doctrines of the Jains, the Smartas, and the Vaisnavas, to preach a religion whose adoration for the *ling*, dishko of Brahmins, and contempt for child marriage and ceremonial impurity gave expression to the early or southern belief of the lower classes of the people. At the same time by forbidding flesh and liquor he sought to win over the Jains. At last, Bijal, either enraged at Basav's conduct or stirred by the Jains, attempted to seize Basav. Basav escaped, routed a party sent in pursuit, gathered a large body of friends and adherents, and, when Bijal advanced in person to quell the rebellion, defeated him and forced Bijal to restore him to his post of minister and general. According to Jain accounts, when he was restored to power, Basav determined to take the king's life, and poisoned him on the banks of the Bhima while returning from a successful expedition against Vijayaditya (1152-1163) the fifth Silahara chief of Kolhapur. According to Jain accounts, Raja Murari, the king's son, resolved to avenge his father's death. Basav, hearing of his approach, lost heart and fled to Uvi in North Kanara about twenty miles south of Sapa, was pursued by Raja Murari, and finding that the city could not stand a siege, in despair drowned himself in a well. According to Lingayat

¹ Basav's name is also written Basava, Basavanna, and Basavappa (Wilson's MacKenzie Collection, 2nd Ed. 305). In Madras he is also called Allama (Brown in Madras Journal of Literature and Science, XI. 161).
² Aradhyas are Vir Shakti Brahmins (Brown in Madras Journal, XI. 144). The word means reverend. They are supposed to have joined the Lingayats from personal liking to Basav. Jangams and Lingayat priests do not eat with them because they say the *ghyatri* or sun-hymn. In Madras Aradhyas are bound to attend Lingayat funerals. Ditto, 147.

Chapter VII.
History.

KALACHURIS,
1162-1182.
Basav,
1165.

accounts the origin of the contest between Basav and king Bijjal was that the king put out the eyes of Allayya and Aladhuvayya two of Basav's staunchest followers. Basav left to his friend Jagaddev the task of punishing the king's cruelty, cursed Kalyan, and retired to Sangameshvar, the sacred meeting of the Krishna and Malprabha ten miles north of Hungund. At Kalyan, soon after Basav's departure, under the effects of his curse, cocks crew by night, jacksals howled by day, there were eclipses, storms, earthquakes, and darkness. The people's hearts failed them. Under the taunts of his mother Parvati, and with the help of two Lingayat saints Mallayya and Bommayya, Jagaddev, Basav's champion, swore to avenge Basav's wrong. The three champions smeared their bodies with ashes, took swords and spears, and started to slay the king. Before them went a bull going all who came in its way. They passed through the palace and the courtiers, and slew the king in his hall of state.¹ They came out of the palace, danced in front of the people, and told them that the king had perished because he had lifted his hand against two of the saints of the new religion. Discord fell on the city, men fought with men, horse with horse, and elephant with elephant, till Kalyan was destroyed. Basav continued to live at Sangameshvar. He was weary of life; his task of reviving the old faith was done: he prayed Shiv to set him free. Shiv and Parvati came forth from the *ling*, raised Basav and led him into the holy place, and he was seen no more. Flowers fell from the sky and his followers knew that Basav had been taken into the *ling*.²

Of Bijjal's eldest son and successor Rity Alurari or Someshvar (1167-1175) an inscription occurs at Ingleshvar six miles north of Bagewadi. His chief Bijapur and Dhavwar vassal in 1168 was the Dandayak Keshav or Keshinayya, who, in 1168, was governing the Radevadi thousand, the Banavase Twelve thousand, and the Pannagol or Hargal Five hundred. No inscriptions of Someshvar's three brothers who succeeded him have been found in Bijapur, though the founder of one of them Vikram of the Sinda dynasty is mentioned as governing the Kisukad or Pattadakal Sevanti in 1180.³ In 1182 the Western Chalukyas made a fresh effort to regain their lost power. Taila III's son Someshvar IV, succeeded in establishing for seven years the semblance of Chalukya sovereignty. His inscriptions are found only in central and north-east Dhavwar and do not seem to show that he held Bijapur. Shortly after 1189 the Western Chalukya sovereignty and dominions were for a time divided between the Hoyasals of Dhavaramdra from the south and the Yadava of Devgiri from the north, and in the end all passed to the Devgiri Yadava (1150-1310).⁴ The only two Hoyasala kings who

¹ Bijjal was slain in 1167-68. Madras Journal XI. 145; Fleet's Kanarese Dynasties, 61.

² The details of Basav's life are taken from Wilson's MacKenzie Collection, 2nd Edition, 305-307; Madras Journal of Literature and Science XI. 144-147; Rice's Mysore and Coorg, I. 210-211; Fleet's Kanarese Dynasties, 60-61.

³ See below pp. 394-395.

⁴ The Hoyasals, who are best known as the Hoyasals of Dhavaramdra in Matur, ruled from about 1039 to 1312. Their name is also written Hoyasana, Hoyala, and Poyana. They belong to the lineage of Yadu and seem to be connected with the Yadava of Devgiri (1189-1312) as they both have the family titles of Yadav-Matyan and of Dhavaramdra-Puravarddhishvar or Supreme lord of Dhavaramdra the best of cities,

Chapter VII.

History.

SINDAS.

1120-1180.

Achugi II.

Achugi II, also called Acha, Achi, Achama, and Tribhuvana-malladevar-Kesari, or the lion of Tribhuvanamalladev was underlord of the Western Chalukya Vikramaditya VI. (1073-1126). His wife was Malladevi or Mahadevi. One inscription of his time has been found at Kodikop, dated 1122-3 (*Shak* 1044, the *Shubhivrit samvat*). He was then governing the Kisukad² Seventy and several other towns the chief of which was Nareyanga-Abbeger³ the chief town of the Nareyanga Twelve in the Belvola Three-hundred. Later inscriptions record that he was a very handmill for grinding the wheat which was the race of Jaggu, that he was the disigner of Hallakavadikeya-Singa, that at the command of his master Vikramaditya VI, he pursued and prevailed against the Hoyasals, took Gove or Goa, put Lakshma to flight, caused the Pandyas to retreat, dispersed the Malapas or hill people, and seized the Konkani; that he gave Gove and Uppinkatti to the flames, and that he defeated, captured, and drove back Bhuj, who, with his troops, had invaded his country. This Bhuj must be the Kolhapur Silahara *Malikundaleshar* Bhuj I. (1098) and this repulse of Bhuj must have occurred some time before 1109 probably about 1098.

Permadi I.

Of Achugi's eldest son Permadi I, also called Perma, Pemna, Paramardi, Hemnadi, and Jagadekamalla-Permadi, four inscriptions have been found, three at Naregal and one at Kodikop. Of the Naregal inscriptions, two record grants made by village officers before his time. The third is of his own time, and is dated 1104-5 (*Shak* 1026, the *Tirana samvat*). The Kodikop inscription is dated 1144-5 (*Shak* 1066, the *Ratidkash samvat*). His capital was Erampurge or Erampurge¹ and he had the government of the Kotevadi² Three-hundred, the Kisukad Seventy, and the Nareyanga Twelve, as the vassal, first of the Western Chalukya king Vikramaditya VI, and then of his son Jagadekamalla II. The inscriptions record of him that he vanquished Kunshabharan, besieged Chatra, pursued Jayakeshi, who must be the second of that name of the Goa Kadambas, and seized upon the royal power of the Hoyasals; and that he advanced to the mountain passes of the manander Bitiga or the Hoyasala king Vishnuvardhan, besieged the city of Dhorasamundra or Halebid, pursued him till he arrived at the city of Belapur or Balagumve, which he took, and followed him beyond that as far as the mountain pass of Vahadi. Permadi I. was succeeded by his younger brother Chavunda II, or Chavunda II, a vassal of the Western Chalukya king Tula III. (1150-1162). By his first wife Demaladevi, Chavunda II. had two sons, Achi or

Chavunda II.

¹ Four. Bo. Br. R. As. Soc. XI. 247.
² Kisukad means the Ruby-forest. The name is not now known. It denoted the country lying round Kisuvol, the Ruby-city, or Patada-Kisuvol, that is Patadakal.
³ The modern Naregal, ten miles south-east of Ron.
⁴ Four. Bo. Br. R. As. Soc. XI. 224, 239.
⁵ Elliot MS. Collection, I. 440.
⁶ Four. Bo. Br. R. As. Soc. XI. 253.
⁷ That the power of the Sindas stretched considerably further into the Nizam's dominions, appears from the name of Sindannur, a large village or town about fifty miles north-east of Velburga.
⁸ Probably the modern Kelvadi, ten miles north-east of Baddami.

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History.

SINDHAS,
1120-1180.
Chavunda II.

Devgrī Yādava,
1150-1310.

Achugi III. and Pernadi II. Two inscriptions are recorded of his time, one at Arasibidi, the details of which are very hard to read; and one at Pattadakal, dated *Shak* 1084 for *Shak* 1085 (A. D. 1163-64), the *Subhānu samvatsara*.¹ At that time Chavunda II. was governing the Kelavadi Three hundred, the Kisukad Seventy, the Bagadago Seventy, and other districts, while Demaldevi and Achugi III. were governing as his regents at the city of Pattada-Kisuvol or Pattadakal. By his second wife Siriyadevi, the sister of the Kalachuri king Bijjal, Chavunda II. had two other sons, Bijjal and Vikrama or Vikramaditya. In an inscription at Athole, dated 1169-70 (*Shak* 1091, the *Vivāhi samvatsara*) these two brothers are mentioned as governing the Kelavadi Three hundred, the Kisukad Seventy, and the Bagadago Seventy.² This inscription does not speak of them as vassals and it is possible that as Chavunda II. married into the Kalachuri family, he enjoyed a short independence after the Chalukya downfall. In 1180-1 (*Shak* 1102 the *Shivari samvatsara*) Vikrama appears as the founder of the Kalachuri king Sankama³ governing the Kisukad Seventy at his capital of Rambarge. This is the last notice of this branch of the Sinda family.

An inscription at Bhatannamti six miles east of Bagalkot dated 1083 mentions Nagati or Nagaditya and Sovya of the Sindavamsi, who were underlords of the Western Chalukya king Jayasimha II. (1018-1042).⁴ They trace their origin to a certain king Sindu, who was born in Abhechehutra, ruled over the Sindhu country, and was married to a Kadamba princess. They claim to be of the Nagavamsi or serpent race, to have the title of *Bhogavati-purnavar-dadhishtava*, or Supreme lords of the city of Bhogavati, the best of cities,⁵ and to be entitled to carry the banner of a hooded serpent, and to use the mark or signet of a tiger. The Tiddandi grant of the Western Chalukya king Vikramaditya VI. (1075-1126), dated 1082 (*Shak* 1004, the *Dundubhi samvatsara*),⁶ mentions as his vassal Alunja of the Sinda family. Alunja seems to be of the same branch as Nagaditya and Sevyu, and like them claims to belong to the Cobra race and to have the title of Supreme lord of the city of Bhogavati.⁷

¹ Jour. Bo. Br. R. As. Soc. XI. 259; P. S. and O. C. Inscriptions, No. 67.
² Jour. Bo. Br. R. As. Soc. XI. 274; P. S. and O. C. Inscriptions, No. 83.
³ Elliot MS. Collection, II. 221, 226.
⁴ P. S. and O. C. Inscriptions, No. 86; Elliot MS. Collection, I. 25.
⁵ Bhogavati was the capital of the Naga or serpent king Vasuki, in Rasatala, one of the seven divisions of Patala or the under-world. Prof. Monier Williams also gives Bhogavati as a name of Ujjain in the third or Dvapara age.
⁶ Ind. Ant. I. 80.
⁷ The Devgrī Yādava (1150-1310) were a dynasty of ten powerful kings who held almost the whole of the Deccan before the Muslim conquest. Their capital was originally at an unknown place called Tenevalage, then at Vijayapur or Bijapur, and lastly at Devgrī, the modern Daulatabad in the Nizam's territories. The greatest Devgrī Yādav king was the ninth, Rāmchandra or Rāmdev (1271-1308), in the latter part of whose reign occurred the first Muslim invasion of the Deccan.

DEVGIRI YADAV,
1150-1310

1150-1310

whom the Hoyasala king Ballal II. (1191-1213) obtained the Kuntal country. Two of his inscriptions have been found in Bijapur, at Bhatavadi twenty miles south-west of Sindgi and at Hippargi fifteen miles south-west of Sindgi. The Bhatavadi inscription is dated 1191 and the Hippargi inscription 1192, while his underlord the Mahamandalashvar Gonnaras was governing the Taddevadi country. All the four known inscriptions of Bhiliam's son and successor Jaitugi I. (1191-1209) have been found in Bijapur, at Akkoja, at Bijapur city, at Manuggalli twelve miles north-west of Bagdevadi, and at Ramoji. His capital seems to have been Vijayapur or Bijapur the present head-quarters of the Bijapur district. Of Jaitugi I.'s son and successor Singhan II. (1209-1247) inscriptions have been found in Belgum, Dhavār, Kolhapur, other places in the Bijapur district. In 1247 his chief minister and general was Bachtray who ruled the whole Karnataka from his capital of Pulkarnagar or Lakshmeshvar fifty miles south-east of Dhavār. Singhan's grandson and successor Krishna (1247-1259) inscriptions have been found in Belgum and Dhavār but none in Bijapur. Still Krishna appears to have continued to hold Bijapur, as, in 1249, his minister Malliseti is mentioned as governing the Kunundi or Kundi country, that is Belgum and south-west Bijapur, from Mundgi in the Nizam's territories sixteen miles east of Hungund. Of Krishna's younger brother and successor Mahadev one inscription has been found in Bijapur, at Ingleshtar six miles north of Bagdevadi. In 1265 a grant was made at Vijayapur or Bijapur by Mahadev's chief minister 'Torgaldevras.' Of Mahadev's nephew and successor Ramachandra or Ramdev, the greatest of the Devgiri Yādavs, no record has been found in Bijapur. But his numerous copperplate grants and stone inscriptions in Aurangabad, Dhavār, Masur, and as far west as Thana in the North Konkan leave no doubt that Ramachandra's sway stretched over all of the centre and south of the Bombay Presidency which had been held by his predecessors the Rashtrakutas, Western Chalikyas, and Hoyasala Ballals.

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1 Eleet's Kanarase Dynasties, 72.
2 Eleet's Kanarase Dynasties, 72.
3 Eleet's Kanarase Dynasties, 73-74.
4 Eleet's Kanarase Dynasties, 74.
5 Brigg's Ferishtah, I. 307.
6 Jour. Bo. Br. Roy. As. Soc. I. 373 footnote 3.

murdered his uncle and usurped the Delhi throne, sent 100,000 horse under his general Malik Kafur, who subdued a great part of the Malwa country, besieged Durg, and again forced Ramehendra to submit. In 1310 Ramehendra died. He was succeeded by his son Shankar who was ill-affected to the Muslims. Before the year was over Malik Kafur entered the Deccan for the third time, laid waste the Hoyal kingdom of Malsur, defeated and captured Ballal III. (1290-1310), and took and plundered his capital of Dvaramdura. In 1311 Malik Kafur returned to Delhi with rich spoils. In 1312 as Shankar of Durg withheld his tribute, Malik Kafur entered the Deccan for the fourth time, put Shankar to death, and laid waste Malabarashtra and the Karnatak from Ghent in Kolaba and Dabhol in Ratnagiri as far east as Mudgal and Richeur in the Nizam's territory. In the confusion at Delhi, which followed the assassination of Alla-ud-din Khilji in 1316 and shortly after of Malik Kafur, Harpal, the son-in-law of Ramehendra of Durg, is said to have restored the former Durg territories to independence. Still his success can have been only partial as Bijapur seems to have remained subject to the Delhi emperors. In 1316 and again in 1320 Karam-ud-din is mentioned as the emperor's governor of Bijapur, a reference whose correctness is supported by the appearance of his name on one of the mosques at Bijapur. In 1318 the emperor Alauddin (1317-1321) led an army into the Deccan, captured Harpal, and flayed him alive. In 1327 the emperor Muhammad Tughlik (1325-1351) subdued the Karnatak even to the shore of the sea of Uman that is the Indian Ocean. According to Colonel Meadows Taylor, during these thirty-three years (1294-1327), the Muhammadans did much to reconcile the people of the Deccan to their rule.

About this time (1328-1335), with the help of Madhav the head of the great Smart monastery at Shringeri in West Malsur, two brothers, Harka and Bukka, who, according to one account, were of the Yadav line, according to a third account belonged to the Banvadi Kadambas, according to a third account were descended from underlords of the Hoyal Ballalas, and according to a fourth account were Kurubars or Shepherds treasury guardians of the king of Varangal, founded the city of Vijayanagar or the City of Victory, originally called Vidyanagar or the City of Learning, about thirty-six miles north-west of Bolari. In 1335 Harka was crowned

1 Briggs' Fenshta, I. 367.
2 Jour. Bom. Br. Roy. As. Soc. I. 373-374.
3 Briggs' Fenshta, I. 370.
4 Briggs' Fenshta, I. 389.
5 Architecture of Bijapur, 3.
6 The Vijayanagar kings were :

NAME.	DATE.	NAME.	DATE.
Harhar I.	1335-1350	Narshim II.	1497-1503
Bukka	1350-1379	Krishna Raya	1508-1542
Harhar II.	1379-1401	Acharya Raya	1542-1573
Dev Raya	1401-1461	Sadashiv Raya	1573-1597
Malikarjun	1461-1465	Shri Ranga Raya	1597
Virupaksha	1465-1479	Vira Venkata	1597
Narshim I.	1479-1487		

Vijayanagar Kings, 1335-1597.

at Vijayanagara as Harihar Raya I. (1335-1350). Harihar Raya spread his power far to the north as a Kanarese inscription at Badami dated 1339-40 (S.1261) records the grant of the villages of Badami, Badami and of Mundanur to the two-thousand *mudiyans* of Badami, and the building of a fort, presumably the northern part of Badami fort, and the construction of its parapet wall by one of Harihar's *nikes* or captains. Harihar's conquests did not pass north of the Krishna as Bijapur continued under the authority of the Delhi emperors. In 1347 among the new nobility or *Amir Jaddida* whom the emperor Muhammad Tughlik summoned to Devgiri, now called Daulatabad, and whom his mad tyranny drove to rebellion, was the *amir* or chief of Bijapur. This rebellion ended in the establishment of an independent Muslim kingdom at Kulbarga, about eighty miles north-east of Bijapur, under an Afghan named Zahir Khan, who, out of respect for his Brahman patron Gangu, assumed the title of Alla-ud-din Hasan Gangu Bahmani. Within a short period the whole country between the Bhima and Adoni or Advani about forty miles north-east of Belari and between Chenu and Bedar, including the Nizam's west Deccan and Karnatak provinces, the Bombay Karunkak, and the central Konkan, was brought under the authority of Alla-ud-din the first Bahmani ruler (1347-1358). In 1357 Alla-ud-din Bahmani divided his kingdom into four governments. His Bijapur possessions were included in the first of these divisions which stretched from Kulbarga west to Dabhol in Katnagiri and south to Katiur and Mudgal. Constant fighting continued between the Vijayanagar and Kulbarga kings, but the account is one-sided as Ferishta dwells on Muslim successes and passes over Muslim reverses. The chief seat of these wars was probably outside of Bijapur limits, but from their nearness, parts of east and south Bijapur can hardly have escaped occasional wasting. About 1360 the Vijayanagar king Bukka (1350-1379), joined by the king of Telingana, called on Muhammad Shah Bahmani (1358-1375) to

Indian Antiquary, X. 63.
The Bahmani kings were:
Bahmani Kings, 1317-1526

Name.	Date.	Name.	Date.
Hasan Gangu	1317-1338	Hamayun	1367-1361
Muhammad I.	1338-1375	Nizam	1361-1363
Mujahid	1375-1378	Muhammad II.	1363-1382
Daud	1378	Muhammad II.	1382-1318
Muhammad I.	1378-1397	Noviraj Kises.	1318-1320
Ghiyas-ud-din	1397	Ahmad II.	1320-1322
Shams-ud-din	1397-1422	Alla-ud-din II.	1322-1328
Feroz	1422-1435	Wali	1328-1329
Ahmad I.	1435-1457	Kallim	1329

Hasan was an Afghan of the lowest rank and a native of Delhi. He farmed a small plot of land belonging to a Brahman astrologer named Gangu who was in Muhammad Tughlik's favour. Having accidentally found a treasure in his field used all his influence to advance Hasan's fortunes. Hasan rose to a great station in the Deccan, took the name of Gangu out of respect and gratitude to his patron, and for the same reason added the title of Bahmani to his name when he became the founder of a dynasty. Briggs' Ferishta, II. 291.
Briggs' Ferishta, II. 281-285; Elphinstone's History of India, 666.

restore the territories wrested from them by his father, threatening in case of refusal, to draw upon him the army of the king of Delhi. This led to a war which ended in Vijayanagar's defeat.¹

In 1368 war again broke out between Kulbarga and Vijayanagar. Alhamad Shah Bahmani, charmed by a band of musicians, ordered his minister to give the three-hundred performers a draft on the Vijayanagar treasury. When the bill was presented, Bukka seated the chief musician on an ass, paraded him through the city, and sent him back disgraced to Kulbarga. Bukka gathered an army, entered the Bahmani territories, and taking Mudgal about twenty-five miles east of Hungund, put men women and children to the sword. One man, who was spared and sent to Kulbarga, was executed by order of Alhamad for daring to survive the loss of his comrades. The slaughter at Mudgal roused the fury of the Kulbarga Muslims. A religious war or *jihad* was preached in the mosques, and Alhamad swore that he would not sheathe his sword until, in revenge for the slaughter of the faithful, he had put to death one hundred thousand infidels. In January 1368 Alhamad Shah crossed the Krishna at the head of 9000 chosen horse, and fell on the Vijayanagar army after a severe storm of rain when the mud made its elephants useless. The Vijayanagar army was routed with the loss of 70,000 slain. It is recorded that among the spoils were 300 gun carriages, which, according to the late Colonel Meadows Taylor, C.S.I., is the first mention in India of the use of field artillery.² The capture of these guns led to the forming of an artillery corps in the Bahmani army. In the campaign which followed this corps was manned by Turks and Europeans. The guns are said to have done excellent service in the field and linked together by chains and ropes, guarded the camp against might attacks.³ In 1369 Alhamad Shah crossed the Tungbhadra, and, on the 29th of August, after severe loss gained a decisive victory. So relentless a massacre of Hindus followed, that pregnant women and children at the breast did not escape the sword. At the end of three months peace was made, and at Vijayanagar the musicians' draft was honoured. It was agreed that, in future wars, the helpless and unarmed should not be slain, and that

¹ Briggs' *Ferishtah*, II. 301.

² *Architecture of Bijapur*, 4.

³ Briggs' *Ferishtah*, II. 312; *Architecture of Bijapur*, 4. The use of guns in the middle of the fourteenth century is remarkable. According to the usually received ideas gunpowder was invented in Europe in 1317, and one of the first occasions on which guns were used in battle was by Edward III. at the battle of Cressy in 1346. Early references to cannon and guns are complicated and made doubtful by the use of words now applied solely to powder-weapons in describing engines for throwing naphtha, burning missiles, and other early forms of fire-arms. It seems probable that during the fifteenth century, fire-arms were introduced from Venice into India through Egypt. Like *bindukia* or bullet in Egypt (Cressy's *Ottoman Turks*, I. 233 note 1) the Hindustani word *banduk* or gun seems to be a corruption of Binkia that is Vinika or Venetian. In Gujarat in 1484, before the walls of Champaner (Elliot and Dowson, VI. 467). In 1498 the Portuguese found the Indian Moors or Muslims as well armed as, sometimes better armed than, themselves. The knowledge of fire-arms did not come from the far east, as the Japanese words for fire-arms are European, *sampan* a musket being the Dutch *snapshant*, and *sattinagar* a matchlock being the Portuguese *capingarda*. See Crawford's *Archipelago*, I. 227; II. 171-172.

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Wars with

Vijayanagar,

1398-1422.

after a victory the lives of prisoners should be spared.¹ During Mubammad Shah's reign the Muhammadan power in the Deccan was established on a firm basis. The neighbouring Hindu princes became his vassals. Trade and agriculture flourished; scattered conquests were united under one powerful government, and the wealth of the state was increased beyond precedent.²

During the rest of the fourteenth century, when Majahid

(1375-1378), Daud (1378), Mahmud Shah (1378-1397), Ghiyas-

ud-din (1397), and Shams-ud-din (1397) ruled at Kulbarga, and

Haribar II. (1379-1401) ruled at Vijayanagar, though with occasional

times as in 1378 the Vijayanagar king was victorious, the peace

of the district generally remained undisturbed. In 1396 the

great Durga Devi famine began. It lasted for twelve years and

most of the country is said to have been deserted. In 1398

the Doab, that is the country between the Krishna and the

Tungbhadra, was again the seat of a war between the Bahmani and

the Vijayanagar kings in which the Vijayanagar king was worsted.

In 1406 war once more broke out. Dev Raya (1401-1451) of

Vijayanagar, excited by stories of her beauty, sent a force to carry

off from Aludga, then within Bahmani limits, a beautiful girl

of the goldsmith caste. In revenge for this insult Firuz Shah

Bahmani (1397-1422) invested Vijayanagar and reduced Dev Raya

to such straits that he was forced to conclude a humiliating peace,

ceding Bankapur in Dharwar and giving his daughter in marriage

to Firuz Shah Bahmani.³ In 1417 the fortune of war changed.

Dev Raya completely defeated Firuz Shah, who with great difficulty

escaped from the field of battle. The Hindus made a general

massacre of the Musalmans, piled their heads into a platform on

the field of battle, and, pursuing Firuz Shah into his own country,

laid it waste with fire and sword.⁴ In 1422 Ahmad Shah Bahmani

(1422-1435) crossed the Tungbhadra on the south bank of which

Dev Raya was camped. Some marauding Musalmans surprised Dev

Raya while asleep near a sugarcane field, and Dev Raya almost naked

took refuge in the cane. The soldiers found him, and, supposing him

to be a husbandman, made him carry a bundle of canes for them and

then let him go. He afterwards rejoined his army, but considering the

surprise a bad omen, fled to Vijayanagar. Ahmad Shah unopposed

overran the country, and, contrary to the old agreement, destroyed

temples and colleges and put men women and children to death.

Whenever the number of the slain reached twenty thousand, he

halted three days and made a feast. The Hindus rendered desperate

watched every opportunity for killing Ahmad Shah. Once in a

hunt Ahmad Shah rode ahead of his escort and was surprised by

a large body of the enemy, chased into a cattle-fold, and with a

few attendants had to defend the place against fearful odds. He

was nearly overpowered when his armour-bearer came to his

¹ Briggs' Perishia, II. 311-319; Architecture of Bijapur, 4; Scott's Deccan, I. 24-31.
² Architecture of Bijapur, 4.
³ Briggs' Perishia, II. 390-391.
⁴ Briggs' Perishia, II. 384-389.

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rescue at the head of a body of troops. After his escape Ahmad Shah continued to press on almost unopposed. Vijayanagar was besieged and the people reduced to such distress that Dev Raya was forced to come to terms. In 1423 and 1424 a failure of rain caused much loss and suffering. In 1426 Ahmad Shah Bahmani (1422-1435) moved his capital from Kulbarga sixty miles north-east to Bidar. In 1435 Muhammad Khan the brother of the new king Alla-ud-din (1435-1457) after ravaging the Vijayanagar country claimed one-half of the Bahmani territories from his brother, and, with the aid of the Vijayanagar army, seized on Bidapur and other places. Muhammad's success did not last long as he was shortly after routed by Alla-ud-din who regained possession of Bidapur. In 1444 Dev Raya of Vijayanagar, having strengthened his army by enlisting Muslims and practising his Hindu troops in archery, entered the Bahmani territories and plundered the country as far as Bidapur, laying it waste with fire and sword. To repel this attack Alla-ud-din and Khan Zaman the governor of Bidapur marched with an army of 50,000 horse and 60,000 foot and a considerable train of artillery. Three actions were fought in two months, and, in the end, Dev Raya asked for terms which were granted on his agreeing to become tributary to the Bahmani king. Alla-ud-din was a good ruler. Courts of justice were opened in every district, city and village police were established on a liberal footing, and censors of morals were appointed who forbade gambling and prevented the sale and use of spirituous drinks. If any person, whatever his rank, after advice and moderate correction, was convicted of drinking spirits, molten lead was ordered to be poured down his throat. Idle and vagrant devotees and beggars were put to hard work as scavengers till they were either reclaimed or driven from the country. The king was averse from bloodshed and was a devout Muslim. He would not speak either with Nazarenes that is Christians or with Brahmins, and considered both classes unfit to hold office.

In 1455 Mahmud Khwaja Gawān of the royal family of Persia visited Bidar as a trader and so charmed Alla-ud-din by his learning that Alla-ud-din raised him to the rank of a noble. On Alla-ud-din's death, through the intrigues of a divine named Habib Ulla, an attempt was made to place his youngest son Hasan Khan Ulla, an attempt failed and the eldest son Humayun Shah was crowned king (1457-1461). Habib Ulla and prince Hasan were thrown into prison, and the prince was blinded. Shortly after (1460), during Humayun's absence in Telingana, seven of Habib Ulla's disciples formed a plot for the release of their teacher. They applied to one Yusuf, a Turk slave of the late king, a man noted for his piety and honesty, and a friend and staunch disciple of Habib Ulla. He bribed some of the guards and door-keepers of the palace, and a plot was formed, limited to twelve horse and fifty foot, who at all hazards pledged themselves to release Habib Ulla. One

Briggs' Pershita, II. 400-404.
Briggs' Pershita, II. 422-423.
Briggs' Pershita, II. 434-435.
Briggs' Pershita, II. 452-453.

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Rebellion,
1460.

evening Yusuf and his friends went to the women's quarters where Habib Ulla and prince Hasan were confined, put some of the guards to death, and set free about seven hundred prisoners among whom were Habib Ulla and prince Hasan. The head police officer of the city marched with the city guards against the conspirators, and, in the confusion which followed, Habib Ulla and prince Hasan hid themselves in a barber's house, where they shaved their heads and dressed as beggars. Prince Hasan was however recognized and was joined by the discontented from all quarters. In a few days he raised an army of 8000 horse and 5000 foot and with these he captured several places. When he heard of his brother's rebellion Humayun Shah returned to his capital, leaving behind him in Telingana Mahmud Gawan, whom he had lately appointed to the government of Bilapur with the title of Malik-ul-Tujar that is Prince of Merchants. The king's first act was to put the city guards to death with severe torture for their negligence. The head of the police was confined in an iron cage where he died after being made to eat a part of his own body every day. An army of 8000 horse and foot was sent against the prince, who at first was successful. Hasan's success so enraged Humayun that he seized the women and children of the officers of his army and threatened to put them to death if the army suffered a second defeat. In a second engagement prince Hasan was defeated and fled with a few friends towards Vijayanagar. Arriving with about 800 horse near the mud fort of Bilapur, Siraj Khan Junaidi the commandant of the fort invited the prince to enter, and promised to make over to him the fort and its dependences. The prince with Habib Ulla and Yusuf Turk entered the fort and were received with apparent respect. At nightfall Siraj Khan surrounded the fort, and, in the scuffle which followed, Habib Ulla was killed. Next day the prince, Yusuf Turk, and his other supporters were seized and sent under a strong escort to Bidar. The prince was thrown before a tiger who tore him to pieces. Yusuf and his comrades were beheaded, and their women ill-used. About seven thousand persons, directly or indirectly connected with the rebellion, suffered death under torture.

Capture of Goa,
1470.

In 1470, during the reign of Muhammad Shah II. (1463-1482), Mahmud Gawan, now prime minister, led an army into the Konkani and caused a grievous loss to Vijayanagar by the capture of the island and port of Goa. The victory was celebrated at Bidar with much rejoicing, and Mahmud Gawan was treated with marked respect. Khush Kadam, a nobleman, who had distinguished himself in the campaign was appointed governor of the newly conquered country with the title of Kishwar Khan. Two years later (1472) the fall of Goa was followed by the capture of Belgaum which up till then had belonged to Vijayanagar. While returning from Belgaum Muhammad Shah halted at Bilapur, and was so charmed by its situation that he would have passed some months there had 1472 and 1473 not both been years of famine. In 1479 the repeated reverses and failures of the Vijayanagar kings Malhikarjun (1451-1465) and Virupaksha (1465-1479) led to the establishment of a new

¹ Briggs' Fortishta, II. 458-463. ² Briggs' Fortishta, II. 484-485.

Chapter VII.
History.
The Bahmanis,
1347-1489.
Administrative
Reforms,
1478.

dynasty at Vijayanagar under Narasimha (1479-1487), who, according to one account, was the slave of the last king Virupaksha, according to a second account was a chief of Telingana, and according to a third account was of Tulav or South Kanara origin. In 1478 the Bahmani minister Mahmud Gawan introduced several fiscal and military reforms. The estates of vassals or proprietors were registered and assessed; the assessments of village lands, townships, and counties were recorded; a simple system of collecting the revenue which would at once check the collections and at the same time protect the landholders from extortion was introduced; and the boundaries of village lands were laid out and fixed. These changes are said to have greatly improved the state of the people. The number of provinces of the kingdom was raised from four to eight, the province of Bijapur with many districts along the Bhima, together with Aludga and Raichur, being assigned to the minister. Instead of governors of provinces being allowed to appoint their own soldiers to garrison the forts within their jurisdiction, royal troops were sent direct and paid from the royal treasuries. The pay of the army, from the common soldiers to the commander, was fixed at liberal rates. These reforms excited the jealousy of the officers and nobles of the court and the result was a conspiracy against the minister. He was falsely accused of treason, and under Muhammad Shah's order was executed in 1481. Bijapur the estate or *jagir* of the late minister was conferred on Yusuf Adil Khan the future founder of the Adil Shahi kings of Bijapur, and he was appointed *lawdar* or provincial governor of Bijapur. The death of Mahmud Gawan was a grievous blow to Bahmani power, as he alone was able to control the rivalries and disaffection of the ambitious nobles of the court. The kingdom was torn by the rivalries and intrigues of two great parties, the Deccanis, chiefly naturalised foreigners under the leadership of Nizam-ul-Mulk, and the Foreigners, including Turks Arabs Persians Afghans and Moghals, under the leadership of Yusuf Adil Khan. These factions led to the division of the Bahmani kingdom among five independent states, the Adil Shahi under Yusuf Adil Khan at Bijapur (1489-1686), the Nizam Shahi

pur 10.
According to Ferishta Khwaja Gawan, who was connected with the family of the Shah of Persia, alarmed by the intrigues and jealousies of the Persian court, left his native land, travelled as a merchant through many countries, and formed the acquaintance of the learned men of each. Early for trade and partly to visit the learned men of the Deccan, Khwaja Gawan landed in 1455 at Dabhol in Ratnagiri and travelled to Bedar. Alla-ud-din Bahmani (1455-1467) was charmed by his learning and information and raised him to the rank of a noble. Under Alla-ud-din's successors he received title after title until he became the first man in the state. He was a strict Sunni, very learned and liberal, an accomplished writer, and a profound scholar. He left a library of three thousand volumes. In his habits he was simple and frugal. Even in his best days he slept on a bare mat, and the only cooking pots in his kitchen were common earthen pipkins. His daily household charges were never above 4s. (Rs. 2). On his death no treasures and no private effects were found. What he gained during his life over and above his bare support, he gave in charity. Briggs' Ferishta, II. 510-512; Scott's Deccan, I. 172-175; Architecture of Bijapur, 11.

Briggs' Ferishta, II. 502-504; Colonel Meadows Taylor in Architecture of Bijapur 10.

Chapter VII.
History.
The Bahmanis,
1347-1489.
Condition.

under Malik Ahmad Bhairi at Ahmadnagar (1490-1636), the Kutb Shahi under Sultan Kutb-ul-mulk at Golkonda (1512-1687), and the Berid Shahi under Kasim Berid at Bidar (1492-1609). Though kings, nominally supreme, continued to rule as late as 1526, the supremacy of the Bahmanis may be said to have ceased from 1489, when Yusuf Adil Khan threw off his allegiance and established himself as an independent ruler at Bijapur.

According to Colonel Meadows Taylor, except Humayun Shah (1457-1461) the Bahmani kings protected their people and governed them justly and well. Among the Deccan Hindus all elements of social union and local government were preserved and strengthened by the Muslims, who, without interfering with or remodelling local institutions and hereditary offices, turned them to their own use. Persian and Arabic education was extended by village schools attached to mosques and endowed with lands. This tended to the spread of the literature and faith of the rulers, and the effects of this education can still be traced throughout the Bahmani dominions. A large foreign commerce centred in Bidar, the capital of the Deccan, which was visited by merchants and travellers from all countries. The Bahmani kings made few public works. There were no water works, no roads or bridges, and no public inns or posts. Their chief works were huge castles which after 500 years are as perfect as when they were built. These forts have glacis and counterscarps, covered ways, traverses, flanking bastions with curtains and intermediate towers, broad wot and dry ditches, and in all plain fortresses a fausse-braye or rampart-mound with bastions and towers in addition to the main rampart. No forcible conversion of masses of Hindus seems to have taken place. A constant stream of foreigners poured in from Persia, Arabia, Tartary, Afghanistan, and Abyssinia. These foreigners, who served chiefly as soldiers, married Hindus and created the new Muhammadan population of the Deccan.

Yusuf Adil Shah, the founder of the Bijapur kingdom, was a younger son of Agba Murad or Amurath Sultan of Constantinople

The following are the names and dates of the Bijapur, Ahmadnagar, and Golkonda kings :

Bijapur.		Ahmadnagar.		Golkonda.	
Name.	Date.	Name.	Date.	Name.	Date.
Yusuf	1457-1461	Ahmad I.	1490-1508	Sultan Ruli	1512-1513
Isma'il	1461-1489	Burhan I.	1508-1519	Jamshid	1513-1518
Ali I.	1489-1508	Muraza I.	1519-1526	Ibrahim	1518-1526
Ali II.	1508-1526	Isma'il	1526-1534	Mubammad	1526-1534
Mubammad	1526-1534	Burhan II.	1534-1542	Abdullah	1534-1542
Ali II.	1534-1542	Ahmad II.	1542-1555	Abu Hasan	1542-1555
Shikandar	1555-1565	Muraza II.	1555-1565		1555-1565

2 Architecture of Bijapur, 12-13.

(1421-1451). He was born about 1448. In the Sultan's family the custom was to allow only one male child to survive its father, so, when the new Sultan Muhammad II. ordered the destruction of all his father's male children, Yusuf was included in the order. His mother urged that the boy's life might be spared, and, when her request was refused, she resolved to save him by stratagem. With the help of a Persian merchant named Khwaja Imad-ud-din, who was then in Constantinople, she put another child in place of her own. She gave the boy Yusuf to the care of the merchant, and exacted a promise from him that he would protect him throughout his life. Khwaja Imad-ud-din nobly fulfilled his promise. He took the boy with him to Sava in Persia, and carefully attended to his rearing and training. His mother heard at intervals of Yusuf's welfare, and later on sent his nurse, with her son Ghuzanfarbeg and her daughter Dilshad Agha, to remain with him, and they seem to have never afterwards quitted him. Some careless words of the nurse made known the secret of Yusuf's birth, and they were forced to bribe the Turkish governor heavily before they were allowed to leave Sava. They fled to Kum-Ispahan and from that to Shiraz. Here Yusuf, warned in a dream, set out for India and in 1461 reached the port of Dabhol in Ratnagiri. He was then about seventeen, handsome, of pleasing manners, and well educated. A Persian merchant who had come to Dabhol for trade invited him to accompany him to Bedar, then the capital of the Bahamani kingdom. Here Yusuf was sold, nominally it may be supposed, to the minister Mahmud Gawān, who appointed him to the Royal Bodyguard. He rose rapidly in favour, and, being expert in the use of arms and in the management of troops, he was appointed to the command of the guard, and soon after became Master of the Horse. Yusuf, who seems not to have cared for court employ, had himself transferred to the province of Berar which was governed by Nizam-ul-Mulk Turk, where, as commander of five hundred horse, he frequently distinguished himself and gained the title of Adil Khan. Mahmud Gawān appointed him governor of Daulatabad, and on Mahmud's death he was transferred to Bijapur. In 1482, on the accession of Mahmud Shah II. (1482-1518), Adil Khan visited Bedar. This visit seems to have been as much a demonstration of strength as a compliment; all the foreign troops looked to him as their leader and encamped with his troops outside of the city. The management of the kingdom was then with Nizam-ul-Mulk Bhatti who had been the principal instigator of the murder of Mahmud Gawān. This man, seeing that Yusuf would be a formidable obstacle to his ambitious designs, endeavoured to effect his destruction, together with that of all his troops in and around Bedar. The plot failed. Though nominally reconciled, Yusuf was satisfied that he had nothing to expect from the king. He returned to Bijapur and never revisited the capital. He governed his province as a half-independent chief.

¹ From Sava in Persia, where Yusuf was brought up, Yusuf himself, and after him all the Adil Shahi kings, were known to the Portuguese by the name of Sabayo.

Chapter VII.

History.

Yusuf Adil Shah.

1489-1510.

War with

Vijayanagar.

1498.

til, in 1489, he threw off the last remnant of allegiance and assumed the signs of royalty. He possessed himself of the country from the Bhima to Bilapur, fixed on Bilapur as his capital, and began a fort, now known as the Arkilla, on the site of the old village of Bichkanahalli.¹

Immediately on his revolt, Yusuf Khan was attacked by Kasim Narsimh II. (1487-1508) to join in the war. By skillful movements Yusuf defeated this combination. In 1498 he was again attacked by Vijayanagar, the army according to Ferishta being accompanied by Timraj, the regent-minister, and the Raja himself accompanying it. Yusuf fell on the army with his cavalry, which seem to have been his only troops. He was repulsed but renewed the attack with such vigour that the Vijayanagar army fled and the Raja himself was so severely wounded that he died on his way to the capital.² The results of this victory were most important; an immense amount of booty, in elephants horses and gold, was captured, and Yusuf was firmly established on his throne. Shortly after, Yusuf had the honour of receiving his former master, Mahmud Shah Bahmani, in his capital, and of showing him the new citadel and the palaces which were nearly finished. A marriage between Bibi Munsifi Yusuf's daughter and Mahmud's son Ahmad Shah was arranged, and the betrothal was performed with great pomp at Kalbarga. In the same year (1498), when the Bahmani country was formally distributed among Yusuf Adil Khan of Bilapur, Ahmad Nizam Khan of Ahmadnagar, and Kasim Berid of Bidar, Gon and the neighbouring districts fell to Yusuf and a Bilapur officer was appointed to Gon.³

During his reign of twenty-one years, with varying results, the king was always embroiled in quarrels with the Bahmani minister Kasim Berid, and with the king of Ahmadnagar. About 1502 Yusuf of the Shia creed in Bilapur.⁴ His education in Persia, the centre of the Shia faith, had given Yusuf a liking for this sect. He was compelled for a time to conform to the Sunni doctrines, the established religion at the Bahmani court, but seems to have taken the first opportunity of publicly professing himself a Shia. The occasion was critical. Some of his foreign troops were Shias, but the majority, Turks, Deccanis and Abyssinians, were Sunnis, and none of the neighbouring kings was likely to look with favour on the establishment of heretical doctrines in the new kingdom. None of these reasons was sufficient to deter Yusuf who carried out his plans with his usual judgment. The free profession of the Sunni faith was allowed in all his

¹ Close to this fort and on the area now included within the city walls were six other Hindu villages, Gichan-halli, Chandur-kert, Kyadgi, Kyatunkert, Korbuthali, and Korbunkatti, but not a trace of them remains. Bichkanahalli is supposed to have stood on the site of the present Arkilla, and a low circular tower near the centre is still pointed out as part of this old village. Mr. H. P. Sillcock, C. S.

² Briggs' Ferishta, III. 12. "This account seems inaccurate as Vir Narsimh or Nar-simh II. who began his reign in 1487 continued to reign with great power till 1508.

³ Briggs' Ferishta, III. 19.

Mamelukes.¹ With these Mamelukes like his master he waged a great war with the king of Masinga. Whenever he could get them he engaged the services of white men paying each £55. to £7 (15-20 *Pardais*) a month. Before entering a recruit among the braves he tested his strength by exchanging blows with him each putting on a leather tunic. If the new comer proved strong he was entered in the list of able-bodied men, if weak he was given work other than fighting.

In 1498, under Vasco da Gama, the Portuguese appeared on the

Kanara coast. While their ships were at anchor at Anjidiv off

Karwar, Sabayo, that is Yusuf Adil Shah of Bilapur or rather Yusuf's

governor of Goa, ordered a Musalman Jew, who was at the head of

his navy, to take some boats, surprise the strangers, and bring them

prisoners to Goa. The attempt failed. The Portuguese seized and

hugged the Jew, destroyed the Goa boats, and taking the Jew to

Portugal baptised him under the name of Gaspar da Gama.² The

Portuguese strengthened their hold on the Kanara coast by an alliance

with the Vijayanagar king Narasimh II. (1487-1508) and his son

Krishna Raya (1508-1534). In 1506 Sabaya, that is Yusuf Adil Shah,

sent a fleet of sixty sail against Anjidiv under a renegade named Antonio

Fernando who had taken the Musalman name of Abdullah. The

Portuguese bravely defended their fort and Abdullah had to withdraw.

In 1509 Alfonso Dalboquerque was appointed Portuguese viceroy.

In the latter part of the year, or early in 1510, he formed an

offensive and defensive league with Krishna Raya against Bilapur.

As Goa was poorly defended, the garrison in arrears, and the people

discontented, Dalboquerque marched towards Goa, and on the 1st

of March 1510, took Panjim, and two days afterwards the town and

fort surrendered without a struggle. Two months later (May)

a Bilapur army, under Kamal Khan, entered the Goa territory,

and, after a siege of twenty-one days, Dalboquerque was forced to

withdraw to his ships. The Portuguese spent the four rainy

months (June-November) in making preparations and, by the

26th of November, Dalboquerque unaided, as Krishna Raya of

Vijayanagar had planned to seize Goa for himself, drove the Bilapur

troops out of the city and island of Goa.³

Before the Portuguese conquest of Goa in 1510, according to the

Portuguese traveller Duarte Barbosa who was minutely acquainted

with the west coast of India between 1500 and 1514, the Sabayin

Delani, that is Yusuf Adil Shah of Bilapur, was very fond of Goa

¹ Vartihema probably means Georgian and European Christians who had turned Musalmans.
² Badger's Vartihema, 115-118.
³ Vasco da Gama's Three Voyages, 244, 246, 253.
⁴ According to Faria y Souza (Kerr's Voyages, VI, 133) one detachment of the Bilapur army was commanded by the mother and women of the Bilapur king, who maintained their troops out of the gains of 4000 prostitutes who followed the army.
⁵ According to Faria y Souza (Kerr's Voyages, VI, 132) Yusuf Adil Shah died before the capture of Goa by Dalboquerque on the 1st of March 1510; according to Faria y Souza (Ibriq, III, 30) he died some months later, after the recapture of Goa in May.
⁶ Details of the Portuguese conquest of Goa are given in the Kanara Statistical Account, Bombay Gazetteer, XV, Part II, 109-110.

Chapter VII.
History.
Yusuf Adil Shah,
1489-1510.
Barbosa,
1500-1514.

DISTRICTS.

[Bombay Gazetteer.]

and at one time thought of making Goa his head-quarters. Under him it was a great place of trade with many Moors, white men, and rich merchants, and many great Gentile merchants. To its good port looked ships from Mecca, Aden, Ormuz, Cambay, and the Malabar country. Sabaym Deleam lived much in Goa and kept there his captain and men-at-arms, and without his leave no one went out or in by land or by sea. The town was large with goodly buildings and handsome streets and a fine fortress. There were many mosques and many Hindu temples. After the defeat of the Egyptian fleet at Diu in South Kathiawar in 1509 Sabaym called all the runaway Kunis, that is Turks and Malimukes, to him and treated them with great honour. With their help he hoped to defeat the Portuguese. Much money was gathered, great ships and handsome European-like galleys and brigantines were built, and much artillery of brass and iron was forged. When the preparations were well advanced they set out and took all native craft that plied under a Portuguese pass. Yusuf's kingdom of Decani had many great cities, and many towns inhabited by Moors and Gentiles. It was a country very well cultivated and abundantly supplied with provisions and had an extensive commerce, which produced much revenue to the Moor king Mahamza, that is Mahmud Shah Bahmani II. (1482-1518) the nominal overlord of Yusuf Adil Shah. He lived very luxuriously and with much pleasure, in a great city inland called Alavider that is Ahmadabad. Bedar. This king held the whole of his kingdom divided among Moorish lords, to each of whom he had assigned cities, towns, and villages. These lords governed and ruled, so that the king did not give any orders in his kingdom, nor did he meddle, except in giving himself a pleasant life and amusement. All these lords did obedience to him and brought him the revenue with which they had to come into his presence. If any one of them revolted or disobeyed, the others went against him and destroyed him, or reduced him again to obedience to the king. These lords frequently had wars and differences among one another and it happened that some took villages from others. But afterwards the king made peace and administered justice between them. Each one had many horsemen, very good archers with the Turkish bow, while people of good figures. Their dress was of cotton stuff, and they wore caps on their heads. They gave large pay to the soldiers: they spoke Arabic Persian and the Decani language, which was the natural language of the country. These Moorish lords took tents of cotton into the field, in which they dwelt when they went on a journey or to war. They rode a small saddle, and fought tied to their horses. They carried in their hands very long light lances with four-sided iron points, very strong, and about two feet (three palms) in length. They wore tunics quilted with cotton called *lunides*, and some wore tunics of mail, and had their horses caparisoned. Some carried iron

¹ Kunis, properly an inhabitant of Anatolia in Asia Minor, in this case is Malimuke rather than Turk. There were Europeans in the Egyptian fleet at Diu as the Portuguese found books in Latin, Italian, and Portuguese. Faria y Souza in Kerr's Voyages, VI. 119.
² Stanley's Barbosa, 74-77.

manes and battle-axes, two swords and a buckler, and a Turkish bow supplied with many arrows, so that each man carried offensive weapons for two. Many of these took their wives with them to the wars; they made use of pack oxen, on which they carried their chattels when they travelled. They were frequently at war with the king of Navisinga, so that they were at peace but for a short time. The Gentiles of this kingdom of Decani were black, well made, and brave. Most of them fought on foot and some on horseback. The gentle foot soldiers carried swords and shields, and bows and arrows, and wore very good archers. Their bows were long after the fashion of English bows. They went naked from the waist upwards and wore small caps on their heads. They ate all meat except cow. They were idolaters and when they died their bodies were burnt, and of their own free will their wives burned themselves with their dead husbands.

In 1510 Yusuf Adil Shah died of dropsy and was buried at Gogo in the province of Shorapur. Among the sovereigns of the Decani, Yusuf Adil Shah, whether for statecraft or accomplishments, holds a high, probably the highest, place. His character and his administration have no trace of the cruelty, bigotry, and licentiousness which marked some of the Bahmani kings. Even the proclamation of his devotion to the Shia faith, which might have stirred fanatic excitement and bloodshed, was so temperate and wise as to cause no permanent uneasiness or loss of power. He was the founder of a dynasty which of all Decani dynasties, except the Kutb Shahis of Golkonda, has left the noblest memorials of its greatness. He was the patron of art and literature in the highest degree then known in India. To his subjects of all creeds and classes he was just and merciful, and it is probable that his marriage to a Hindu lady, the daughter of a Maratha chieftain, his only wife, may have given him more sympathy with his Hindu subjects than was at all common at that time.

Yusuf seems to have developed the revenue reforms introduced in 1478 by Mahmud Gawan. He also seems to have revived those reforms of Mahmud Gawan's which the revolution of 1489 had prevented from being carried out. Under Yusuf's government, though perhaps less regularly than afterwards under the Moghuls, the country was parcelled into districts or *sarkars*. Each district was distributed among sub-divisions which were generally known by the Persian names *paragana*, *karyat*, *samat*, *malik*, and *tiluka*, and sometimes by the Hindu names *prant* and *desh*. The revenue was generally farmed sometimes by the village. Where it was not farmed the revenue was collected by Hindu officers. Over the revenue farmers and collectors was an agent or *amil* who collected the revenue, managed the police, and settled civil suits. Civil suits relating to land were generally referred to juries or *panchayats*. In cases of hereditary property

¹ Stanley's Barbosa, 77-78.
² Colonel Meadows Taylor in Architecture of Bijapur, 20.
p 571-52

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History.

Yusuf Adil

Shah,

1489-1510.

Reign.

Isma'il Adil

Shah,

1510-1531.

to which government was a party the Bijapur jury consisted of fifteen men of whom two-thirds were Musalmans and one-third were Hindus. Over each group of agents or *amlildars* was a chief collector or *mokassaddi*, from the Arabic *moghat* the seat of customs. The office of chief collector in theory was held for a short term of years; in practice the chief collector was allowed to hold his post for a long period and sometimes to pass it to his son. Over the chief collector there was generally a provincial governor or *subha*. Deeds and formal writings were made out in the governor's name, but he did not always live in the district and he never took part in its revenue management. Though the chief power in the country was Musahmadan large numbers of Hindus were employed in the service of the state. The garrisons of hill forts were generally Hindus, Marathas, Kamoshis, and Bedars, fortified towns and a few hill forts of special strength being reserved for Musahmadan commanders or *killedars*. Parts of the plain country, with the title of estateholder or *jagirdar* and of hereditary head or *deshmukh*, were entrusted to loyal Hindus, chiefly Brahmans, Lingayats, and Marathas. The tenure of these estates was generally military, the value of the grant being in proportion to the number of troops which the holder maintained. Numbers of Hindus were employed in the Bijapur armies. Family feuds or personal hate, and in border villages probably a respect for the chances of war, often led members of the same family to seek service in rival Musahmadan states. Hindus of distinguished service were rewarded with the Hindu titles of *Raja*, *Nath*, and *Kho*.²

Yusuf Adil Shah was succeeded by his son Isma'il Adil Shah (1510-1531) a boy of five. During the young king's minority the minister Kamal Khan was appointed regent. One of his first acts was to restore the public profession of the Sunni faith, by which he gained the attachment of the Deccani portion of the army, as well as the approval and respect of the neighbouring kings. This religious change was mainly made with a view to his own advancement. Tempted by the success which had followed his master Yusuf in his revolt against Mahmud Shah Bahmani, and seeing how the efforts of the Berid family of Bedar had also succeeded, Kamal Khan planned to depose the young king and seat himself on the Bijapur throne. To this end he opened secret negotiations with Amir Baid of Bedar, who had designs on the Ahmadnagar kingdom, where Burhan Nizam (1508-1553) was also a minor, and an offensive and defensive alliance was formed between them. The foreigners in the Bijapur army were likely to prove a serious obstacle to Kamal Khan's ambitious designs. He contrived greatly to increase the Decan element by entertaining a number of the local Maratha horse, and dismissing all foreigners except 300 who formed the king's bodyguard. He fixed on the 30th of May 1511 as the lucky day for deposing Isma'il. Had the project been carried out on that day it would have succeeded. It was delayed on the advice of the astrologers, who warned the minister that some dangerous days for him were at hand. Kamal Khan confined himself to his palace, and

¹ Grant Duff's Marathas, 36, 38.

² Grant Duff's Marathas, 36-39.

Chapter VII.
History.
Iskhan, Adin
Sultan,
1510-1534.
Theatrical
Usurpation.

strengthened his guards, giving out that he was ill. This delay gave the queen-mother, Bubuji Khanam, the chance of attempting to free her son. Her spies had told her of the plot and she advoyly turned Kamal Khan's seclusion to his own destruction. Yusuf Turk, the king's foster-father, was chosen as the agent for the minister's destruction and gladly took the part assigned to him. Under pre- tence of gaining the minister's slave to visit Mecca, Yusuf was allowed into the palace. Approaching, according to custom, with great humility, he made his obeisance and uttered several flattering speeches which pleased Kamal Khan, who called him nearer and stretched out his hand to give him betel leaf. Yusuf putting his hands under the cloth that covered his shoulders advanced as if to receive the leaf. The minister stretched out his hand to put the leaf on the cloth, when Yusuf with the quickness of lightning draw- ing a dagger hid beneath the cloth, stabbed Kamal Khan in the breast with all his force, so that he fell and died with a loud groan. Yusuf Turk was cut to pieces by the attendants. Though a rumour of what had happened spread through the city and caused consid- erable alarm to Kamal Khan's adherents, Ismail was not yet safe. To allay the excitement, Kamal Khan's mother and his brother Sadar Jung gave out that the minister was wounded not dead. To support this story the body was set on pillows in a window overlooking the palace court as if to receive the salutation of the people. Taking advantage of the anger caused by the attempted assassination, and knowing that every moment's delay helped the royal party to com- plete their arrangements for defence, Sadar Jung hurried with a body of armed men to the citadel and attacked the palace. Dilsad Agba, Yusuf Addi Shah's foster-sister, encouraged the palace-guard. In spite of their stubborn resistance, the assailants, who were numerous and well armed with muskets, would have carried all before them had not the garrison been strengthened by a number of the loyal foreign soldiers who climbed into the palace by ropes thrown over the walls. The palace gates were forced open and the rebels headed by Sadar Jung rushed into the courtyard. They were met by a discharge of fire-arms from the terrace of the palace, and Sadar Jung was wounded in the eye. He took refuge under a wall on the top of which the king, a child of six, was standing. Seeing his enemy the child rolled over upon him a heavy stone which fell on his head and killed him on the spot. The insurgents fled to seek Kamal Khan, and finding him dead dispersed. The royal troops rallied round the young king and the city was quickly cleared of the disaffected. Among the most prominent men on the king's side in this outbreak was Khusru Turk, who, in reward for his services received the estate of Belgann and the title of Asad Khan. Probably owing to the advice of Asad Khan the young king's reign began with great success. One of his first measures was, in 1513, to restore the Shia faith which had been forbidden by the

¹ Briggs' *Rehista*, III. 40.
² Details of Asad Khan, the athlete, statesman, and man of letters, who is still the guardian saint of Belgann are given in the Belgann Statistical Account.

Chapter VII.
History.

Ismail, Abul
Shah,
1510-1534.

South Bijapur
under
Vijayanagar,
1519.

War with
Ahmadnagar,
1524.

regent Kunal Khan. In 1514 the kings of Ahmadnagar, Berar, and Golkonda leagueed against him. The confederate army, accompanied by the Bahamani king Mahmud Shah II. (1482-1518) and his son Ahmad at the head of 25,000 cavalry, marched towards Bijapur, laying waste the country as they came. Ismail made no attempt to meet this invasion in the field. When the attacking force had reached Alilpur, a suburb of Bijapur about a mile and a half from the eastern gate of the city, he led against them in person his own 12,000 foreign cavalry and gained a decisive victory. The Bahamani army fled, leaving Mahmud Shah Bahamani and his son Ahmad in the victor's hands, who treated the royal captives with the greatest courtesy. This battle was followed by the marriage of Ismail's sister Musait with Ahmad the son of the Bahamani king to whom she had been betrothed, and their marriage was celebrated with great pomp at Kumbharg. In 1519 Ismail's rank and independence were acknowledged by the king of Persia who sent an ambassador to his court. In the same year (1519) Krishna Raja of Vijayanagar (1508-1534) extended his conquests as far north as the Krishna and possessed himself of the Raichur Doab. To retake the Raichur Doab, while under the influence of wine, Ismail, at the head of 2000 men, attempted to cross the Krishna, without due precautions, in the face of the hostile force. The result was a ruinous defeat, the king himself narrowly escaping and the army having to return to Bijapur. This victory enabled Krishna Raja and his successors for several years to keep Badami and probably other parts of South Bijapur.

In 1524 Ismail's sister Mariam was married to Burhan Nizam of Ahmadnagar (1508-1558). As Ismail failed to keep his promise of ceding the fort of Sholapur and its five and a half districts as his sister's marriage portion, Burhan Nizam, aided by Imad Shah of Berar and Amir Berid regent of Berar, marched with forty thousand men to besiege Sholapur and to occupy the five and a half districts. Ismail opposed them with ten thousand foreign troops and three thousand archers. The archers were surprised by a body of the allied army, were defeated, and dispersed. But, rallying at a distance, they approached the confederate camp and were allowed to pass. They seized the advantage, attacked the confederates, and, after a dreadful slaughter, effected their retreat. Ismail advanced next morning against the allies, who were not recovered from their panic, and whose line was formed in the utmost disorder and confusion. The allies made but little resistance; their camp was taken, and vast riches fell to the victors. In 1528 Asad Khan, the Bijapur general, again defeated Burhan Nizam and Amir Berid who had attacked the Bijapur country. In 1529 Asad Khan entered the Amir Berid's camp at night and carried off the regent on the bed where he lay in a drunken sleep. Berar was captured and Amir Berid became practically the vassal of the Bijapur king. Shortly after Ismail, aided by Imad Shah of Berar recovered the

Chapter VII.
History.

Ismail Adil
Shah.
1510-1534.

Character.

forts of Raichur and Mndgal from Krishna Raya of Vijayanagar, but was prevented from passing further by an invasion of Burhan Nizam and Amir Berid from the north. In 1533 Burhan Nizam was again defeated and with difficulty escaped. Much plunder fell into the hands of Ismail and his superiority was established throughout the Decan. This battle was known as the Foreign Boys' Victory because it was in great measure won by a corps of sons of foreigners and Rajputs. A Kanarese inscription dated 1533-34 (S. 1455) at Bamsanakur, three miles south-east of Badami, shows that during this time Badami and probably other parts of South Bijapur continued to belong to Vijayanagar. In 1534 Ismail died and was buried at Goge near his father. According to a writer of that time quoted by Ferishta Ismail Adil Shah was just, prudent, and patient, and so abundantly magnanimous that he gave rewards without too minutely inquiring into the state of his treasury. In his extreme generosity he often pardoned public criminals, and never would listen to slander. He was never passionate and was always sensible and acute. He was an adept in painting, varnishing, arrow-making and embroidery, saddle-cloths. In music and poetry he excelled most of his age. He was fond of the company of poets and learned men numbers of whom were munificently supported at his court. He dearly loved repartee and no king of the Decan was his equal in humour. He seldom used the Decan tongue, and was fonder of Turkish and Persian manners music and language, than of those of the Decan. This was owing to the education he had received from his aunt Dilshad Agha, who, by his father's desire, kept him as much as possible from the company of Decanis, so that he had little relish for their society.

Shortly before Ismail's death the popular feeling was in favour of the younger son Ibrahim, but Asad Khan at Ismail's earnest request placed his eldest son Mallu on the throne. Mallu Adil Shah proved a disgrace to his dynasty. He plunged into most filthy debaucheries and disgusted all the great nobles of the court. His grandmother Babuji Khanam, seeing that his rule would ruin the kingdom, advised that he should be deposed. After a reign of six months he was dethroned and blinded, and his brother was raised to the throne under the title of Ibrahim Adil Shah.

Ibrahim Adil Shah I. (1534-1557) was the first Bijapur king who followed the Sunni faith. The change of religion was accompanied by a complete military change. The late king Ismail, warned by the rebellion of Kamal Khan, had greatly increased the foreign element in the army, but, as these foreigners were Shias, under Ibrahim they were obliged to give way to the Decan and

¹ Jour. Bom. Br. Roy. As. Soc. XII. 341.

² Briggs' Ferishta, III. 70.
³ Briggs' Ferishta, III. 72.
⁴ Briggs' Ferishta, III. 78. It is curious that half of the Bijapur kings professed the Sunni and half the Shia faith. Yusuf and Ismail were Shias; Ibrahim I. was a Sunni; Ali Adil Shah I. a Shia; Ibrahim II. and his son Mahmud were Sunnis; Ali Adil Shah II. was a Shia, and the last Shikandar is doubtfully stated to have been a Sunni. Mr. H. F. Sillcock, C.S.

Ismail Adil
Shah I.
1534-1537.

Mallu Adil
Shah.
1534.

Abyssinian element which was Sunni. As Ibrahim had a liking for language of accounts and finance, and many Brahmins and other Hindus rose to eminence in the royal service. Maratha soldiers were also engaged. He entertained 3000 Deccan cavalry, and instead of the Bahmani system of self-horsed cavaliers or *shikharis*, enlisted men of low position who were supplied with state horses and were called *burgis*. In 1542, at Vijayanagar, on the death of Krishna Raja, or more probably of Achyuta Raja, one Ram Raja usurped the throne and ruled in the name of Sadashiv Raja the lawful king whom he kept in confinement. According to Ferishta Ibrahim Adil Shah had so much influence in Vijayanagar that the Vijayanagar king paid a heavy tribute and acknowledged the supremacy of Bijapur. This seems doubtful as inscriptions in South Bijapur show that the Vijayanagar kings had not lost their hold on this part of the country. Of three of Sadashiv Raja's inscriptions two are at Badami and one at Toluchkod about five miles south-east of Badami. Of the two Badami inscriptions one dated 1543-44 (S. 1465) records the construction of a bastion, and the other, dated 1547-48 (S. 1469), records a grant to a guild of barbers. The Toluchkod inscription, dated 1544-45 (S. 1466), records the grant of the village of the Danakastur on the bank of the Malprabha or Malaprabha for the maintenance of a temple.

About this time (1542) while Ibrahim's distrust of his minister Asad Khan, who was a staunch Shia, had driven him to his estate of Belgaum, Burhan Nizam of Ahmadnagar and Amir Berid entered the Bijapur country from the north. They were joined by Asad Khan from Belgaum to save his estate from being ravaged. The armies marched to Bijapur, spreading fire and slaughter as far as the capital. Ibrahim Adil Shah, thinking himself unable to oppose the invaders, fled to Kulbarga. Asad Khan, after explaining that he was loyal to his king and had joined the invaders under compulsion, induced Shah of Berar to help his master. To prevent the Berar army from joining Ibrahim, Burhan Nizam and Amir Berid raised the siege of Bijapur, ravaged the suburbs, and moved towards Kulbarga, where they were completely defeated. This and the death of Amir Berid induced Burhan Nizam to sue for peace which was granted. In 1543 Bijapur was attacked on three sides, by Burhan Nizam on the north, by Jamsid Kutb Shah on the east, and by Ram Raja on the south. Burhan Nizam and Ram Raja were bought off by concessions, and Asad Khan, the Bijapur general, centred his efforts against Golkonda. Jamsid Kutb Shah was completely defeated and so wounded that his face was disfigured for life. After reducing Golkonda, Ibrahim turned his arms against Burhan Nizam, who, roused to action by Ram Raja of Vijayanagar, had advanced as far as Uchan on the left bank of the Bhima about fifteen miles east of Indi. After passing

¹ Briggs' Ferishta, III. 79; Grant Duff's Marathas, 34 and note.
² Indian Antiquary, X. 64-67.

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History.

Ibrahim Adil Shah I.
1531-1557.
Battle of Uchan,
1544.

the three wet months on the right bank of the river Ibrahim crossed the Bhima and defeated Burhan Nizam with immense loss, including 250 elephants and 170 pieces of cannon, with ammunition and camp equipage. In this action Ibrahim fought with great valour killing three antagonists in single combat with his own hand. After this success Ibrahim became cruel, suspicious, and hated. Taking advantage of the general disaffection Burhan Nizam regained his losses, defeated Ibrahim in several engagements, and once more threatened to destroy his power. A conspiracy was set on foot for deposing Ibrahim and placing his brother Abdullah on the throne. The plot was discovered and Abdullah had to fly to Goa, where the Portuguese committed great havoc on the Bijapur territories, wasting with fire and sword the towns between Goa and Bankot in Ratnagiri. Abdullah's flight to Goa roused the king's suspicions against Asad Khan, who had to retire to Belgaum. In spite of the treatment he had received at Ibrahim's hands, Asad Khan rejected Abdullah's offers, who was advancing, supported by the Portuguese and by Burhan Nizam. Burhan Nizam, instead of advancing to Bijapur remained at Belgaum in the hope of securing that fort. But Asad Khan continued staunch to the king, others of the leading nobles followed his example, a large force gathered to Ibrahim's aid, and Abdullah and the Portuguese were forced to retire. Feeling death approaching Asad Khan asked Ibrahim to visit him in Belgaum. Ibrahim started to visit him, but before he reached Belgaum Asad Khan was dead (1549). Abdullah fled to Goa and was killed in 1554.

Ibrahim's Reverses.

In 1551 an alliance was made between Burhan Nizam of Ahmadnagar and the king of Vijayanagar, and hostilities were begun against the Bijapur king and his ally Ali Berid of Bidar. Kalyan in the Bidar state was besieged by the Ahmadnagar troops, and Ibrahim marched to relieve it. At first he met with some success, but he was surprised by a sudden attack and had to fly for his life. Next year (1552) he lost Sholapur, Mudgal, and Raichur, the two last places falling into the hands of their former possessors, the Vijayanagar kings. On the death of Burhan Nizam in 1553, his successor Husain (1553-1565) made peace with Ibrahim, but Ibrahim, in the hope of recovering Sholapur, espoused the cause of Husain's brother and rival Ali, and also concluded a treaty with Vijayanagar. Ibrahim trusted much to the aid from Seif-ain-ul-Mulk, the commander-in-chief of the late king of Ahmadnagar who had entered his service. A battle ensued near Sholapur, which would have been won by Bijapur had Ibrahim supported Seif-ain-ul-Mulk. Ibrahim fancied himself betrayed, and fled from the field, and when Seif-ain-ul-Mulk joined him at Bijapur treated him with such discourtesy that Seif-ain-ul-Mulk retired to the east of Satara. Here, making himself master of the tract watered by the Man, and of Valva, Miraj, and other districts, he became so powerful that he defeated first a royal force and

¹ Briggs' *Feirishia*, III. 95. ² Grant Duff's *Marathas*, 35. ³ Briggs' *Feirishia*, III. 110-111.

afterwards an army commanded by the king, pursued Ismail to Bijapur, and would probably have taken the city but for the arrival of the brother of the king of Vijayanagar with a strong force. In 1557 Ibrahim Adil Shah died. His death was the result of intemperate habits. During his last illness many of his medical attendants were beheaded or trodden to death by elephants. At the time of Ibrahim's death his two sons, both of whom had incurred their father's displeasure by their devotion to the Shia faith, were in confinement, the elder Ali in the fort of Miraj, and the second Tamasp in Belgaum. When Ibrahim's life was despaired of, Muhammad Kishwar Khan, the son of Asad Khan a man of influence, moved towards Miraj, to secure the succession to prince Ali. To commemorate his accession the king ordered a town to be built about three miles north-west of Bijapur and called it Shahapur, and at the same time, rewarded Kishwar Khan by making him commander-in-chief. Ali's great desire was to recover Sholapur from the Ahmadnagar king. With this object he sent an embassy to Ahmadnagar, and, at the same time, despatched Kishwar Khan to Vijayanagar to negotiate an alliance with Ram Raja. The embassy to Vijayanagar was more successful than that to Ahmadnagar. So close did the alliance between Bijapur and Vijayanagar become, that when Ali paid a visit to Ram Raja, his wife adopted him as her son. In 1558 the two kings invaded Ahmadnagar with complete success. Husain Nizam Shah (1553-1565) after a time managed to buy off the Bijapur king, but immediately afterwards, relying on the aid of Ibrahim (1550-1581) the king of Golkonda renewed hostilities. The result was that he was again attacked by the Bijapur and Vijayanagar forces, which were joined by the Golkonda king, who threw over his ally, and the town of Ahmadnagar was besieged by the confederate army. Various causes, one of the chief being the disgust of the Musalmans at the overbearing conduct of Ram Raja, ended in the siege being raised and Ram Raja returned to his dominions which he had considerably increased at the cost of his allies. He captured Bagalikoṭ and probably was complete master of the country south of the Krishna. Ali Adil Shah was so disgusted with the conduct of Ram Raja's army that two years later (1560) he formed a close alliance with the king of Ahmadnagar for the overthrow of Ram Raja, and this alliance was cemented by the marriage of Ali Adil Shah with Chand Bibi, the daughter of Husain Nizam Shah of Ahmadnagar. The king of Golkonda and Bedar also joined the confederacy and every effort was made to render the expedition a success. The power of Vijayanagar had made rapid strides during the few preceding years, and menaced the existence of the neighbouring Musalman kingdoms. Several districts had been wrested from Bijapur, and the kingdom of Golkonda had also suffered severely from the encroachments of the powerful Ram Raja. It was not difficult for the allied powers to find grounds of quarrel and to give colour for a final breach.

Chapter VII.
History.
Ali Adil Shah I.,
1557-1580.

League against
Vijayanagar,
1560.

Chapter VII.

History.

At Adil Shah I.

1557-1580.

Battle of Talikoti, 1565.

At Adil Shah demanded the restitution of Bagalkot and the Raichur Doab. His demand met with an insolent refusal, and the Bijapur ambassador was driven from Vijayanagar. The four kings set out on their expedition against Ram Raja and marched to Talikoti, a large village about forty miles east of Bijapur. They appear to have made Talikoti their head-quarters, and from this circumstance the decisive battle which was afterwards fought is known as the battle of Talikoti, though it was fought on the right bank of the Krishna some thirty miles south of that village. Ram Raja was not slow to meet his enemies and proved himself no mean opponent. All the resources of his state were gathered for a final struggle between the Hindu and the Musalman rulers of the Deccan. The Vijayanagar army is said to have included 100,000 foot, 20,000 horse, 2000 elephants, and 1000 guns; while Ali Adil Shah had an army of 80,000, with over 700 elephants, and his colleagues were probably not much behind him in strength. Allowing for exaggeration between 150,000 and 200,000 troops must have been engaged in the battle of Talikoti (January 25th, 1565). The Hindu army, under the command of Ram Raja in person, was encamped on the right or south bank of the Krishna, commanding the ford by which the allies were expected to cross. On arriving at the ford the allies found their passage stopped, as the Hindu prince had raised powerful batteries which swept the crossing. A council of war was held, and it was resolved to attempt to entice the Hindu army from its position by manoeuvring along the left bank as if to cross by the Dhanur ford, ten miles higher up. Accordingly the Musalman army was put in motion and marched leisurely up the left bank for three days in the direction of Dhanur. This device succeeded. The Hindu army abandoned its defences, marched parallel with the allied army on the opposite bank, and is even said to have entrenched itself at Dhanur as it had previously done at Ingulgi. When the Alhamadans had succeeded in withdrawing their opponents from the ford, they doubled back by night, and, next morning crossed the river in safety, and took their position in the originally chosen line of battle. The whole army marched in three divisions to attack the Hindus in their new encampment. They were met by vast flights of rockets, and charges from the wings of the Hindu army so spirited that they speedily threw the wings of the allies into disorder. The centre commanded by Husain Nizam Shah of Alhamadgar kept unbroken, and, pushing forward, was soon engaged with the Hindu centre commanded by Ram Raja in person. The Hindus gradually gave way and Ram Raja entered his state-litter and ordered his servants to carry him off the field. When the men had gone some distance they set down the litter and fled. Ram Raja mounted a horse and tried to escape, but he was surrounded, made prisoner, and brought before Husain Nizam Shah. The king ordered his head to be cut off. The order was at once carried out, and his head set on a long spear that it might be seen by all. Seeing their leader slain the Hindus fled on all sides mercilessly pursued by the Alhamadans. The victors gained an enormous booty and followed their success by invading Vijayanagar. The capital was taken and given over to plunder, and few buildings escaped

Ram Raja's Defeat.

Chapter VII.

History.

Alt Adil Shah I.

1557-1580.

Overthrow of

Vijayanagar.

1571.

Siege of Goa,

the general devastation. Rām Rājā's head was carried to Ahmadnagar and for many years was shown as a trophy on the day of the battle. An imitation head in stone was cut at Bijapur and set in the wall near the main gateway of the Arkilla at the opening of a sewer, where some of the present inhabitants of Bijapur remember having seen it. In 1825 when Bhaṇ Saheb, Rājā of Sātara, visited the city, he ordered this stone head to be removed and thrown into the Tṛy Bārdi, where it probably still lies. Though nominal rulers continued till 1587 the battle of Talikoti was a deathblow to Vijayanagar. From that date its history as an independent kingdom ceased. Jealousy between Bijapur and Ahmadnagar for some years prevented the recovery of the parts of Bijapur which Rām Rājā had lately usurped. In 1565, soon after the battle of Talikoti, Husain Nizam (1553-1565) died and was succeeded by Murtaza (1565-1588) a minor. Taking advantage of Murtaza's minority, in the hope of gaining a further share of Vijayanagar, Alī Adil Shāh in 1567 espoused the cause of Rām Rājā's son Tim Rājā against Venkatādrī Rām Rājā's brother. Venkatādrī appealed to the jealousy of Ahmadnagar and procured an invasion of Bijapur territory from that quarter. Kishwar Khān was sent to oppose the Ahmadnagar army but he was defeated and slain.²

In 1570 Bijapur, Ahmadnagar, the Zamorin of Kālikat, and the king of Achin in Sumatra, leagued together to drive the Portuguese out of the east. It was arranged that the four powers should at the same time attack the Portuguese possessions in India and Sumatra. The burden of the fighting was to fall to Bijapur and to Ahmadnagar, Alī Adil Shāh was to take Goa, and Murtaza Nizam Shāh (1565-1588) was to take Chet in Kolāba. Under Alī Adil Shāh and his general Nori Khān the Bijapur army is said to have numbered 100,000 fighting men, of whom 35,000 were horse, with 2140 war elephants, and 350 pieces of cannon most of which were of extraordinary size. Besides these preparations some barks were taken upon mules to be launched in the river to aid the invaders in passing to the island of Goa. With this vast army Alī Adil Shāh marched towards Goa about the end of December. On the night during which they passed to the low country so many fires were lit on the hill sides that multitudes of the troops could be clearly seen from the island of Goa. The army appeared near Goa and occupied several posts. So confident was Alī of success, that, before his arrival, he had parcelled out the different offices at Goa among his nobles, and had allotted among them certain Portuguese ladies of noted beauty. To oppose this overwhelming force not more than seven hundred European soldiers were available, a number which was raised to 1000 by the enlistment of 300 Friars and priests. A number of boats indifferently manned and equipped completed the slender defence. Still under their Viceroy Dom Luis de Alaide the Portuguese not only

¹ Sydenham's Account of Bijapur, 466, and Bird's Bijapur, Bom. As. Soc. Jour. I. 376.

² Briggs's Kerala, III. 133.

Chapter VII.
History.

Alt April Shah I.,
1557 - 1580.
Siege of Goa,
1571.

Bilapur
Conquests.

defended the city but several times crossed to the mainland, destroyed a half finished bridge, and took many prisoners. During March and April (1571) the Goa garrison was reinforced by several squadrons of fighting men. With these they attacked the enemy, ruining their works, burning villages, and killing numbers of men. In spite of his reverses the confidence that he must in the end prevail did not desert Ali who caused gardens to be laid out near his camp. About the middle of April a fight lasted for four days (13th to 16th) between 5000 Bilapur troops under one Sulaiman Aga and 2000 Portuguese under the Viceroy. The contest ended in a victory to the Portuguese. The siege dragged on till August when Ali retired. His loss is estimated at 12,000 men, 300 elephants, 4000 horses, and 6000 draught bullocks, partly by the sword and partly by the weather. Chaul was defended against the Ahmadnagar army with not less heroism and success and the Ahmadnagar was greatly strengthened. Though the power of the Portuguese proved a failure it led to a more friendly feeling between Bilapur and Ahmadnagar. In 1573 it was arranged that Ahmadnagar should conquer east and Bilapur should conquer south. Bilapur captured Adoni near Belari and Bankapur in Dharwar and its supremacy is said to have been acknowledged along the west coast from Goa to Barkur in South Kanara. After overrunning much country south of the Tungbhadra the Bilapur king turned his arms against Venkatadri of Vijayanagar, and blockaded his capital. The city was on the point of falling when Venkatadri managed to gain over Hundatamma Naik, the chief of the *bhargis* or Maratha cavalry, whom, by large bribes, he induced to desert the Bilapur king and harass his camp. So successful was this device that Ali Adil Shah had to raise the siege and retire. The treachery of the Marathas was not forgotten. Shortly after, according to Ferishta, the *bhargis* committed excesses in their lands near Vijayanagar and a force had to be sent against them. They resisted successfully for a year, when artifice succeeded where force had failed. The insurgents were asked to court, and, notwithstanding the warnings of the king treated them with kindness, but in the end he put most of them to death. In 1580 Ali was assassinated in a brawl with one of his servants. He was a munificent patron of architecture and many of his buildings at Bilapur remain. According to Ferishta the Jama mosque, the large masonry pond near the Shahapur gate, the city wall, and the water-courses which formerly carried water through all the streets of the city were

¹ Raria y Souza in Kerr's Voyages, VI. 423-429; Briggs' Ferishta, III. 521.
² Briggs' Ferishta, III. 135.
³ Briggs' Ferishta, III. 135. According to Grant Duff (Marathas, 35) the power of Bilapur extended from the Nira to the Tungbhadra. The district of Adoni and probably of Nandihal, south of the Tungbhadra, were in its possession. The coast from Bankot to Cape Ramas, with the exception of the Portuguese possessions, Idgiri, Malkhet, and Bedar, divided it from Golkonda; the frontier provinces Alkalok, Maldurg, and Kalyan were sometimes held by Bilapur and sometimes by Golkonda.
⁴ Briggs' Ferishta, III. 142.
⁵ Briggs' Ferishta, III. 141.

Chapter VII.
History.

IBRAHIM ADIL
SHAH II.
1580-1626.

Attack on Bijapur,
1582.

made by Ali's orders.¹ Towards the close of his reign ambassadors from the Delhi emperor Akbar (1556-1605) visited Bijapur. The object of this embassy is not stated. Perhaps in the Moghal court plans were already on foot for the conquest of the Deccan, perhaps the embassy was simply a token of friendly courtesy as Ali's munificence and patronage of the arts had drawn to Bijapur learned men from Persia, Arabia, and Turkey.²

As Ibrahim Adil Shah II. (1580-1626) was only nine years old at his uncle's death a regency was formed whose head was Chand Bibi, the widow of Ali Adil Shah and whose chief minister was Kamal Khan Deccani. The first eight or ten years of Ibrahim's reign were disturbed by the struggles for power of the leading nobles. Kamal Khan was detected in an attempt to usurp the whole power of the state, and, under the orders of Chand Bibi, was executed by Kishwar Khan. Kishwar Khan now became the leading noble, and, to render his power more secure, he confined Chand Bibi, under circumstances of great personal indignity, in the fort of Satara. The Abyssinians in the army effected her release, and Kishwar Khan was forced to fly, and shortly after was assassinated at Golkonda. In 1582, taking advantage of the confusion at Bijapur, the kings of Ahmadnagar, Golkonda, and Bedar laid siege to the capital.³ In the face of foreign danger the nobles rallied round the king, united their forces, and obliged the besieging armies to retire. The supreme power was now grasped by Dillawar Khan, who had taken the leading part in ridding the kingdom of the invaders. One of his first measures was to restore the Sunni faith,⁴ which continued to be the state religion until the accession of Ali Adil Shah II. in 1656. For eight years Dillawar Khan ruled the kingdom with ability and success. He concluded a peace with the kings of Ahmadnagar and Golkonda, and, at the same time (1585), the young Ibrahim was married to Taj Sultana the sister of the king of Golkonda. During this period Bijapur seems to have enjoyed great prosperity. Two English travellers Fitch and Newberry describe it (1583) as a very large town and as rich as it was large. The houses were lofty, handsome, and built of stone. Most of the inhabitants were idolaters, and idols were very numerous in the groves about the city. There were numbers of elephants, and great store of gold silver and precious stones.⁵

Ibrahim, who wearied of the state of tutelage in which he was kept by his powerful minister, escaped in 1592, and joined a party opposed to Dillawar Khan. Dillawar Khan fled to Ahmadnagar, where his cause was espoused by Burhan Nizam Shah, and an army to invade Bijapur was entrusted to his leadership. This army was met by Ibrahim in person who induced Dillawar Khan to come to his camp,

¹ Briggs' *Perishta*, III. 143. According to local accounts the water-courses were built by Sultan Mahmud (1626-1656). Mr. H. F. Silecock, C. S.
² Briggs' *Perishta*, III. 143; Elliot and Dowson, V. 460.
³ Silecock's *Bijapur*, 30.
⁴ Briggs' *Perishta*, III. 152-153.
⁵ Briggs' *Perishta*, III. 157.
⁶ Harris' *Voyages and Travels*, I. 207-250; Hakluyt's *Voyages*, I. 385; Jangnuy's *Inde*, 384.

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History.

Iskhan Adil
Shah II.
1680-1626.

and, contrary to his usual upright and open conduct, ordered him to be seized, and sent him as a prisoner to Satara where he soon after died. As his power was now established Ibrahim was able to give his attention to the spread of his kingdom. In the Karnatak and Malabar, war was carried on with varying success for some years, and the limits of the kingdom were steadily extended. In 1594 the king's brother Ismail revolted, and Burhan Nizam, the restless ruler of Ahmadnagar, took advantage of the confusion and invaded Bilapur. In the campaign which followed Burhan died, and his son Ibrahim Nizam Shah was killed in a battle fought with the Bilapur troops. This defeat closed the campaign, and Ibrahim returned in triumph to Bilapur.

The Moghals in
Ahmadnagar.

The troubles which now befel Ahmadnagar are interesting in connection with Bilapur as they first led to the Moghal interference with Deccan affairs. On the death of Burhan Nizam Ahmadnagar was divided into two parties, one headed by Chand Bibi who had retired to Ahmadnagar some time before, the other by Alian Mansu, the head of the Deccan party. Alian, despairing of success, wrote to Prince Murad, the son of the Emperor Akbar, who was then in Gujarat, to come to his help. The Moghals had long been on the watch for an opportunity of interfering in the Deccan, and Akbar was ordered by the Emperor to move on Ahmadnagar. He moved, and, on the 14th of December 1595, the Moghal troops appeared before Ahmadnagar. The siege was unopposed by the heroic conduct of Chand Bibi, who, clad in armour, superintended the defence of the fort. Several messengers were sent to her nephew the Bilapur king imploring aid, but no aid was granted till too late. At length Prince Alurid, after reducing the garrison to the greatest misery, offered to raise the siege if the Moghals were ceded. The queen, still hoping for assistance from her nephew, refused, but at length finding that success was still distant, she reluctantly agreed. The siege was raised and the Moghal army proceeded to take possession of the new territory. Ibrahim appeared shortly after at Ahmadnagar, but was too late to effect anything, and, without interfering with the Moghals, he returned to his capital. Next year the Bilapur troops came in contact with the Moghals at the battle of Sonapur (January 26th, 1597), and, though Bilapur was defeated, discussions in the Moghal army prevented them from taking advantage of the victory. In this battle Ahmadnagar and Golkonda troops were also engaged as the expedition had been undertaken at the instance of Chand Bibi. All the queen's efforts to turn aside destruction from Ahmadnagar were of no avail. Two years later (1599) she was again besieged by the Moghals, and, though she made a gallant defence, she was forced to capitulate, and was murdered in a tumult which ensued on the surrender.

Chand Bibi.

¹ Briggs' Persia, III. 181.
² Elliot and Dowson's History of India, VI. 91.
³ According to the late Colonel Meadows Taylor, C.S.I., the character and deeds of no Ahmadnagar prince are so brightly at Bilapur and Ahmadnagar as those of Chand Bibi. Of all their tales the people love none more than the story of the queen's defence of Ahmadnagar. She is one of several instances in Indian history

After his defeat at Sonapur Ibrahim Adil Shah took no active part in the affairs of the Deccan. Alarmed at the growing power of the Moghals, who had obtained the Berrars and were steadily spreading in the Deccan, he made overtures to the Emperor Akbar and an alliance was concluded in 1601. It was at the same time agreed that Ibrahim's daughter should be given in marriage to Prince Danyal, the Emperor's son, the viceroy of the Berrars. In 1601 the Emperor Akbar sent Mir Jamal-ud-din Husain from Agra to Bijapur to receive the Bijapur princess who was betrothed to Prince Danyal. As Jamal-ud-din was paid between £105,000 to £140,000 (*Pagodas* 300,000 to 400,000) a year by the kings of Bijapur and Golkonda, he did not return till 1604. A second envoy Asad Beg was sent with orders to stay at Bijapur only one day. He set out, and, at Burhanpur, was entertained by Prince Danyal who gave him rich presents. He then went to Bijapur where he was hospitably treated by the king who could not speak Persian, but spoke *Alarabi fluently*. Asad Beg describes Bijapur as full of lofty buildings, palaces, and private houses with porticos. The situation of the city was airy and healthy. There was a market thirty yards wide and four miles long. In front of each shop was a tree and the whole market was beautifully clean and neat. It was filled with goods such as are not seen or heard of in any other town. Innumerable shops of cloth-sellers, jewellers, armourers, wine-sellers, bakers, fishmongers, and cooks, were all splendidly fitted. In the jeweller's shops were ornaments of all sorts wrought into a variety of articles, as daggers, knives, mirrors, necklaces, and birds such as parrots, doves, and peacocks, studded with valuable jewels and arranged on shelves rising one over the other. By the side of the jeweller's was perhaps a baker's with all sorts of rare viands arranged in the same manner on tiers of shelves. Further on was a cloth-shop with all kinds of clothes rising in tiers. Next was a perfumer's with delicate China vessels, valuable crystal bottles, and costly cups filled with choice and rare essences arranged on shelves, while in front of the shop were jars of double-distilled spirits. Near this perhaps was a fruiterer's, filled with all kinds of fruit and sweetmeats, and on the other side a wine merchant's shop, and an establishment of singers and dancing-girls, beautiful women adorned with jewels and fair-faced choristers, all ready to perform whatever might be desired of them. In short the whole market was filled with wine and beauty, dancing-girls, perfumes, jewels, and palaces. In one street thousands of people were drinking, dancing, and pleasing. None quarrelled or disputed and this state of enjoyment was perpetual. Perhaps no place in the world could present a more wonderful spectacle to the eye of the traveller. After receiving rich presents for himself and

of a lady of rank, at a crisis of extreme danger, showing great political wisdom, and the highest fortitude and self-reliance. A portrait of her at Bijapur, apparently painted by a Persian artist, a work of art and probably a true likeness, shows her in profile very fair, with blue or grey eyes, a thin aquiline nose and other refined features, a resolute womanly air, and a light graceful figure. Architecture of Bijapur, 36.
Elliott and Dowson, VI, 152.
Elliott and Dowson, VI, 163-164.

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History.

Imrân Abul

Shah II.

1580-1626.

Moghal Alliance.

Change of
Capital.

for the Emperor, Asad Beg set out with the bride, and the celebrated historian Muhammad Kasim Hindu Shah, surnamed Ferishta,¹ among the presents from Bijapur to the Emperor were rare jewels and choice elephants. One of the elephants was in the habit of drinking two *mans* of wine daily, and as wine was difficult to procure on the way, Asad Beg supplied it to the elephant out of some chests of costly Portuguese wine which he had bought at Bijapur as a present to the Emperor. When the party reached the south bank of the Bhima the princess, who objected to the marriage, declined to go further. In the morning Asad Beg continued the march with the princess and brought her to Ahmadnagar where the party were received by prince Danyal.² Asad Beg then went to Agra, where, from a supply of tobacco taken by him from Bijapur, the practice of smoking was introduced.³ About 1602 Ibrahim resolved to remove the seat of government from Bijapur to a suburb about three miles west of the city. He set about building palaces and gardens for his residence and his court, and called the new capital Navraspur.⁴ When all arrangements were nearly complete, the king, who was much under the influence of Hinduism, was warned by some Hindu astrologers that the removal of the seat of government would be fatal to the kingdom. He obeyed the warning and kept his court at Bijapur, but as he had completed the new palaces at Navraspur he spent most of his time there. After the murder of Chand Bibi and the sack of Ahmadnagar (1600) the Nizam Shahi kingdom was saved from perishing by the military and civil genius of Malik Ambar the head of the Abyssinian party at Ahmadnagar.

¹ Muhammad Kasim Hindu Shah, surnamed Ferishta, was born at Astrabad on the borders of the Caspian Sea, according to one account in 1550, and according to another in 1570. His father Ghulam Ali, a learned man, visited Ahmadnagar during the reign of Murtaza Nizam Shah (1565-1583) and was appointed Persian teacher to prince Miran Husain. Ghulam Ali died soon after, and his son Ferishta was patronised by Murtaza, and, though young, became the king's counsellor and was captain of the guard in 1583, when Murtaza was deposed. After Miran Husain's murder in 1588 Ferishta went to Bijapur where he was received by the regent and minister Idhar Khan by whom he was presented to king Ibrahim. In 1592 he was with the Bijapur army during the Ahmadnagar war, was wounded and was a prisoner, but escaped, and returned to Bijapur. Ibrahim asked him to write a history of the Deccan and spared no expense to help him to ample materials. Of the fifty-four works from which Ferishta drew his information few remain. He seems to have finished the account of the Bijapur kings in 1596. In 1601 he escorted the princess Sultana from Bijapur to Ahmadnagar, was present at her marriage with prince Danyal at Mungl Patthan, and attended her palanquin as far as Burhanpur in the Central Provinces her husband's capital. In 1603 on the death of Akbar Ibrahim sent Ferishta to condole with Jahangir and to congratulate him on his accession. He died probably in 1611. Briggs' *Ferishta*, xxxix.-xlv.; Elliot and Dowson, VI. 207-208.

² Elliot and Dowson, VI. 153.

³ Mr. Bird states (*Bombay Asiatic Society's Journal*, I. 369) that it was owing to the predictions of the astrologer that Navraspur was built and that Bijapur was for some time deserted as a capital. The local account is different, and as there are no buildings at Navraspur sufficiently large to accommodate the court, it is probable that the account as given in the text is the more correct, and that Navraspur was merely used by the monarch as a pleasant retreat. Navraspur was laid waste in 1635 on the approach of the Moghal army.

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History.

Imam Shah II,
1650-1656.

Mahmud Abu
Shah,
1656-1656.

He rallied the remains of the army, set up as king a member of the royal family with the title of Alustaza Nizam Shah II, fixed Khadki now Aurangabad as the capital, and governed in the king's name. He not only preserved what was left of the kingdom but recovered some of its lost provinces, and, by admirable revenue settlements restored confidence and considerably increased the revenue. Ibrahim Adil Shah bore Malik Ambar a personal enmity, and he disapproved of an usurpation which from so successful an example might be speedily followed in his own court. In 1624 Malik Ambar twice besieged Bijapur, but as the Moghals came to Ibrahim's aid, he was forced to withdraw. During Ibrahim's reign the Bijapur kingdom reached its greatest territorial and political power, the capital was enriched by many splendid buildings, and became the resort of many learned men. The king, who was well educated and fairly versed in the fine arts, is said to have invented a court dialect, a mixture of Persian Brij and Marathi. In 1626, Ibrahim died leaving a full treasury, a flourishing country, and an army whose strength is stated at 80,000 horse and upwards of 200,000 foot. His memory is cherished as one of the best of the Bijapur kings. Ibrahim was succeeded by Mahmud Adil Shah who ruled from 1626 to 1656. Three great parties had from the first existed in the Deccan. Of these, the Arab-Persian, the Abyssinian, and the accession of Mahmud Adil Shah, foreign enlistment had not been continued, and the Moghul armies now absorbed all Arab, Persian, and Abyssinian elements also to have been neglected. What formed the Abyssinian party were probably the descendants of the ancient stock. All the foreign elements had in process of time increased the strength of the Deccan Muslims, and at the close of Ibrahim's reign they were much the strongest party. The Deccanis and Abyssinians had their representatives at Ahmadnagar as at Bijapur; only at Ahmadnagar the Abyssinians headed by Malik

1 Elliot and Dowson, VI. 414.

A specimen of this language has been preserved in a poem said to have been composed by Ibrahim himself, the original manuscript of which, bearing the king's seal and apparently in his handwriting, is still with an old Musalman family in Bijapur, the descendants of the royal scribes. The poem is written in praise of the king's aunt Chand Sultan. Mr. H. F. Sillcock, C. S., translates it:

In the gardens of the best, where the happy hours dwell,
There is none who can compare in beauty or in grace,
With the noble Chand Sultan, Bijapur's beloved Queen.
Though in battle's dreadful turmoil, her courage never failed,
In the softer arts of peace she was gentle and serene,
To the feeble tender-hearted, to the needy ever kind,
Was the noble Chand Sultan, Bijapur's beloved Queen.
As the champak flower in fragrant form all other trees excel,
So in disposition tender, in beauty without peer,
Was that gracious Queen whose praise no human tongue can tell.
In memory of that mother who with watchful tender care,
Ever guarded her poor orphan in a weary troubled land,
I Ibrahim the Second these feeble lines inscribe,
To the honour of that Princess the noble lady Chand.

Grant Duff's Marathas, 45.

Chapter VII.
History.Munuv Adur
Shah.
1626-1656.
Parties at
Bijapur.

Ambar were much stronger than at Bijapur. In both kingdoms the Marathas formed a fourth party and in Bijapur they were fast rising to military and political power. After the overthrow of the Yadav dynasty of Deygiri by Alubark Khelji in 1320, most Marathas foundatories retired to the country west of Deygiri and settling among the hardy mountaineers who inhabited the broad valleys which stretch eastwards from the Sahyadris into the Deccan, were for long unsubdued by the Bahmani kings. Still the early Muhammadans showed a remarkable perseverance in establishing their conquests. For several years before he founded the Ahmadnagar kingdom (1485-1490), Malik Ahmad Bhauri was employed against these Marathi chiefs. He entered into friendly relations with them, the heads of families took military service under him, continued to serve in his state, and increased their power in every succeeding reign. Like Ahmadnagar though in a less degree, Bijapur had its hereditary Maratha nobles. But, up to the reign of Ibrahim Adil Shah I., they do not seem to have entered the royal service. On his accession in 1535, in order to check the power of the foreign faction, the Deccan soldiery were admitted into the royal army, and continued to serve with some of their hereditary leaders. In the early part of the seventeenth century the Marathi party rose to notice both in Bijapur and in Ahmadnagar, and contributed largely to the destruction of both kingdoms.

In 1626 the death of Malik Ambar deprived the Nizam Shahi kingdom of its chief stay and hastened its overthrow by the Marathas. In 1631 Mahmud Adil Shah, alarmed at the progress of the Marathas, entered into a treaty with Murtaga Nizam Shah of Ahmadnagar and sent an army to his assistance. Had this step been taken earlier the combined kingdoms might have checked the Marathas' advance. It was now too late to save Ahmadnagar. Malik Ambar's son Fatah Khan assassinated Murtaga Nizam and made his submission to the Marathas. In 1631 (1627-1638),² in 1631 a Marathas army under Azaf Khan marched to Bijapur and closely besieged the city. Mahmud Adil Khan, while harassing the assailants, amused Azaf Khan and delayed his operations by a variety of well-planned devices. Sometimes he entered on negotiations himself and held out hopes of at once yielding to Shah Jahan's demands; at other times he engaged Azaf Khan in intrigues with the chieftains who pretended to make bargains for their defection, and sometimes led him into disasters by feigned offers from individuals to desert their posts when attacked or to admit his troops by night into parts of the fortifications entrusted to their charge. The siege lasted twenty days during which the supplies of the besiegers were cut off. So great distress prevailed in the Marathas camp that Azaf Khan was forced to raise the siege. The Marathas army marched along the Krishna towards Belgaum and whenever they found supplies rested and parties were sent to plunder in all directions. Whatever route they took they killed

Siege of Bijapur,
1631.

¹ Colonel Meadows Taylor in Architecture of Bijapur, 38, 39.
² Grant Duff's Marathas, 48.

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History.

Maunup Abul

Shah,

1626-1636.

Siege of Bijapur,

1635.

Bijapur Limits,
1636.

Rise of Shivaji.

and made prisoners and continually ravaged and laid the country waste on all sides. The richest parts of the land were made becoming paramount in Ahmadnagar, and in this was Shivaji Bhonsle, the father of Shivaji, who was one of the Maratha estate-holders in Ahmadnagar. In several battles the Moghals the Bijapur troops were defeated, and at last the kingdom was invaded by a Moghul army under Khaja Durr. Unable to meet the invaders in the field the king had to fly back on his capital, and to prevent the advance of the Moghals the whole country for twenty miles round the city, including Ibrahim's pleasure palaces at Shahapur, was laid waste, and the enemy deprived of food, forage, and water. Khaja Durr did not attack the capital, but continued his march towards the kingdom plundering and burning. The ruin of his country affected Ahmad, and he made overtures of peace to the Emperor Shah Jahan. The terms of peace were fairly favourable to the Bijapur monarch. He was confirmed in the frontier districts of Kalyan and Bedar, the country between the Bhima and the Narmada rivers, and all the Konkan as far as Bassein was given to him. On the other hand he agreed to pay a yearly tribute of Rs. 20 lakhs (Rs. 20 lakhs) and to cease to aid Shivaji, who was still in arms against the Emperor. Shivaji shortly after submitted, was pardoned, and was allowed to enter the service of Ahmad Shah (1636). In 1637 Shivaji was sent to lead an expedition into the Madras Karnatak. The expedition was so successful that the limits of the Bijapur kingdom were extended to the Bay of Bengal. During Shivaji's absence in the Madras Karnatak his son Shivaji, the founder of the Maratha empire, lived with his mother and an able revenue officer in Poona round which and Dadaji Kond Dev an able revenue officer in Poona round which Shivaji's estates lay. In 1641 Ahmad Shah married the daughter of Abdullah of Golkonda. Both of these powers continued to prosecute independent conquests southwards, operations which gave no offence to the Emperor and were not questioned. Under cover of the well-known loyalty of his father, and encouraged by his mother, Shivaji occupied fort after fort, pretending to do it in the name and interest of the king of Bijapur. Suspicion of his designs was lulled and he gradually possessed himself of a large territory. His capture of the hill-fort of Toran near Poona in 1616 and the discovery of a treasure emboldened Shivaji openly to defy the authority of Ahmad Adil Shah. In 1618 he cut off a conveyance of treasure passing from Kalyan in the Konkan to Bijapur, and, a rebel, Shivaji, who was in the Karnatak was recalled to Bijapur and, by the treachery of Bajji Ghorpade of Mudhol, was confined in a dungeon the door of which was partially built up, and was told that the door would be closed for ever if his son did not immediately

1. Elliot and Dowson, VII. 30-31; Grant Duff's Marathas, 13; Imprial Gazette of India, 203.
2. Elliot and Dowson, VII. 31-32; Grant Duff's Marathas, 22.
3. Elliot and Dowson, VII. 37; Grant Duff's Marathas, 31.

submit. Hearing of his father's critical position Shivaji applied to Shah Jahan, who, struck by the young man's spirit, agreed to admit him into the imperial service and assured him that he would protect his father's life. In 1652 Shahaji was released and in 1653 was sent to his Karnatak estates to quell a disturbance. Shivaji was now free to act against Bijapur most of whose army was engaged in the Karnatak.

During the twenty years of comparative rest which ended in 1656 Mahmud Shah was busily engaged in building several water works, among them the Mandapur lake about twenty-eight miles south of Bijapur and in adorning his capital with buildings. The chief of Mahmud Shah's buildings were the Asar Mahal with its high roof supported on massive wooden columns and its curiously painted rooms and gilded ceiling and walls, and his own mausoleum locally called Gol Gumbaz the dome of which is stated to be the largest in the world.¹ In 1639 the French traveller Mandelslo visited Bijapur. The king, though a tributary to the Moghal emperor could raise 200,000 men. He was famous for his artillery of which he had a greater store than any Indian prince.² Among his guns was one great piece of brass whose ball weighed eight hundredweight and required 540 pounds of fine powder. The master of this cannon was an Italian, the most wicked of men, who, in cold blood, killed his son to consecrate the cannon, and threw into the furnace one of the treasures who came to upbraid him with the cost of the piece. Mandelslo notices that in 1638 the Bijapur king was at war with the Portuguese, who, contrary to their agreement, had seized some Bijapur vessels carrying pepper to Mecca and Persia. The chief exports of the kingdom including the coast line were pepper to Surat, Persia, and Europe, culico in exchange for silk stuffs to the neighbouring provinces of Hindustan, Golkonda, and Koromandal, and provisions, rice, and wheat, through Goa to Hindustan. The grain trade was in the hands of Vaniars or carriers, who, with as many as 1000 beasts at a time, moved about with their families, their wives being so expert and brave in managing the bow that they served them for a guard against robbers. At Bijapur there were many jewellers who dealt in pearls which were not so cheap as in some other places. Besides the peculiar coins in circulation from each village and town of note, the ordinary currency were the Larins or Laris a Persian coin equal in value to about 10½d., and the pagoda equal in value to about 7s. The Baniars or Banians that is Hindus, formed the bulk of the people, who, except that they wore wooden shoes tied with leather straps over the instep, did not differ from Baniars in other parts of India.³ According to Tavernier the Bijapur king was always at war with the Moghals whose armies failed to make any impression on him as he was helped with money secretly by the king of Golkonda and with many forces by the petty

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Mahmud Aur.
Shah.
1626-1656.

Mandelslo,
1639.

Tavernier,
1648.

¹ Silcock's Bijapur, 36.
² Details of these guns are given under Bijapur in Places.
³ Laris' Voyages, II. 130.

Chapter VII.

History.

MAHMUD ADIL SHAH,

1626-1656.

The Dutch, 1656.

chiefs or Râjâs round about the kingdom, and as the country was unfit for an army to enter, it was so badly off for water and stored. He also notices that the king had two tributaries or nâiks one of Madura whose territories reached to Cape Komorin, the other of Panjebur, probably Tranquebar, who held several towns on the Koromandal coast. The two great marts in the kingdom were Raybag within Belgann limits for pepper, and Vengurta in Ratnagiri for cardamoms. Much of the prosperity of Bijapur was due to the encouragement given to merchants and traders to settle at the capital. The Netherlands Company, that is the Dutch, who as rivals of the Portuguese were always patronised by the Bijapur kings, enjoyed free trade through the whole kingdom and had many storehouses in different places, especially at the sea-port of Vengurta. In 1655, probably to induce them to join in an attack on Goa, Mahmud Shah renewed to these merchants former grants and promised that wrecks should be restored to them and that they should be free from all taxes. Besides encouraging trade Mahmud Shah did much to reform the revenue administration of his provinces. He took example from the proceedings of Malik Ambar and of the Moghals, the latter of whom were introducing into their Deccan acquisitions the system of Todar Mal upon which the collection of the land revenue over a great part of the Moghal empire was based. In 1656 (4th November) Mahmud Adil Shah died. He was not a warlike prince; he seldom quitted the neighbourhood of Bijapur, and his armies were entrusted to his generals. In spite of the king's weakness, during his reign the kingdom reached its greatest prosperity. Vijayanagar had been absorbed, Munsur conquered, and in that quarter of India the power of Bijapur was supreme from the Bay of Bengal to the Indian Ocean. At the time of the king's death the resources of the kingdom were great. He had a full treasury, a rich country, and his army was powerful. Though powerful his military force was greatly scattered. Large bodies were employed in reducing the refractory vassals in the Madras Karnatak.

Mahmud Shah was succeeded by his son Ali Adil Shah II (1656-1672), a youth of nineteen. At the outset of his career Ali Adil Shah had to face a Moghal attempt to destroy his kingdom. In 1658, Prince

Ali Adil Shah II, 1656-1672.

¹ Harris' Voyages, II. 372. The chief events in the history of the Dutch company were: 1636 the original company trades to Sumatra and Java; 1662 the rival Dutch companies unite; 1662-1614 the Dutch fight with the Portuguese in the eastern islands; 1619 Batavia is made the Dutch head-quarters; 1623 the English are driven out of the Moluccas; 1658 the Dutch get possession of Ceylon. In 1620, on gaining a footing at Surat, the Dutch made Surat their chief factory in Hindustan and next to Batavia, the head-quarters of their commerce in the east. Under Surat were placed fifteen subordinate factories, five in Persia, one in Arabia, and nine in India, at Vengurta, Agra, Ahmadabad, Cambay, Broach, Baroda, and Sarkhej. Of the Indian command of Malabar. The other settlements were gradually withdrawn, from Cambay Sarkhej and Baroda before 1670; from Agra in 1716, and from Ahmadabad in 1774. Details are given in the Surat Statistical Account, Bombay Gazetteer, II. 87, Architecture of Bijapur, 40.

² Harris' Voyages, II. 360.

³ Grant Duff's Marathas, 56.

⁴ Grant Duff's Marathas, 70.

Chapter VII.

History.

Aur. Amir Sultan II.,

1666-1672.

Aurangzeb

besieges

Bilapur,

1666.

Siege Raised.

Aurangzeb, the youngest son of the Emperor Shah Jahan, was sent to command the Moghal army of the Deccan. He had lately been twice repulsed in attempts to capture Kandahar, and desirous of retrieving his military reputation, he resolved on the overthrow of Golkonda and Bilapur. Against Bilapur personal enmity urged him as the late king Alauddin Shah had kept a friendly intercourse with Dara Shukoh, Aurangzeb's elder brother with whom he was on bad terms. Golkonda was brought under a yearly tribute imposed, mainly through the aid of the *Mir Jumla*, or finance minister of that kingdom. With the finance minister Aurangzeb entered into an agreement for the partition of Bilapur, and his craft soon found a pretext for invading the kingdom. On the death of Sultan Alauddin in 1656, his son Ali had ascended the throne without any reverence to the Emperor of Delhi, and, without the observance of any homage, which the Emperor claimed on an alleged admission of the late king. For this reason it was declared that the new king was not the son of Alauddin, and that another king must be named by the Emperor; in other words that Bilapur had lapsed to the empire. A more unwarrantable claim had never been put forward. The war was a wanton aggression destitute of apology. As the young king refused to submit to his orders Aurangzeb invaded the kingdom. No sufficient army could be brought to meet him, the frontier fortresses fell one by one, and Khan Muhammad the leading Bilapur general was bought over and remained inactive. Aurangzeb ravaged and laid waste the country on all sides, marched to Bilapur, and laid siege to it. Within was faction and treachery, a young king whose authority was hardly established; without, a relentless foe, who pressed the siege with the fiercest energy. A long defence was impossible, and succour was hopeless. The king prayed for terms, offering to pay a large sum, and agreeing to almost anything short of surrender. Aurangzeb was inexorable, and resolved on the complete overthrow of Bilapur. The siege was carried on with such vigour that in spite of a most stubborn and united defence Bilapur must have fallen had not Aurangzeb, hearing that his father lay at the point of death, concluded a hasty peace with Bilapur, raised the siege, and hurried to Delhi. Aurangzeb was not the only enemy by whom Bilapur was assailed. Shivaji was still in rebellion. Before 1657 he had gained considerable territory which had belonged to Bilapur, and, by professing submission to Aurangzeb, had been confirmed in the lands he held. He kept steadily encroaching, and, when Aurangzeb raised the siege of Bilapur, the city was too much torn by faction to admit of measures being taken to crush Shivaji. Khan Muhammad, the leading general, whose treachery had been one chief cause of Aurangzeb's success, was invited to court under promise of protection. As he entered the Allapur gate, he was dragged from his elephant and murdered, some say by order of the king, but more likely by a private enemy. On the death of Khan Muhammad the chief power in the state was entrusted to Afzul Khan, a military officer of rank, and, as Shivaji's ravages continued, Afzul

1 Elliot and Dowson, VII. 119.
2 Elliot and Dowson, VII. 130; Grant Duff's Marathas, 71.

Chapter VII.

History.

Ari Abir, Sultan II.

1636-1672.

Shivaji's Success.

Atzul Khan's

Murder.

1639.

Khan volunteered to lead an army against the rebel. In 1639 he set out on his expedition, at the head of an army of 5000 horse and 7000 choice infantry, a good train of artillery, besides a large supply of rockets, a number of swivels mounted on camels, and abundance of stores. Promises of submission drew the Bijapur general into the defiles which surround the Malabaleshwar hills and led him to agree to a meeting with Shivaji. A small plateau below the hill-fort of Pratapgad was chosen as the place of meeting. Atzul Khan halted his army at the base of the hill, and went to the appointed place with only one attendant. As he arrived Shivaji came forward to embrace him, plunged into Atzul Khan's body the sharp tiger-claw dagger which he held in his right hand and followed the stroke with a blow from a dagger in his left. Atzul Khan vainly attempted to draw his sword and defend himself, and fell covered with wounds at the feet of his treacherous foe. The Bijapur army, round which the Malabhar troops had been noiselessly closing, was attacked and almost cut to pieces, the remnant with difficulty escaping to Karhad. This treachery greatly raised Shivaji's character among his countrymen. He followed his victory by the capture of several forts, and by plundering to the walls of the capital. But Bijapur resources were unimpaired, and a campaign followed in which Fazl Khan, the son of Atzul Khan, greatly distinguished himself. The king took the field in person, and many disloyal nobles submitted to him. Still it was impossible to deal Shivaji a final blow; defeated in one quarter, he at once began plundering in another. The war dragged on till 1662. Then it was deemed advisable to come to terms, and a treaty was signed securing him his possessions, the nominal sovereignty being still with Bijapur. By this treaty Shivaji became ruler of the whole Konkan coast from Kalyan to Goa, and above the Salyadris from the Bhima to the Varma, a strip of land about 130 miles long by 100 broad.¹

During the next four years (1662-1666) Bijapur seems to have been at peace. Neither Shivaji nor the Moghals made any attack on the kingdom, which, though shorn of its former greatness, was still rich and prosperous. Several travellers about this time refer to the large suburbs of Bijapur filled with the shops of goldsmiths and jewellers.² The city walls were completed, and several now bastions built, and a year or two later (1668) the great bronze piece the Malik-i-Laidan or Lord of the Plain was placed in position on the Sherzi bastion, which had been built specially for it under the superintendence of Nawab Munzih Shah. About 1660, according to the Dutch traveller Balderns, the Bijapur kingdom was no less than 250 leagues long and 150 broad. The king though formerly independent after a lengthened war had been made vassal to the great Moghal. His forces consisted of 150,000 horse besides a large number of foot. The kingdom abounded in salt-petre works.³

Balderns,
1660.

¹ Grant Duff's Marathas, 76.
² Thevenot's Voyages, V. 376. Thevenot seems not to have been at Bijapur. He probably got his information from Tavernier, who visited the city in 1618. According to Thevenot (Voyages, V. 241), before the Moghals took Kalyan and Bedar, the chief part of the Deccan, then under Bijapur was called Telanga.
³ Churchhill's Voyages, III. 540-541.

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History.

Art Adir Shah II.,
1636-1672.

Justing attacks
Bilapur,
1666.

Though during this period Shivaji refrained from attacking the Bilapur kingdom, he was not equally careful to abstain from ravaging the Moghal territories. The Emperor Aurangzeb (1658-1707), who by the murder of his brothers had succeeded to the imperial throne, resolved to subdue Shivaji and capture Bilapur. For this purpose in 1665, Raja Jaysing was sent into the Deccan with an army. He succeeded in inducing Shivaji to come to terms. One of the terms was that Shivaji should join with the Moghal army in an attack on Bilapur, and in 1666 the two armies invaded the kingdom. Art Adir Shah endeavoured to stave off the danger by promising to pay arrears of tribute, but the Moghal general was not to be propitiated and the army steadily advanced on the capital. Pressing danger roused the old chivalrous spirit in Bilapur, and Hindus and Muslims united to oppose the invader. As in 1635 the country round the capital was laid waste, no supplies were obtainable, and water was scarce. The plague broke out among the besiegers, and daysing, seeing no prospect of taking the city, raised the siege, and retreated to Aurangabad pursued by the Bilapur horse. Though the king succeeded in repelling this attempt of the Moghals, he knew that his state could not withstand their power. Two years later (1668) a treaty was concluded by which the Bilapur kingdom was shorn of still more of its greatness and the river Bhima became its northern boundary. So low was Bilapur sunk that in the same year an agreement was made with Shivaji, under which the Bilapur king engaged to pay him £30,000 (Rs. 3 lakhs) a year in return for retaining to levy the *chauth* or one-fourth and other impositions. During the next four years little of importance happened in Bilapur. In 1672 the king died after a chequered reign of sixteen years.

At his father's death Shikandar, the last king of Bilapur, was a boy of five years. The affairs of the state were entrusted to a regency whose head was Khawas Khan, the son of the traitor general Khan Muhammad. A rivalry between the other ministers, Abdul Karim and Muzafar Khan, was stirred by Brahman dependents in league with Shivaji. All were more intent on strengthening their own faction than on strengthening the state. Shivaji, who held that the death of Art Adir Shah freed him from his 1668 engagements, began fresh plundering raids, directing his arms to the south of the kingdom. Abdul Karim was sent against him, but with little success, and as a body of Marathas appeared near the capital, he was recalled for its defence. Shivaji, who about this time (1674) assumed the title of Raja, was left at leisure to pursue his conquests in the south, and numerous forts fell into his hands. Quarrels between the Bilapur leaders continued, and in 1675 Khawas Khan, unable to hold his position, opened negotiations with the Moghal viceroy Khan Jahan. In return for assistance he agreed to hold Bilapur as a dependent province and to give the king's sister, the beautiful Padshah Bibi, in marriage to one of the Emperor's sons. Like that of his father Khan

SHIKANDAR ADIR,
Shah,
1672-1686.

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Muhammad, Khawas Khan's traitorous life fully ended in traitor's death. His treason was discovered and the people and murdered him. Abdul Karim became regent and made excellent dispositions for the defence of the state, that the Mogh army, which in accordance with the agreement with Khawas Khan was marching on Bijapur led by Khan Jahan was forced to retreat, and was hunted in derision across the Bijapur border.

An alliance was concluded with the Emperor in accordance with which one Malik Berkhordar came to Bijapur, nominally in place of friendship and courtesy, but really to perplex the regent and draw the nobles to the Emperor's party. The Moghals grew steadily stronger, and the task of governing Bijapur became daily more difficult. Shivaji was still carrying on operations against the state, and in 1676 headed an expedition to some Tanjor, which had been granted to his father Shahaji. He besieged and took the forts of Gini and Vellor which were held by Bijapur troops. He also made an alliance with the king of Golkonda for the conquest and division of all the southern territory of the Bijapur kingdom. In the following year Abdul Karim the Bijapur regent, learning of the Maratha-Golkonda alliance, agreed with Dilawar Khan, the Moghals who had replaced Khan Jahan, for a joint attack on Golkonda. But the combined armies were met by an overwhelming force under Muddanna Pant, the Golkonda minister, and forced to retreat. The state of the Bijapur army was most unsatisfactory, the pay was in arrears, and the troops disorderly. To add to the general distress the regent Abdul Karim fell dangerously ill. Dilawar Khan, the Moghals general, attempted to reconcile the factions, and it was agreed that Masud Khan, the wealthy Abyssinian holder of Adoni, should pay the arrears due to the army and be appointed regent-minister. Masud Khan only partly fulfilled his promise, and numbers of the hereditary cavalry, the flower of the Bijapur army, were turned aside, and took service some with the Moghals, the rest with Shivaji. Masud Khan had also agreed to send Padshah Bibi, the king's sister, to the Mogh camp. But on his return to Bijapur he refused to send her, an act of independence which at once made him popular. When Aurangzeb heard of Dilawar Khan's arrangement he censured him for not taking the Bijapur kingdom under his protection and paying the arrears. He was ordered to repair his error, and formally to demand the hand of Padshah Bibi. Masud Khan refused and the Moghals army once more marched for Bijapur. One of the factions in the capital, instigated by the Moghals envoy, assembled in arms to enforce Dilawar Khan's demand of the princess. A battle was avoided by the princess, who, in the hope that by sacrificing herself to an alliance she might save her brother and his kingdom, joined the Moghals army on its march. She found that her sacrifice was of no avail. She was courteously received and sent with a suitable escort to Aurangzeb. But the march of the army was not stayed, and, towards the end of 1679,

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SHIKANDAR ADIL SHAH.
1672-1686.
Siege of Bijapur,
1679.

Bijapur was once more besieged by the Moghals. In his extremity Masud Khan applied for aid to Shivaji, who, on the promise of the cession of the Raichur Doab, agreed to help him. He advanced with a large army towards Bijapur, but, instead of attacking Dilawar Khan, marched north and crossing the Bhima with merciless severity plundered the Moghal dominions as far as Aurangabad. Dilawar Khan in no way relaxed his efforts to capture the city, and reduced the defenders to such straits that Masud Khan had run his Shivaji entreating him to return, saying that Dilawar Khan had run his approaches close to the walls and that nothing but Shivaji's presence could save them. Shivaji set out for Bijapur, but on the way met the alarming news that his son Sambhaji had revolted and joined the Moghals. He retired to Panhala, but directed his army under Hambirrao to pursue its march to Bijapur. The Maratha general hovered about the Moghal army, harassing it and cutting off its supplies, while Masud Khan defended the city with such stubbornness that towards the close of 1679 Dilawar Khan raised the siege. Shortly after Shivaji, who had received back his penitent son Sambhaji, arrived at Bijapur and the Raichur Doab was ceded to him. This was almost the last act and acquisition of his life. He died shortly after on the 5th of April 1680. He was succeeded by the able and brave but thoughtless and dissipated Sambhaji, and Aurangzeb, freed from one great obstacle to his designs on the Deccan, began vast preparations for the overthrow of the southern kingdoms. Affairs at Bijapur were unsatisfactory. Although Masud Khan had forced Dilawar Khan to raise the siege of the capital, his cession of the Raichur Doab to Shivaji was unpopular. Taking advantage of this feeling against him, the rival faction, instigated by the Moghal envoy, obliged Masud Khan to retire to Adoni. The chief power in the kingdom seems next to have been shared between Shiraz Khan one of the best officers in the army, and Syed Makhum a distinguished nobleman. One of the first measures of the new ministry was the attempt to recover from Sambhaji part of the territory near the Krishna of which his father had gained possession. This attempt was almost as unsuccessful as it was injudicious. Sambhaji never forgave it. Instead of joining Bijapur against the Moghals, he held steadily aloof, and Bijapur lost the one ally whose help might have enabled it to hold out against the Emperor.

The following account of Bijapur, compiled from older travellers, was prepared by the English geographer Ogilby about 1680. Bijapur had many jewellers who traded in diamonds and pearls of great value. The diamonds were brought from Golkonda and were sold to Surat and Cambray merchants who resold them in Goa and other places. The arms used by the people, both by horse and by foot, were broad swords, pikes, lances with a square iron at the end about a span long, bows and arrows, shields, and darts. Their defensive arms were coats of mail and coats lined with cotton. When they marched a-held they carried calico tents under which they slept. They used oxen to carry their baggage. Their common mode of

Ogilby,
1680.

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SUKKAPUR ADRI
SHAN,
1672-1686.
Ogilby,
1680.

fighting was on foot, though, when they marched, some walked, others rode on horses and some on elephants of which the king kept a large number. The king was very powerful and able in a short time to bring eighty thousand or two hundred thousand armed men into the field both horse and foot. The king had diverse great guns in his magazine and about two hundred cannons, demi-cannons, and culverines. The king was called 'Adel Shah' is the keeper of the keys which locked the treasury of the Bishnagar kings. The land had no written laws; the king's will was the law. At the capital civil justice was administered by the high sheriff or *kotwal*, and criminal cases were decided by the king. The criminals were executed in the king's presence with great cruelty, throwing them often before elephants and other wild beasts to be eaten, and sometimes cutting off their arms, legs, and other members. A debtor who failed to pay his debt within the period fixed by the judge was whipped and his wife and children were sold by the creditor as slaves. Persons taking oaths were placed in a round circle made on the ground, and repeated some words, with one hand on ashes and the other hand laid on their breast. Sambhajji would probably have himself attacked Bijapur had not the approach of the Emperor Aurangzeb obliged him to look after the safety of his own territories. Aurangzeb, though so often foiled in his attempts to capture Bijapur, had never given up his designs on the kingdom. In 1683 he quitted Delhi, which he was never again to enter, with a vast army intent on conquering the Deccan. He advanced to Burhanpur and then to Aurangabad sending his sons Muazzam and Azam with separate armies to capture important fortresses in the north and west of the Deccan. In 1683 the campaign against Bijapur was begun by prince Azam laying siege to Sholapur. Sholapur fell and the prince passed on to Bijapur. In Bijapur once more the presence of the Moghuls put an end to the rivalry of factions, and the troops, splendidly led by Shirza Khan, defeated the Moghuls in several skirmishes and forced them north of the Bhima. At this time the officers of the Bijapur army were equal, if not superior, to those of Aurangzeb, and the cavalry, led by its hereditary chiefs, was braver and better equipped than any in India. Towards the end of the year operations were renewed Azam again moving forward with a large army. Contrary to their former tactics, the Bijapur troops did not oppose the prince on the frontier, but retired before him to the capital. This change of tactics was judicious. Little rain had fallen and scarcity prevailed, while wheat grain had grown round Bijapur had been gathered into the fort. The difficulties of the approach were doubled. At all times from the north, the scarcity of water forage and food made the city difficult of access, while the capital itself,

Aurangzeb's March.

¹ Bishnagar that is Vijaynagar. The meaning is doubtful.
² This description of the punishment of criminals is exaggerated. There is no reference to it in any of the histories of the city. State criminals in all cases to have been simply executed and the place is still pointed out where the
³ Orme's Historical Fragments, 143.
of death was inflicted. Mr. H. P. Shcock, C. S.

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SHIKHAR ADIL,
SHAH,
1672-1686.
Siege of Bilapur,
1686.

Overthrow of
the Bilapur
Kingdom.

guarded by the desert tract to the north possessed abundance of good water and was stored with grain from the unfailing lands of the Don valley to the south.¹ The Moghal army had to draw all its supplies from the Emperor's camp at Sholapur. Here too grain grew very dear, and to convey supplies to the besieging troops was a task of great danger. The Bilapur cavalry were constantly cutting off convoys, and, by repeated attacks, reduced the army to great distress. At length a large convoy of grain, despatched from Ahmadnagar and escorted by a strong force, reached the besieging army, and rescued the prince's troops from the threatened destruction. Meanwhile the Emperor, who was directing operations against Haidarabad, finding Bilapur likely to make considerable resistance, while the resources of Haidarabad were much greater than he expected, concluded a treaty with Haidarabad, and gathering all available troops marched for Bilapur. He found the place partially invested by his son's army, and his own completed what was wanting. Several breaching batteries were erected on the high ground to the south of the city, and a practicable breach was shortly made. Led by Shirza Khan and the Sids Salim and Shamsah the garrison defended their works with great vigour and the troops though few, ill-paid, and badly fed fought with great obstinacy. As the Emperor knew the surrender of the city was only a matter of time, the besieging army closely invested the place, while the garrison was harassed by the constant fire from the Moghal batteries. Traces of this siege are still apparent on many portions of the walls, especially near the Landa Khadab bastion. Gradually, as supplies ran short, the defence grew less vigorous, but, though several breaches had been made, the Emperor refrained from an attempt to storm. He preferred to trust to the distress within the walls, as he was aware that even if his troops stormed the outer wall, the citadel could offer an obstinate resistance. His anticipations of surrender were well-founded. About the 15th of October 1686, the garrison, reduced to the last extremity, capitulated. The emperor entered the conquered city in state followed by his principal generals and officers, and, moving through weeping crowds, passed to the great hall of audience in the citadel, and there received the submission of the leading nobles. The unfortunate king Shikandar, been brought before the Emperor in silver chains more like a captive rebel than a vanquished sovereign.² From this day Bilapur was blotted out of the roll of Indian kingdoms, and the Adil Shahi dynasty, after enjoying kingly powers for little less than 200 years (1489-1686), ceased to exist.³ The captive king was not removed

¹ Bernier's History of the Late Revolution of the Great Moghal (1671), 171.
² Orme's Historical Fragments, 149; Grant Duff's Marathas, 150; Elliot and Dowson, VII, 322-324; Scott's Decan, II, 71-72.
³ According to Col. Meadows Taylor the Adil Shahi kings were tolerant in regard to different sects of Muhammadans, and the same tolerance seems to have been extended to Christian missions from Goa. It is evident from the churches which still remain in the Decan, that the movements of the Jesuit friars, and their communication with the people were not restricted; and that in some instances large communities became their converts, which still remain firm in their faith. One mission church is at Aurangabad; another, the members of which are distillers and

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The Moghals,
1686-1723.

Fall of Golkonda,
1687.

Moghal
Arrangements,
1687.

from Bijapur. Aurangzeb assured him of protection and assigned him £10,000 (Rs. 1,00,000) a year for his expenditure. He did not long survive the fall of his kingdom, but died some years after the surrender of the city, not as is reported, without suspicion of having been poisoned by order of the Emperor.

The chief officers of the Bijapur court were taken into the imperial service and a command or *mansab* of 7000 horse, with the title of Rustam Khan, was conferred on Shizra Khan. After the fall of Bijapur Aurangzeb marched towards Golkonda leaving the Bijapur country in charge of a Bijapur officer, who, on behalf of the emperor, was appointed military governor or *faujdar*. One Kasim Khan was sent with a detachment across the Krishna to occupy as much of the country as possible, and to induce the landholders or *deans* and *jumindars* to acknowledge the imperial authority. Shizra Khan was sent to invade Sambhar's districts and marched towards Satara. In September 1687, after a siege of seven months, Golkonda surrendered to Aurangzeb, and the grand camp moved towards Bijapur. The overthrow of these two great kingdoms by throwing out of employment large numbers of mercenary troops, so greatly strengthened the unruly element in the Deccan population that even the power of Aurangzeb was unable to cope with it. Some of the foreign mercenaries may have taken service with the Emperor, but the bulk of the troops joined Sambhar or plundered on their own account. The distant estate-holders seized every opportunity of making themselves independent, and in the ceaseless wars and robberies which followed were always ready to betray the Marathas to whom they looked as the patrons of anarchy. Even those within the reach of the Moghals were disaffected to their conquerors; and, from this motive and the feeling of religious opposition, were always ready to aid the Moghals' enemies.

The overthrow of Bijapur and Golkonda raised the Moghal Deccan provinces from four to six. Two Moghal officers one military with the title of *faujdar* and one civil with the title of *khalisa diwan* were appointed to the Bijapur country. The *faujdar* or military officer, in command of a body of troops, was charged with the care of the police and the maintenance of order and was paid by the assignment of about twenty-five per cent of the government collections. The civil officer or *khalisa diwan* was charged

weavers, at Chitapur on the Bhima about twenty miles south-east of Kulbarga; a third at Raichur, which consists of potters; a fourth at Mandgal, the largest, containing upwards of 300 members, who are shepherds and weavers; a fifth at a village between Raichur and Mandgal, who are farmers. In all these places there are small churches furnished with translations, in excellent Kanarese, of the Devanary and of Homilies and lectures, which in the absence of the priests, are read by lay-deacons or monks, duly accredited. They have also schools attached to the jurisdiction of the late concordat, are now permanently subject to the jurisdiction of the Archbishop of Goa. All of them possess *fardans* or grants of endowments by Ibrahim, Ali, and Mahmud Adil Shah; some of lands, others of grain, cloths and percentages upon the local customs and excise revenues which are still enjoyed under the local grants. The early Portuguese missionaries introduced into the Deccan, where they still flourish, the Cintia orange and the black and white fleshy grapes of Portugal. Architecture of Bijapur, 47-48.

² Elphinstone's History of India, 573.

DISTRICTS.

with collecting the revenue both on account of government and on account of persons to whom the government share of the revenues had been assigned. The Moghal commanders, who received estates or *jagirs* from the Bijapur territories instead of lands, were generally granted the revenue of certain districts for a term of years. Thus the military managers or *faujdar*s were more on the footing of feudatories than the estate holders or *jagirdars*. Along with the civil manager or *diwan* the military managers or *faujdar*s made arrangements for farming the districts to the hereditary proprietors the *deshmukhs* or *desais*, and the *diwan* realized the revenue from them. The Maratha office-holders or *mansabdars* who had been in the service of Bijapur, sent professions of duty to the Emperor, but showed no readiness to join his standard.¹

Aurangzeb remained at Bijapur for two years after its capture, and from Bijapur carried on operations in the south of the kingdom. In 1689 a plague broke out in his camp and his queen died of the disease. So fierce and sudden was this plague that seventy men of the Emperor's suite are said to have been struck down by it and to have died on the road, as Aurangzeb was being borne from the Sat Mahal or the apartments to the Juma mosque a distance of about 1320 yards. A hundred thousand people are said to have fallen victims to this plague, many of high rank, and those who recovered were maintained for life. The disease began with a slight swelling under the ear or in the arm-pit or groin, attended with inflamed lungs and severe fever; the attack generally proved fatal in a few hours.² So numerous were the victims, that the usual burial rites could not be performed, and the dead were thrown into carts and hurried into the open spaces beyond the town. In one day 700 carts full of dead bodies are said to have passed through the Shahapur gate. The Day of Judgment seemed to have come. Whole families were carried off in a night and their bodies were left to decay where they lay. None attended to the wants of others. Trade ceased, and the whole city was given over to mourning. At first the Emperor refused to leave the plague-stricken city, but when his family were attacked, several of the princes sickened, and his wife died, he retired to Alkhi on the banks of the Nira. When the Emperor left the fury of the plague, which had been raging for three months, at once abated. For three years the city was not wholly free from the disease but its ravages greatly decreased. When the disease ceased, the Emperor caused a census of the city to be taken. The population amounted to only 984,000, though some few years before the two cities of Bijapur and Shahapur are said to have numbered nearly 2,000,000. In Shahapur alone during the reign of Muhammad Shah (1626-1656) were 900,000 houses, but in the whole of Bijapur at this latter census only 184,000 houses remained.³

¹ Grant Duff's Marathas, 154.
² Grant Duff's Marathas, 158. The author of the Buzat-i-Salatin calls it the *taun* or plague. The bubo is a symptom of the true Baghdad plague and this disease had been devastating India for many years.
³ Khafi Khan in Elliot and Dowson, VII. 337.
⁴ Silcock's Bijapur 47-48.

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History.
The Moghals,
1636-1723.
Aurangzeb's
Camp,
1635.

Aurangzeb was now free to act against the Marathas. In 1659, Sambhaji was captured and executed, and, in the hope of drawing the Marathas southwards, in 1694, Aurangzeb moved with his grand army to Gwalior about thirty-two miles south-west of Bijapur. In 1695 the Italian traveller Gemelli Careri made a journey from Goa specially to see the camp of the Great Moghul. At Gwalior Careri was told that the forces in the camp, which was thirty miles in extent, amounted to 60,000 horse and 1,000,000 foot, for whose baggage there were 50,000 camels and 3000 elephants. The soldiers, merchants and craftsmen were much more numerous, the whole camp being a moving city of 5,000,000 souls, abounding not only in provisions but in all things that could be desired. There were 250 markets, as every *umra* or general had a market for his own men. The Emperor and the princes' tents took up three miles, and were guarded on all sides with palisades, ditches, and five hundred falconets. The *umras* or generals maintained a certain number of horse and foot out of the revenues of the countries assigned to them. The offensive arms were broad heavy swords bowed like scimitars, and as the swords made in the country were apt to break, the English supplied them with European daggers which were worn hanging to their girdles. The other arms were bows and arrows, javelins, pistols, muskets, and twelve feet long pikes. The defensive arms were round bucklers two feet across made of buffalo hide with many large-headed nails to ward off arrows and sword cuts, coats of mail, breast-plates, head-pieces, and arm-guards. The foot and musketeers, who were paid £1 to £2 (Rs. 10-20) a month, were miserable. They carried a rest tied to the musket and made ill use of their muskets for fear of burning their great beards. The artillery was divided into two sections, the heavy and the light. The heavy cannon included sixty to seventy guns without reckoning three hundred pieces fixed on camels. The fifty or sixty light brass guns were on carriages with little red banners each drawn by two horses. The heavy artillery were under the direction of Portuguese, English, Dutch, Germans, and French who were paid £20 (Rs. 200) a month. Once in the Moghul's service these foreigners could only leave by escaping. Careri was admitted to a private audience with the Emperor who asked him from what country of Europe he had come, the object of his visit, and sundry other questions. He also asked him about the wars between the Turks and the European princes in Hungary. On all these points Careri satisfied the Emperor. Careri also saw the Emperor in a visiting or reception tent. Under this tent was a square place raised four spans high and covered with fine carpets. Six silver banisters two spans high and covered with fine carpets. Spans further in the middle was another place raised a span higher, at each angle whereof a pole covered with silver reached to the top of the tent. Here stood the throne which was square of gilt wood three spans above the rest, and reached by a little silver footstool. On the throne were three pillows of brocade two for sides and one for a back. The king entered the tent leaning on a staff forked at the top, several *umras* and courtiers going before him. The king was dressed in a white vest tied under the right arm. The turban or *stir*

In contrast to the wealth and unwieldy size of the Moghul city the hordes of Marathas were a small number of irregular assemblies of several thousand horsemen, who met by agreement in some lonely part of the country. They set off with little provision, no baggage except the blanket on their saddles, and on one or two animals but led horses, with empty plunder bags. If they halted during part of the night, they slept with their bridles in their hands; if during the day, while the horses were fed and refreshed, the men slept with little or no shelter from the heat, except a chance bush or tree. During the time of rest their swords were by their sides, and their spears were generally stuck in the ground at their horses' heads. When they halted on a plain, groups of four or five might be seen stretched on the bare earth sound asleep, their bodies exposed to the noonday sun, and their heads in a cluster, under the flimsy shade of a black blanket or a tattered horse-cloth, stretched on the point of their spears. Their great aim was plunder. The leaders and their troops, though they generally rendered a partial account to the head of the state, dissipated or embazzled the greater part of what they collected.

Towards the close of the seventeenth century the son of the district was in charge of Abdul Rauf Khan an old Bijapur officer, who had entered the Moghal service on the fall of Bijapur. About

¹ Gemelli Careri in Churchill's Voyages, IV. 220-222, 235-236, 248.
² Grant Duff's Marathas, 169.

Stavannur Family,
1700.

Nawab was so powerful in the country south of the Krishna that Shahu's title to levy *chaudh* and *sardeshmukhi* was disputed. This occasioned constant wars. In 1730 the differences between Kolhapur and Satara were settled by a treaty under which several fortified places in Bijapur were given to Shahu.²

Though some fortified places were given up to Shahu and though in 1736 Shahu's claims in the Deccan were increased by the hereditary grant of the *sardeshmukhi* or five per cent on the revenues of the six Deccan provinces, the Bijapur country north of the Krishna belonged to the Nizam who placed the governorship of his son Nasir Jang. It continued under Nasir Jang till his rebellion in 1744, when it passed into the hands of Nizam-ul-mulk's grandson Aluzaffar Jang who fixed his head-quarters at Bijapur.³ The country south of the Krishna was managed by the Savanur Nawab who acted as the Nizam's deputy. In 1746 Saddashiv Chimmaji Bhanu, Khan the Nawab of Savanur who had resisted the authority of Bapu Nalik Barmanthkar the farmer of the *chaudh* and *sardeshmukhi* of the country between the Krishna and the Tungbhadra. Alajid Khan was so hard pressed that he agreed to a treaty under which he gave to the Peshwa the country of Bagalkot and Badami.⁴ These districts do not seem to have passed to the Marathas till 1756 when, in a second expedition led by the Peshwa Balaji and the Nizam against the Savanur Nawab Abdul Hakim Khan, Bagalkot and Badami were occupied by the Marathas. When they fell into the hands of the Marathas Bagalkot and Badami seem to have been most disorderly, the Nawab's authority was nominal and the real power was in the hands of the *desais* of Parvati, Jalil, Kernur, and Bagalkot, and of Rustam Ali Khan the estate-holder or *judgirdar* of Badami. All of these proprietors kept large bodies of armed men and lived by open plunder. The roads were haunted by bands of freebooters who robbed without check or punishment. In the second year of the Maratha possession (1757) the two districts of Badami and Bagalkot were given in charge to Alahad Rao Kasta, who, instead of going to the post himself, sent Krishnaji Vishvanath as his deputy or *sarvabha*. Krishnaji, who was a man of great vigour, within two years put down by force the local freebooting proprietors or *desais* but failed to make any impression on Badami the stronghold of Rustam Ali who in 1767 was bought off. Partly by making severe examples, but chiefly by giving them land to till, Krishnaji by degrees put down the robbers. He gave ten years' leases to all the ruined villages at little or no rent, and issued orders to his malamladars to help the landholders by every means in their power.⁵

On the death of the great Nizam-ul-mulk in 1748 Haidarabad was disturbed by dissensions among his sons, and by the intrigues of the French general M. Bussy who took a leading part in Haidarabad politics. In 1759, when the Nizam Salabat Jang's army was mutinous

Battle of Udgir,
1759.

Marathas gain
South Bijapur,
1756.

¹ Grant Duff's Marathas, 214.
² Eastwick's Kaiser Nizam-i-Hind, I. 26; Grant Duff's Marathas, 224.
³ Bom. Gov. Sel. CXIII. 208.
⁴ Marshall's Statistical Report of Belgaum (1820), 132.
⁵ 877-56

and the landholders of Bijapur were pressed to find funds to meet the demands of the discontented troops, the Peshwa Balaji and his cousin Sadashiv Bhan entered the Moghal territory and completely defeated Salabat Jang and his brother Nizam Ali at Udger about 160 miles east of Ahmadnagar. Under the treaty which followed this victory the greater part of the province of Bijapur, including the fort, passed to the Marathas. Part of Hingund remained with the Nizam but even on this the Marathas' claim to a fourth of the revenue was acknowledged.

In 1764, taking advantage of the terrible defeat of the Marathas at Panipat (7th January 1761), Haidar Ali, who had lately raised himself to be ruler of Mysur, spread his kingdom north across the Malprabha and the Ghattrabha to the banks of the Krishna. A Maratha army under Peshwa Madhavarao (1761-1778) and his uncle Raghunathrao succeeded not only in driving Haidar and his general Razl Ulla Khan out of the Bombay Karnatak but in inflicting on him such severe reverses as in 1765 forced him to come to terms. In 1774, taking advantage of the confusion which followed the death of Peshwa Madhavarao (1761-1778) and the murder of the young Keshwa Narayanrao (1773), Basalat Jang the Nizam's brother, marched from Adoni, entered the Maratha country, and levied contributions as far west as Athni and Miraj outside Bijapur limits. A Maratha army under Vamanrao Patvardhan and Anandrao Rastia marched against Basalat Jang and forced him to retire. When the opposition of the Pooná ministers burst forth against him, Raghunathrao entered into a secret alliance with Haidar giving him the country south of the Krishna on condition that he acknowledged Raghunathrao as the head of the Maratha confederacy, paid him tribute, and aided him with men and money. According to 1776 Haidar crossed the Tungbhadra, repulsed with heavy loss the combined armies of the Marathas and the Nizam, and, in 1778, by the capture of Gayendragad, Jalihal, and Badami in the south of Bijapur made himself master of the whole country south of the Krishna. He left the conquered country under the management of local *desais* and consented to receive from them their accustomed tribute, on condition of prompt payment, as a free gift, of a further sum equal to their yearly revenue. According to this arrangement Bagalkot again passed into the hands of the Savanur Nawab as Haidar's vassal. Though at first his conquests caused much mischief, and, in spite of the levy of heavy contributions under Haidar, the country was well governed and improved. In 1779 the protection given to Raghunathrao by the English at Surat led the Pooná ministers to form an alliance with Haidar and the Nizam with the object of driving the English out of India. As an inducement to join the league the Pooná ministers acknowledged Haidar's right to the country south of the Krishna. When (1782) the treaty

Mysur,
1778-1787.

¹ Eastwick's *Karnataka*, I. 60; Briggs' *Nizam*, I. 58; Grant-Duff's *Marathas*, 306.
² Wilkes' *South of India*, I. 461; Grant-Duff's *Marathas*, 330.
³ Wilkes' *South of India*, II. 173.
⁴ Wilkes' *South of India*, II. 173.
⁵ Bom. Gov. Sel. CXIII. 210.
⁶ Marshall's *Statistical Report of Belgaum* (1820), 130.

of Salbat was being negotiated Nana Phadnavis (1776-1800), the Pooná minister, asked Haider to restore the country north of the Tungbhadra, threatening, unless his demand was complied with, to join the English against Haider. The rivalry between Alahadji Sindia and Nana and the death of Haider on the 20th of December 1782 prevented Nana from enforcing this demand. Nana called on Haider's son and successor Tipu (1782-1799) for arrears of tribute. Tipu admitted that arrears were due but evaded paying them. In 1781 Nana and the Nizam made a secret treaty to recover from Tipu the territory which both had lost by Haider's encroachments. The Nizam set too high a value on his assistance; and, though he was promised Bijapur after the country north of the Tungbhadra was won from Tipu, he refused to take the field unless Ahmadnagar and Bijapur were made over to him in advance. On hearing this Tipu showed his contempt for the Nizam by sending an insulting message in which he claimed to be the sovereign of Bijapur and as such called on the Nizam to adopt his standard of weights and measures. The hitch in the terms of the treaty between the Nizam and the Marathas gave Tipu time to strengthen his northern outposts. The siege of Nargund in Dhakwar and Tipu's treachery to its chief, the forced conversion of Hindus, the suicide of 2000 Brahmans to avoid circumcision, and the threatened attack on the Nizam stirred the Marathas and the Nizam to action. In 1786 they settled to attack the whole of Tipu's territories, and to divide the conquest into six equal parts of which the Nizam should receive two shares, the Peshwa two, and Sindia and Holkar one each. It was further agreed that their first efforts should be directed to the recovery of the country between the Krishna and the Tungbhadra. A detachment of 25,000 troops chiefly horse was sent to South Belgaum near Kirtur, while the main army under Nana Phadnavis marched towards Badami in South Bijapur. Before the confederates reached Badami, spies were sent to watch Tipu's movements, and to ascertain the strength of his army and his materials of war. Though the spies never returned reports reached the confederates that Tipu had marched with his whole army. It was agreed, if the report was correct, to put off the siege, but to camp near Badami until the rains had fallen, when the swelling of the rivers would secure them from interruption. The prospect of a monsoon campaign induced the Nizam to return to Maidarabad leaving his army of 25,000 men under his general Tuhavar Jung. When news was received that Tipu had returned from Bangalore to Seringapatam, preparations were made to besiege Badami, a fortified town built on the plain with a citadel in the body of the place and further protected by two hill-forts one on each flank. Operations began on the first of May. After three weeks' battering, as the town walls were little injured, it was determined to try an escalade. On the morning of the 20th of May 20,000 of the confederate infantry were drawn up for the assault. The garrison, of upwards of 3500 troops

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according to one account and of 2000 according to another account, opposed the assailants, who, when they advanced found the ditch and covert way full of small mines made by digging pits and placing in them large leather vessels filled with gunpowder. These were fired and proved very destructive; but the Marathas and the Moghals vying with each other attacked with great courage though with little discipline, mounted the walls in several places, and, except a slight check at the citadel, carried all before them. The garrison fled to the forts above, closely followed by the assailants, but the pursuers failed to enter the forts. They continued to crowd up the face of the hills though huge stones were rolled down and a heavy fire of musketry was opened on them. So furious and persevering was the attack that the garrison offered to surrender provided their lives were spared. The fort was left in charge of an officer of Rastin's and the confederate army moved south. Though the confederates encountered a series of defeats at the hands of Tipu, in 1787 the fear that the English would join against him led Tipu to agree to pay tribute and to give up all claim to South Bijapur. The whole of the territory was ceded to the Marathas except a part of Hungund which was restored to the Nizam.

After a break of nine years (1778-1787) the management of these districts again passed to Rastin's agent Kashwanth and his son Krishnaray. During the twelve years between 1778 and 1790, though more than once ravaged by Maratha armies, the country was well managed and on the whole prosperous. Krishnaray Rastin's agent encouraged husbandry by starting ploughing matches and by showing marked consideration to exceptionally hardworking bands of men. In this way every arable inch came under tillage, and the country was filled with people many very rich, and all happy and contented. The revenue in each village was fixed and moderate, settled without trouble, and paid without a groan. This state of things continued till the terrible famine of 1790-91. This famine and the occasional passage of Maratha armies, one of whose marches destroyed a tract for years, broke the bands of society and set every man plundering his neighbour. Particularly in the south-east where the chief plunderers were the *desais* of Shorapur and three other *ndiks* and estate-holders in the Nizam's territories, *kalkai* or systematic pillage became general and lasted till the British took the district in 1818. In spite of the destruction caused by this

¹ Grant Duff's Marathas, 469; Eastwick's Kaiser Nizam-i-Hind, I. 98-99.

² Marshhall's Statistical Report of Belgaum (1820), 132-133. Marshhall, when in Bagalkot and Badami, heard many stories of the wealth which was amassed at this time. One farmer is said to have decked his calves with scarlet collars and silver bells, and to have had a separate servant for lambs, kids, young calves, and buffaloes. Another, who lived in a village so highly tilled that there were no grass lands, settled on a favourite bullock the produce of a field worth £10 (Rs. 100). Ditto, 135.

³ Marshhall's Statistical Report (1820), 134, 173. In 1778, including alienations, the Hungund village of Marol-Kop had nearly 9000 acres of land in full tillage. All sixty dealers from the country round opened stalls, and the place contained between 300 and 400 houses. By 1820 the area under tillage had fallen to 200 acres and these were scraps near the banks of rivers and close to the town. Every inch of rich land was a forest of prickly bushes. Even rent-free land lay untouched, while the holders were scraps near the banks of rivers and close to the town.

systematic pillage, about 1793-94 the seventeen districts or *sarkars* of Bilapur yielded a gross yearly revenue of about £7,888,000 (Rs. 7,88,80,000).¹

In 1795, at the capitulation of Khairabad about sixty-five miles south-

east of Ahmadnagar, the Nizam was completely defeated, and, among

other large concessions ceded to the Marathas his share in Hungund.

This comprised thirty villages which the south-west of a line passing

called the *sunat* or division of Tumbr. Under the Nizam the villages,

though of trifling resources, were moderately rich. They had for long

been tenderly and steadily dealt with, were all or nearly all under

tillage, were well peopled, and paid the revenue without trouble or

murmur. The Khatiks or freebooters, literally butchers, belonging to

Haidarabad had never disturbed the tract, probably from fear of the

fort of Tumbr, where was always a small military force. With their

transfer to the Marathas the well being of these villages ceased.

Every year families were ruined by over-taxing, large areas of rice

land fell waste, villages were broken, and a bare and uncertain

subsistence was all that was left to the most fortunate. Like

Hungund, Badami and Bagalkot did not escape this wholesale

destruction. About 1797, or a year after the accession of the last

Peshwa Bajirav (1796-1817), began a series of devastations the main

force of which seems to have been turned against Bagalkot partly

from its name for wealth, but chiefly on account of the grudge

which the Peshwa bore to the Rastha family as partisans of Nana

Phadnavis. Scarcely a year passed without an army appearing on

the north of the Krishna, waiting until the river became fordable,

and then spreading through every village pillaging and destroying.

If the Nipani chief was the leader the plunder generally ended in the

villages being burnt, and if Bapu Gokhle was in charge the throats

of some of the leading villagers were probably cut. Three or

four *desais* from the north of the Krishna, in the interval between

the regular Maratha invasions, attacked choice villages, and swept off

the cattle. The village officers also took to the same mode of life

and plundered their neighbours and one another. The fort and gar-

ison at Bagalkot saved some of the villages round it, and in 1810

when they passed from Rastha to the Peshwa they were still a valuable

possession. About the close of the eighteenth century (1797) another

plague laid Badami waste. One Bhimwar, who had possessed him-

self of Dambal in Dharwar, with the connivance or aid of Bapu

filled scraps of public land at the current assessment. The market had gone and the

¹ Of the seventeen districts only three contained lands now comprised under Bilapur.

They were Bilapur which contained thirty sub-divisions. Those within the present

district were Jawli of Bilapur with a yearly revenue of Rs. 5,15,322, Indi with Rs.

114,267, Sidath with Rs. 5625, Chimalgi with Rs. 18,469, Chandkavle with Rs. 35,250,

Halasangi with Rs. 63,984, Minval with Rs. 41,255, Almelch with Rs. 1,57,083,

Ukhi with Rs. 88,747, Baint with Rs. 5625, Bagavadi with Rs. 1,02,880, Sindgi with

Rs. 14,625, and Tambo with Rs. 63,323; Torgal contained sixteen sub-divisions of which

those within present Bilapur limits were Galga or Kutabad with Rs. 19,914,

Badami with Rs. 2,39,735, and Sagar containing the sub-division of Tihikoti with a

yearly revenue of Rs. 3,51,406. Waring's Marathas, 212-218.

² Marshall's Statistical Report of Belgaum (1820), 171.

³ Marshall's Statistical Report of Belgaum (1820), 131-135.

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Maratha Raids,
1797.

State Holders.

Dhundia Vagh,
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Gokhle, assembled an army with which for twelve years he plundered the rich and untouched country south of the Malprabha. Bhimav carried pillage and murder to such frightful lengths that in the end Gokhale was forced to disown and seize him. This was not done until half of the people were destroyed and tillage was confined to little tracts near villages from which, on the approach of the enemy, the cultivators betook themselves to the tower with which every village however small was provided. These towers were not always safe. On several occasions they were set fire to, and the people within them suffocated. Because they were poor, and to some extent were remote from the usual troop routes, and to some extent were guarded by the river and the fort, the country to the north of the Malprabha and the immediate neighbourhood of Badami escaped with a small share of loss. Though naturally the poorest parts of the district, in 1810 when they passed from Kasia to the Peshwa, they were the richest. To the ruin caused by the Maratha armies was added the disordered state of the country brought about by constant quarrels among the Peshwa's estate-holders and officers. Of these estate-holders and officers there were five, Malharav Rastia, Malaji Ghorpade, Parshuram Pandit, Daulatav Ghorpade, and Ganpatrav Pense. Malharav Rastia a Konkanshi Brahman, the brother-in-law of Nana Phadnavis, lived at Badami, had a yearly revenue of £200,000 (Rs. 20 lakhs), and kept a force of 4000 horse and 4000 foot, besides employing an additional body of plundering horse, against the chief of Shorapur in the Nizam's territories with whom he always carried on a predatory warfare. Malaji Ghorpade, who held as his estates the towns and districts of Tumbar, Indi, and Alimeli, yielding a yearly revenue of £10,000 (Rs. 1 lakh), kept a force of 600 horse for which he was allowed pay by the Poona government. Parshuram Pandit Prithivdi held Bagvadi and Bijapur and some land in the Konkan, with a yearly revenue of about £100,000 (Rs. 10 lakhs) and a force of 3000 horse. Daulatav Ghorpade held the town and district of Gajendragad, with a yearly revenue of about £30,000 (Rs. 3 lakhs) and a force of 300 horse and 300 foot which formed the garrison of the fort of Gajendragad. Though they had much fallen off the Ghorpade family were highly respected by the Marathas. The only officer of the Peshwa's government was Ganpatrav Pense commander of the artillery. He was a distinguished officer in Poona and held as his personal estate the districts of Alankari and Hungund yielding a yearly revenue of £10,000 (Rs. 1 lakh).

In 1800 General Wellesley, afterwards the Duke of Wellington, passed through South Bijapur in pursuit of Dhundia Vagh, a Maratha freebooter formerly in the service of Haidar and his son Tipu. After being driven out of Dhavari, Dhundia was closely pursued by Colonel Stevenson along the south bank of the Ghaprabha. General Wellesley moved along the north bank of the Malprabha. To prevent Dhundia from crossing the Malprabha, Lieutenant Colonel Capper, with three battalions of sepoy and

1 Marhall's Statistical Report of Belgaum (1820), 134-135.
2 Transactions in the Maratha Empire (1803), 86-87.

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1800.

about 3000 Maratha cavalry, was ordered to occupy those places which were most likely to be first fortable, and to stop Dhundia. Lieutenant Colonel Capper marched on the 18th of August 1800 and arrived near Jalihal opposite Badami on the 24th. On the night of the 24th of August the Malprabha fell considerably and Dhundia crossed at Badihal about twenty-four miles below the place where Colonel Capper was posted. The difficulty of the passage of the Malprabha at Jalihal delayed General Wellesley till the fourth of September. He then passed into the Nizam's country, and within a week (September 10) at Koudgal Dhundia was overtaken, defeated, and slain.¹

In 1802 the Bernad chief of Shorapur in the Nizam's territory marched to Malatrad about twelve miles south-east of Manddebihal and plundered it.² In the same year (1802) the Peshwa Bajirav called Madhavay Rastia to a private interview and sent him prisoner to Kaygad hill in Kolaba. Rastia remained in Kaygad till October of the same year, when Bajirav, in passing through Mahad in his flight from Holkar, set him free and gave him a commission to enlist men for his service.³ From Mahad Bajirav fled to Bassein and there concluded (31st December 1802) with the English the treaty of Bassein, under which, in return for cessions of land and no agreement with a foreign power, the English undertook to replace him in Poona and to guard his territory from attack. In accordance with the treaty General Wellesley marched from Seringapatam to Poona to reinstate Bajirav.

In 1804 after the English had restored him to power Bajirav sent orders to his governor of the Bombay Karnatak to wrest the districts of Badami Bagalkot and Jalihal from Madhavay Rastia his enemy. Rastia claimed these districts as manager or *kumarsiddar* in return for £400,000 (Rs. 40 lakhs) advanced to the Poona government. Through General Wellesley's influence Rastia kept possession of these districts for six years longer.⁴ In 1806 Parshuram Shrinivas Pritimidi, a youth of spirit but of weak intellect and dissolute habits who had been brought up by Nana Phadnavis, claimed the sole management of Bagewadi, Bilapur, and his other estates. His claim was disputed by his mother and her manager Balvantray Phadnavis, and their differences grew so bitter that the young Pritimidi began to back his claims by force. Bajirav Peshwa pretended to mediate between the parties, and, under the influence of his old hate of Nana and the men of Nana's party, decided the matter against the Pritimidi. Bapu Gokhale the governor or *sarsubhedar* of the Bombay Karnatak was sent with troops to enforce submission. Parshuram Pritimidi was confined by his mother in the fort of Masur in Satara, his followers were scattered, and peace was restored. The young Pritimidi had a mistress,

Disorders,
1804-1810.

Treaty of Bassein,
1802.

¹ Wellington's Supplementary Despatches, II. 129, 133, 157.
² Assistant Superintendent of Revenue Survey and Assessment in his letter dated 24th August 1844.
³ Grant Duff's Marathas, 558.
⁴ Wellington's Despatches, II. 338.

a Telh or oil-presser by caste, who stirred by the ill fortune of the patron, gathered some followers, attacked Masur, and set Pant free. After his release he defied the Peshwa, secured a large body of followers whom the Peshwa's tyranny had made rebels, and raised the standard of rebellion. He spread the cause by his cruelty to such of his mother's adherents as fell into hands, and by plunder and extortion worthy of the lowest Peshwa. Bapu Gokhale was ordered to march against him. Panwar, disregarding his friends' advice to retire to the hills and ravines, met Gokhale in battle, was defeated, taken prisoner, and sent to Poona. Part of his estates were kept for his support, the rest passed to the Peshwa. Bapu Gokhale seized his real property and jewels, and was allowed to keep them as well as the estates to make it appear that they had been taken to punish Pritinidhi not to enrich the Peshwa. As part of the Pritinidhi estates, Bagevadi fell into Bapu Gokhale's hands, who, by arbitrary actions, became the wealthiest of the Peshwa's officers. Under Gokhale, Bagevadi sank very low and the people were brought to ruin. Bapu was not long in finding a pretext for wreaking his vengeance on the estate-holders of the Bombay Kanataka and seizing their estates. In 1810 Bapu complained to the British Resident that Madaharay Kasta willfully disobeyed his authority and refused to furnish his share of horse. The Resident called on Kasta to fulfil his engagement with the Peshwa. Kasta hesitated, declared his inability to furnish so many horse owing to the disobedience of the estate-holders under him, and, by Bapu's artifice, was led to believe that by trusting to his mercy more favourable terms might be obtained. To no purpose did the Resident explain his situation to Kasta and warn him of his ruin. He refused to furnish the troops and Bapu stripped him of Bagevadi and Bada. Of his Bapu territories only a portion of Madaharay was left. In 1811, under the advice of the British Government, except three of its best villages Bagevadi, Madaharay, and Kasta the whole sub-division of Bagevadi was restored to the Pritinidhi. When Kasta's estates in South Bapu came into the hands of the Peshwa, parts which had been the seat of constant Maratha raids were ruined; the rest which had escaped Maratha inroads, partly owing to their poverty and partly to their outlying position, were comparatively rich. As in other parts of Bapu's dominions Bagevadi and Bada were given over to revenue contractors. In spite of the ruined state of the country, the Bagevadi agent of the former Jamarah immediately raised the government demand, levied heavy fines on every village and on every individual that showed the least ability to pay them, and employed the cruelest measures to enforce his exactions. At the end of about three years several villages were deserted and the usual flatteries and promises were used to bring the people back. The revenue contractor had no time to prove the sincerity

Revenue Farming,
1811-1818.

Grant Duff's Marathas, 616-617.
Grant Duff's Marathas, 625; Marshall's Statistical Report of Bombay (1820).

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of his promises when his term ceased and the villages were given over to a new man. As the new contractor, Nila Baba, had paid a larger sum for his contract than the last, he had still more money to recover and every resource was still further strained. Every sort of property was seized, scarcely excepting the farm cattle. Common decency and the force of opinion prevented the cattle being openly seized, but the assessment was so high that the landholders were forced to sell their best bullocks to make it good. The towns, whose walls had saved a great part of their property from banditti and passing troops, furnished the chief harvest to these harpies, and enormous sums are said to have been drawn from them partly under the form of enhanced assessment, but more in fines on individuals. In Hingund the heavy demands of the Peshwa's revenue contractors were successfully resisted by the landlords, who, while encouraging the system of pillage, exerted influence enough to check the rates of taxation within some bounds of moderation, and to re-establish villages by collecting the dispersed inhabitants and granting the usual leases.¹ This ruin and desolation was not confined to South Bilapur. In Muddabihal taken from Muddabihal Rastia in 1814 and turned to the Peshwa's unprincipled favourite Trimbakji Denglia, who held Hingund and Munkavi the former estates of Ganpatrav Pense and the command of the Peshwa's artillery.² In 1817, on the recommendation of the British Government shortly after the treaty of Poona (10th May), Muddabihal Rastia was restored to his estates in Muddabihal and other parts of North Bilapur.³

In November 1817 when war broke out between the English and the Peshwa, General, afterwards Sir Thomas Munro, drove the Peshwa's garrisons out of Dhavwar. In spite of Munro's successes in Dhavwar Bayrav's Bigapur officers and estate-holders Muddabihal Rastia, Ganpatrav Pense, Parsuram Shrinidhi, and Appa Sahab Nipankar at first seemed all determined to stand by the Peshwa. On the 5th of February 1818 General Munro marched towards Baddami at the head of twelve companies of infantry four of them Malsur troops, three troops of horse, four companies of pioneers, four long guns, four field pieces, and one howitzer. His route was so intricate, that it was apparently so overgrown with thorn thickets, that pioneers were continually employed in opening a path for the column, while both were exposed to repeated annoyance from the enemy's cavalry which hovered round them in great numbers. On the 9th of February General Munro reached Belur an important place about eight miles south of Baddami. As he drew near, the garrison of four hundred horse and three hundred foot fled over the hills leaving him to take peaceful possession. General Munro halted at Belur till the 12th to complete his preparations for the siege of Baddami, to which he

¹ Marshall's Statistical Report of Belgaum (1820), 135, 174.
² Grant Duff's Marathas, 622; Assistant Superintendent Revenue Survey and Assessment in his letter dated 24th August 1814; Transactions in the Maratha Empire (1803), 87.
³ Grant Duff's Marathas, 635; Glegg's Life of Munro, II. 267-272.

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Fall of Baddam,
1818.

marched on the 13th. The advanced party was opposed by a small detachment of the enemy's foot posted in a temple and supported by a body of 400 horse. They were covered in front by a deep streamlet passable at only one point. While a gun was brought up and opened to cover the passage, the light company of the 2nd battalion of the 4th Native Infantry was prepared to attack the entrenchment with the bayonet. This succeeded with little loss; and the enemy retreated under a heavy fire, leaving four dead on the ground. As Baddam consists of fortified hills, with a walled town at the foot of them containing an inner fort, it was deemed necessary, in the first instance, to attack the lower defences. On the 15th General Munro's force was strengthened by the arrival of two weak squadrons of His Majesty's 22nd Dragoons, and a company of the 2nd battalion of the 9th Regiment, followed on the 17th by the head-quarters and seven companies of the same corps. The batteries which were erected against Baddam played till the evening of the 17th, when the breach was deemed practicable. At dawn on the 18th a storming party advanced from the rear of the batteries. In eight minutes they surmounted the breach, for the garrison amounting to 800 or 1000 men were unprepared, and the few who attempted to defend the works were immediately killed. Those in the streets were attacked with the same speed and spirit and so hotly pursued to the upper forts, the scaling-ladders advancing with the storming party, that the enemy fearing an immediate attack, called for terms. They were allowed to march out with their arms. By ten o'clock General Munro was in possession of all the Baddam fortifications. These were larger and more regular than those of Dhawar, and were deservedly esteemed one of the strongest hill forts in India almost impregnable with a determined garrison. In the forts were found fourteen guns of various calibre, and seventeen jingals. Two companies of the 2nd battalion of the 12th Regiment were allotted to garrison Baddam. The fall of so strong a place, with the loss on the side of the besiegers of only four Europeans and five natives killed and wounded, spread abroad the belief that resistance to General Munro was vain. On the 21st General Munro marched towards Bagalkot, and on the way was joined by the remaining two companies of the 2nd battalion of the 9th Regiment. On the 22nd he came before Bagalkot which surrendered without resistance. It was found to contain eight guns and ten jingals. One company of the 2nd battalion of the 9th Regiment was placed in garrison, and General Munro halted till the 25th arranging for the permanent

1 The storming party consisted of twenty-five dismounted men of the 22nd Dragoons, with flank companies of the 2nd battalion of the 4th and the 2nd battalion of the 9th Regiments of Native Infantry. The advance was composed of the Dragoons, and a *havadadar's* party from each of the Native detachments, the whole headed by a party of Pioneers carrying ladders. Four companies of the 2nd battalion of the 4th and three companies of the 2nd battalion of the 9th Regiment were held in reserve to support the assault. Blacker's Maratha War, 291.
2 A jingal is a small portable piece of ordnance to be fired from the ground or on a wall, resting on a long, slender but-end, and two legs.
3 Blacker's Maratha War, 290.

Chapter VII.
History.
The British.
Occupation of
Bilapur,
1818.

possession of the country he had subdued.¹ From Bagalkot he opened a communication with the chief inhabitants beyond the Krishna, urging them to rise and drive out the Peshwa's officers. Five or six hundred irregulars with some revenue officers or *tehsildars* were sent to occupy the country beyond the Krishna. Nilpant, the civil manager of Bilapur and the neighbouring districts, and Ganpatrao Pense, who, in command of 4500 of the Peshwa's infantry with thirteen guns was levying contributions in the Nizam's districts near Bilapur, were induced to side with the English, or to move to Sholapur on the approach of General Munro. These arrangements were so successful that by the 17th of May 1818 the whole of Bilapur had passed to the English.²

Settlement.

In 1818, when the country conquered from the Peshwa came to be settled, the Bilapur sub-division, along with the tract between the Nira and the Varma, was made over to the captive Raja of Satara who had been restored to power by the British in April 1818. Madhavrao Rastia, who, on the recommendation of the British Government shortly after the treaty of Poona (10th May 1817) had been restored to his north Bilapur estates, had less reason than any other estate-holder to feel bound to the Peshwa. Still he continued so long to support the Peshwa's party, that, except Talikoti, his whole estates passed to the British. Parshuram Shrinivas Pritidhi, who held twenty-four villages of Bagavadi, took the first opportunity of escaping from Bilapur's camp and the lands held in his name which had been assigned for his maintenance, but never committed to his management, were restored. Three of his villages Bagavadi, Mashvini, and Girnal, of which he had been deprived by the Peshwa in 1811 and which had fallen into the hands of the British Government by right of conquest, were kept by the British Government on payment of a yearly sum of £30 (Rs. 300) to the Pritidhi as *sardeshmukhi*. Appa Sahab of Nipani in Belgann, who held fifty-eight villages near Galgale, Nidgundi, Ukli, Chand-kavte and Honvad, did not join the Peshwa till late. He never acted with vigour against the British troops, and, on one occasion, behaved remarkably well to some prisoners. Like Rastia he kept in communication with Mr. Biphinstone throughout the war. But, as he did not quit the Peshwa's standard until a late period, he was deprived of Chikodi and Manoli in Belgann, though his Bilapur villages were continued to him.³ The other leading estate-holders who were continued in the possession of their villages were the chiefs of Chinchani, Kavgad, and Nargund. In 1818, when it came to be settled, South Bilapur was ruinous. This was partly owing to the Maratha raids at the close of the eighteenth century the terrible effects of which were still visible, but the chief cause of ruin was the farming system introduced by Bilapur in 1810. In 1818 about forty-five villages near the Krishna,

¹ Gleig's Life of Munro, I. 487-489; Blacker's Maratha War, 289-291.
² Gleig's Life of Munro, III. 236, 252, 254; Grant Duff's Marathas, 678.
³ Grant Duff's Marathas, 683.

Chapter VII.
History.

The British,
1818-1884.
Condition,
1818.

and near the Chhapra and the Alapra at their meeting with the Krishna, the scenes of Maratha raids, were miserably poor. The country was almost empty. Every foot of the rich black soil, whether assessed or free, was overrun with thorn bushes, twenty feet high, the haunts of tigers, and so close as scarcely to leave room for a footpath. Except in little stony crannies were villages and nooks about river banks where a few hitherers were grown there were no signs of tillage. The ruin caused by Bajirav's revenue contractors was so complete that, wretched and harried as they had been, the people were better off at the beginning of Bajirav's management than at its close. Under Bajirav (1810-1818) the destruction of property had been complete. Disorder had increased from year to year; several of the landholders lived by open plunder; certain villages were entirely supported by robbery; and the police, instead of attempting to keep order, joined with the plunderers and profited by the confusion. So difficult was this part of the country to settle that in 1820, two years after the conquest, though disorder and plunder had ceased, poverty reigned everywhere without a sign of relief. At Bajpur the splendid public buildings had suffered shamefully. The Peshwa's governors, bent only on enriching themselves, had carried off the beautiful open-carved palace windows and doors, wrecked floors and ceilings for their timber, and, inflamed with the sight of gold, scraped bare the gilded walls.²

Dinkar's Rising,
1824.

Narsinh's Rising,
1840.

Since 1818 the public peace has twice been disturbed in 1824 and in 1840.³ In December 1824, some days after Mr. Thackeray, the Principal Collector, was killed in the rising at Kirtur, a Brahman named Divakar Dikshit, with two supporters Kaji Rastin and Bahappa Takalki, gathered a band of followers, marched on Sindgi, about forty miles east of Bijapur, and plundered it. He took a small fort, established a post or *thana*, made arrangements for collecting the revenue, plundered the surrounding villages, and committed other lawless acts. One Anapa Loke, an inhabitant of the village of Bundal near Sindgi, while attempting to give information to the authorities, was seized and killed by the insurgents. The news of Divakar's lawless conduct reached Dharwar, then the head-quarters of the district, and a small detachment of troops was sent to Sindgi. The town was taken, the ringleaders were seized and punished, and order was restored. Anapa's loyalty was rewarded by the grant to his widow of a small plot of land. In 1840 a band of 125 Arabs from the Nizam's territory, armed with matchlocks and headed by a blind Brahman named Narsinh Dattatraya, entered the Badami fort after killing near the gates ten or twelve Berar guards who opposed them. Narsinh took possession of the town, proclaimed himself Narsinh Chhatrapati or King Narsinh, set up the flag of Shahu, plundered the Government treasury and the market, and carried the

¹ Marshall's Statistical Report of Belgium (1850), 136-137.
² See also a list of the late Mar. Faber's
From extracts from Government Records made by the late Mar. Faber.
Balkrishna Deyar.

booty to the Nizam's territory. He returned to Badami, gave lands on lease to husbandmen, and otherwise administered the subdivision. Within a week of his installation a small force under Mr. A. Bettington of the Civil Service, sent by Mr. A. M. Shaw, Collector of Belgaum, came before Badami, invested it, and, after a slight skirmish, caught Narasimh and his followers. The Arabs were disarmed, peace was restored, and the captives were taken to Belgaum where they were tried and punished, several of them with transportation.

During the mutinies of 1857 and 1858 there was no local disturbance and no sign of disaffection. As precautionary measures the people

were disarmed, and a squadron of the Southern Maratha Horse, 400 sepoy's, and two pieces of cannon, were stationed at Bijapur under the command of Lieutenant Kern, V.C., and remained there till 1859.¹ Though there was no sign of local dissimilarity the district was disturbed by risings under Venkappa Nalik Balwant Bahari the Beraud Raja of Shorapur in the Nizam's territory in the east, under Bava Sabab the Brahman chief of Nargund in Dharwar in the south, and under the Berauds of the Mudhol state in the west. As Shorapur touched the eastern sub-divisions of Bijapur Venkappa's mercenaries kept the frontier villages in continual alarm. Though they maintained a threatening aspect they did not dare to commit a raid in Bijapur as the frontier was guarded by the Aden troop and

DISTRICTS.

Malcolm's side were one trooper killed, and one *rasiddi*, etc. troopers, and two privates of the 28th Native Infantry wounded, some of them severely. Since 1858 the peace of the district has been unbroken.

Since the conquest of the district in 1818 several additions have been made by lapse and escheat. In 1837 Government of Chinchanji died without heirs and his Bijapur estate of Aaral and one village of Bardol lapsed to Government. In 1839 Agre Saleb of Nipani, who held fifty-eight villages in the district, died. As in 1831 he had attempted to impose a false child on Government, his estates, including fifty-eight Bijapur villages, lapsed on his death. In 1842 fifty villages of the Mori, Uchi, and Halang sub-divisions belonging to the Raja of Satara, and twenty-four villages in Bagewadi belonging to the Pritimidi, were given to Government in exchange for others in Satara. In 1848, as Agre Saleb the Raja of Satara died without heirs, his territory, including Bijapur and ninety-two other villages, lapsed to the British. Except with Brathmans and men of the upper class Satara rule was popular. The people were left to the mercy of the district and village officers. To the people of the town of Bijapur the Satara Rajas were particularly hateful on account of the destruction of the public buildings. In 1857 Trimabakrav Agre Patwardhan of Kavgad died without heirs, and his fourteen Chinanji villages lapsed to Government. In June 1858 in consequence of his rebellion, eleven of the Margund chief's villages were confiscated.

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History.
The British,
1818-1851.
Additions since
1818.

¹ Bom. Gov. Sel. CXIX. 6; Silcock's Bijapur, 12.

LAND:

Chapter VIII.

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ACQUISITION
1918-1928

The lands of the district of Bilaspur have been gained by cession, exchange, lapse, and conquest. Most of the country fell to the British on the overthrow of Raghuraj Peshwa in 1818. In 1837, on the death of the Chintheul chief, the Anval petty division and one village in Bardol, and in 1839, on the death of the Nipam chief, five villages in Bardol, twenty-one in Nidgunth, six in Ekli, twelve in Chandkavtha, and four in Hernal lapsed. In 1842, in exchange for other lands, the Raja of Satra ceded twenty-four villages in Horth, one in Ekli, and twenty-eight in Hal amet, and the Pant Prathmaji twenty-four villages in Bagerchee. In 1848 on the death of the Raja of Satara thirty villages in Haverli, seven in Gola, eleven in Mhikali, twenty-one in Mandagur, two in Hernal, one in Bardol, seven in Bardol, six in Shidharli, one in Chinholgi, and six in Kolkhar lapsed. In 1857, on the death of the Kargad chief fourteen villages in Chinholgi lapsed. In 1858, under the proclamation dated the 2nd of June 1858, one village in Hernal and ten in Kolkhar which had belonged to the chief of Nargund were ceded.

The Khasi of Bishpur on that was formed on the 1st of December 1861 on the recommendation of Mr W. Henry the then Commissioner of the Eastern division. In order to give effect to the formation of the district Mr. H. was to be divided into two divisions known as Shabpur and Bishpur. The headquarters of the collector to which they belonged, that is to say, the seat of the collector of their department to be very small, and too small for the want of most time and departure can be expected to make up on the part of the frequent presence of the chief revenue and martial officers which as regards more to come into agreement or the exertion of influence over the people to induce them to accept in providing for the best and improvement. The remedy, the collector the new collectorate was formed in December 1861 with its headquarters at Katalaj, which are now (1883) about to be removed to Bishpur. The subdivisions the district at first contained were Ind, Bishpur, Mangoch, Maderahat, Bagerhat, Badam, and Mungrud. Of the six the first five lying between the Bhuma on the

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Alienated or *inam* villages are held as *sarvajam* or on military service, personal *inam* or grant to individuals, *devasthan* or grant to temples, and district officers' *inam* or grant to hereditary district officers who are now exempted from service. The holders of alienated villages are Brahmans, Lingayats, Raddis, Chattris, Marathas, Telis, Berras, and Musalmans. As a rule the proprietors of the alienated villages live in their villages and manage them. In a few exceptional cases the villages are managed by agents. The estates, as a rule, are not kept in the hands of one family, but are divided into shares. Under the Hindu law all *bhūdāns* or brothers and cousins are entitled to shares in estates. This rule in most cases has had the effect of reducing each share to such insignificance that a family of four members cannot live in comfort on one share. Personal *inams* are sometimes mortgaged and sold to creditors when the proprietor is utterly unable to satisfy their demands, but not till then, as the attachment of such proprietors to their land is as strong in this district as elsewhere. Service and other *inams*, which under the law are not transferable, are only mortgaged. The creditors in such cases generally prefer to resort to a compromise rather than to litigation as they cannot legally annex the property on the security of which they granted the loans. There is no noticeable difference in the condition of the people and in the character of the village in alienated and in neighbouring Government villages. There are no grades of tenants in alienated villages. The payment of rent is regulated by the agreement between the tenants and the holder of the village. Some tenants pay fixed rents for certain periods, others are yearly tenants. The payment is generally made in cash, but, in a few instances where it is expressly so stipulated, the payments are made in kind. The common name given to these agreements is *butti* or *ker hawar* that is crop division or cash contract. The average acre rate for dry-crop or *virudat* land is 1s. to 1s. 6d. (8-12 as.), for garden land 4s. (Rs. 2), and for rice land 2s. (Rs. 1). In some cases the acre rates in alienated villages are lower and in others higher than those in neighbouring Government villages. When a tenant agrees to improve the field or turn it from dry-crop to rice land, the land is let at specially low rates for a certain fixed period at the end of which higher rates are charged. As a rule free pasturage is not allowed, the grazing being usually sold. The right to trees standing on the fields is generally reserved by the *inamdar* or alienees, but wood required for field tools is supplied free of charge. Timber is generally sold but occasionally granted free of charge. In the case of tenants for long terms the right to trees planted by the tenant himself is generally conceded to him during the continuance of his lease. These matters are generally regulated by written or oral agreements between the landlord and the tenant at the beginning of the lease. The Collector helps the *inamdar* to recover his rent from his tenant, in the case of lands to which the survey settlement has been applied, to the extent of the amount fixed by the survey, and, in the case of agreements to pay a certain fixed sum, to the

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Land.

THE BRITISH
1818-1884.

extent of the amount agreed upon. When, on account of the complicated or difficult nature of the case, the Collector refuses to grant assistance, the *indndr* has to recover his dues with the help of the civil courts.

As Bijapur was not formed into a separate district till 1861, no distinct information is available regarding the land management of its early Hindu, Musalman, or Maratha rulers. Nor are there any separate reports on the present district during the early years of British management. Such materials as have been collected for the history of Dharwar. Of the two sections of Bijapur, to the north and to the south of the Krishna, Bijapur north of the Krishna was surveyed and settled by the old Poona survey between 1813 and 1847; and Bijapur south of the Krishna was surveyed and settled by the Karantak or Southern Maratha survey between 1850 and 1863. From the beginning of British rule in 1818 to 1843 no attempt was made to revise the Maratha assessment. Between 1825 and 1839, in other parts of the Deccan much of the land was measured. The measurement proved of comparatively little value because the want of boundary marks and village maps offered every facility for encroachment and other frauds. As in other parts of the Deccan and Karantak the chief characteristics of the old assessment were a high nominal demand and large yearly remissions and outstandings. The occupied area of Government land was much less than half of the whole arable area, and even what was held for cultivation was very imperfectly tilled. In 1813-14 the survey and settlement was introduced into 102 villages in Indl. The survey and settlement went on slowly and was not completed till 1857-58. The work of the Poona survey in North Bijapur was begun in 1810-17, and two years later the Dharwar survey was begun in South Bijapur. As the settled area increased, the former large remissions and outstandings gradually diminished. In 1862, four years after the settlement was complete, remissions dwindled to about £10 (Rs. 100) and outstandings disappeared. Remissions and outstandings did not again appear till the famine of 1876-77 which wasted Bijapur more than any other part of the Deccan and Karantak and left the landholders so impoverished that outstandings rose to £74,838 (Rs. 7,48,380) in 1876-77, £20,396 (Rs. 2,03,960) in 1877-78, and £24,842 (Rs. 2,48,420) in 1878-79. Since 1879 they have again fallen to £709 (Rs. 7,090) in 1882-83. During the thirty years ending 1874 the occupied area gradually spread to ninety-seven per cent of the whole arable area or a rise of 300 per cent; and the collections rose from £34,419 (Rs. 3,44,190) in 1813-14 to £98,817 (Rs. 9,88,470) in 1873-74 that is a rise of eighty-one per cent. From 1,910,000 acres in 1873-74 the tillage rose to 1,996,000 in 1876-77; after the famine it fell to 1,670,000 acres in 1881-82. Since 1874 collections have risen from £98,817 (Rs. 9,88,470) in 1874 to £101,947 (Rs. 10,19,470) in 1881-82 or three per cent. In 475 villages, for which figures are available, during the nineteen years ending 1813-14, the tillage area varied from 833,137 acres in

REVENUE
1820-1814.

Colonel Anderson, Survey Commissioner, 6th November 1879.

THESE ARE THE NAMES OF THE DISTRICTS...

When surveyed and located in 1851, the old Indian...

DISTRICT		TOWN	
1	2	3	4
5	6	7	8
9	10	11	12
13	14	15	16
17	18	19	20
21	22	23	24
25	26	27	28
29	30	31	32
33	34	35	36
37	38	39	40
41	42	43	44
45	46	47	48
49	50	51	52
53	54	55	56
57	58	59	60
61	62	63	64
65	66	67	68
69	70	71	72
73	74	75	76
77	78	79	80
81	82	83	84
85	86	87	88
89	90	91	92
93	94	95	96
97	98	99	100

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LAND
1850-1851

Section
1850-1851

DISTRICTS

were covered with stunted bushes. It was crossed by small and large streams almost all flowing to the Bhima. In parts stones of any size were so scarce that field boundary marks had to be brought long distances. The soil was on the whole poor. Most of the poorer soil which was scarcely fit for tillage lay on high land scattered over the whole face of the country and specially widespread in several villages to the south-west near the towns of Indi and Almél. The soil of low lying villages was generally good. The rainfall though not abundant was somewhat heavier than at Indapur. The chief field produce was *gauri* and *bajri*. Wheat, gram, *tur*, and *kurdai* were grown to some extent; the *kurdai* chiefly for export. A little sugarcane and poor cotton were grown. The people were poorer than those in the sub-divisions further north. This was due to the heavy and unequal assessment which enabled the village officers to rob the villagers and drive many of the poorer landholders from their homes. Weekly markets were held at Indi, Tamba, and Nagthana in Indi; and at Almél, Moritgi, Malghana, Davangam, and at Bhanthar in Almél. Many traders and villagers resorted to these and to the Sindgi market. The want of roads prevented the export of field produce and kept prices low. During the seven years ending 1842, the Indi rupee price of Indian millet or *jewar* had fallen from 192 pounds in 1836 to 201 pounds in 1842 or 4.5 per cent, and the Almél price from 225 to 234 pounds or four per cent.

Exclusive of estate or private villages the population was 50,196 or about sixty-four to the square mile. The total arable area was about 229,243 acres or an average of twenty-four acres to each landholder. There were few wells and there was little watered land. The country was very unsettled and parts were almost or entirely without people. As the stronger had seized the lands of the weaker and as neighbouring villages had divided among them the lands of any village which fell waste, the villages differed greatly in size. The frauds and exactions of native officers had driven many of the landholders from their homes or made them freebooters. The chief *bigha* measures were the *bigha* and the *chahur*. The unit in the *bigha* was the *katti* or pole, five cubits and five faths, that is about 9½ feet, fixed by taking the average lengths of the forearms and faths of five or six men. Twenty poles or *kattis* in length and one in breadth made a *pind* and twenty *pinds* a *bigha*. The following table shows that the theoretical local *bigha* was equal to about three-fourths of an acre; in practice the local *bigha* varied with the character of the soil; the garden *bigha* was only one-half the size of the dry-crop *bigha*:

The details are: In Indi, *Bajri*, 186 pounds a rupee in 1836; 117 in 1837; 156 in 1839; 162 in 1839; 129 in 1840; and 192 in 1841 and 1842. *Sudri*, 192 pounds in 1836; 170 in 1837; 159 in 1838; 162 in 1840; 192 in 1841; and 201 in 1842. Wheat, 93 pounds in 1836; 90 in 1837; 81 in 1838; 75 in 1839; 81 in 1840; 87 in 1841; and 96 in 1842. In Almél, *Bajri*, 150 pounds in 1836; 171 in 1839 and 1840; 213 in 1841; and 156 in 1842. *Sudri*, 225 pounds in 1836; 273 in 1837; 229 in 1839; 213 in 1841; and 231 in 1842. Wheat, 105 pounds in 1836 and 1837; 93 in 1839; 96 in 1840; 105 in 1841; and 93 in 1842. Bom, Gov. Rev. Rec. 112 of 1841, 223.

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In the *chidhur* scale of measuring, a *chidhur* varied in area according to the soil from 120 to 600 *bighas*.¹

During the ten years ending 1841 remissions varied from £2016 (Rs. 20,160) in 1838 to £5 (Rs. 50) in 1836. The amount for 1837 was £1,037 (Rs. 10,370).

(Rs. 80) in 1837. In 1838 it rose to £2016 (Rs. 20160) and to £31285 (Rs. 12,850) in 1832 to £33 (Rs. 330) in 1833, and to £31285 (Rs. 12,850) in 1836. The amount fell from

During the same period collections varied from £1,000 (Rs. 1,10,000) to £5,590 (Rs. 5,590) in 1840, and in 1841 again rose to £2,338 (Rs. 2,380).

During the same period collections varied from £11,993 (Rs. 1,19,930) in 1840 to £3556 (Rs. 35,560) in 1832. They rose steadily from £3556 (Rs. 35,560) in 1832 to £10,719 (Rs. 1,07,193) in 1840.

fell to £8734 (Rs. 87,340) in 1838. From that they rose to £11,993 (Rs. 1,19,930) in 1840 and again fell to £10,336 (Rs. 1,03,360) in 1832 to £10,719 (Rs. 1,07,190) in 1837 and

£11,998 (Rs. 1,19,930) in 1840 and again fell slightly to £11,705 (Rs. 1,17,050) in 1841. The details are:

Year.	Revenue.	Miscel.	Total	Rentals	Village	Not	Out
Indi Revenue, 1832-1841.							

Year.	Rs. Revenue.	Rs. Miscellaneous.	Rs. Total.	Rs. Remissions.	Rs. Village-Expenses.	Rs. Total.	Rs. Net Revenue.	Rs. Outstandings.	Rs. Collections.
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1832	Rs.	47,065	...	81,414	...
1833	Rs.	81,951	...	14,099	...
1834	Rs.	9091	...	14,191	...
	Rs.	06,050	...	05,005	...
	Rs.	68,766	...	380	...
	Rs.	12,855	...	0210	...
	Rs.	8323	...	0278	...
	Rs.	21,178	...	0510	...
	Rs.	33,578	...	68,033	...
	Rs.	14	...	20	...
	Rs.	35,561	...	50,400	...

[illegible][illegible]

841	...	1,10,835	10,788	1,30,023	858	10,111	10,099	1,10,030	...	1,19,030	1,17,691
7041	...	0,12,241	1,57,793	10,70,034	37,507	94,356	1,31,802	0,38,472	1323	0,30,519	

	93,836	1,31,962	0,38,172	1323	9,50,519
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and in the Almel villages the new survey rates were those fixed for Indapur and in the Almel villages they were ten per cent less than the Indapur rates. The following statement gives the new Indapur rates.

Indi Rates, 1843-44.

INDAPUR.	INDL.	ALMER.
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Indrapur, 1848-49.

Soil.	Rates.	Rates.	Rates.

[illegible][illegible][illegible]

13	15	17	19
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A *chakur* is equal to seventy-two *laks* or *takts*.
Bom. Gov. Rev. Rec. 112 of 1814, 162, 345.
Bom. Gov. Rev. Rec. 112 of 1814, 162, 345.

DO NOT WRITE IN THESE SPACES

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Figure 1. The effect of the number of trials on the number of correct responses. The number of correct responses was significantly higher for the 10 trials condition than for the 5 trials condition. Error bars represent the standard error of the mean.

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Journal of Management Education 30(6)p. 789-806

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• **1997** – *Journal of the American Medical Association* (JAMA) published a study by Dr. David J. Schriger, a professor of medicine at the University of Michigan, and his colleagues. The study found that patients who were given a placebo (a sugar pill) for pain relief had a significantly higher pain tolerance than those who were given a placebo for pain relief. The study was a double-blind, randomized, controlled trial. The researchers found that patients who were given a placebo for pain relief had a significantly higher pain tolerance than those who were given a placebo for pain relief. The study was a double-blind, randomized, controlled trial. The researchers found that patients who were given a placebo for pain relief had a significantly higher pain tolerance than those who were given a placebo for pain relief.

[illegible]

Figure 1. The effect of the concentration of the *Agrobacterium* suspension on the transformation efficiency of *Agrobacterium* strains. The number of transformed cells was determined by the number of colonies obtained on the selective medium. The results are the mean of three independent experiments. Error bars represent the standard deviation.

In the Chachan villages an average acre rate of 5 as. was proposed.¹ For the garden or *bagayat* lands the highest acre rate was 4s. (Rs. 2).²

A survey block of 198 villages in the Indi petty divisions of Bardol, Halsangi, and Horti was measured and except Horti, was classed in 1844.³ The rates were introduced into Bardol and Halsangi in 1845. The petty divisions of Bardol, Halsangi, and Horti together formed an irregular triangle of which Bardol and Halsangi were the base and Horti the apex, Bardol stretching north-east, Halsangi north-west, and Horti south. The tract composed of the three petty divisions was bounded on the north by the Bhima; on the south by Indi, Tamba, and Bijapur; on the east by Indi; and on the west by Sattara. Their united extreme length was about thirty-eight miles and their extreme breadth about twenty-nine miles. Of a total area of 471 square miles, 131½ belonged to Halsangi, 203½ to Bardol, and 136 to Horti. The whole tract was a waving plain. Halsangi and north Bardol had not a single hill, only a few rocky spear-grass covered knolls. In the south of Bardol the uplands rose into low hills which spread over a great part of north Horti. Many streams, the largest holding water all the year round, crossed the plain northwards to the Bhima, which formed the north boundary of Bardol and Halsangi and was bordered by a belt of rich soil. There were no roads except footpaths, and, except near villages and temples, there were no trees. The total arable area was 246,773 acres of which 46,767 acres were private or *inam*. The soil varied from very rich patches to tracts too poor for tillage. From Padnur in the extreme east and along the Bhima westward most of the soil was deep rich black. In some places the rich black was mixed with *kurt* or hard black soil containing saline matter which greatly lessened its value. Both in depth and quality the soil of the central villages varied greatly. As a rule the soil of the uplands was shallow and poor while the soil of the valleys was deep and rich. In many south Halsangi and Bardol villages the soil was extremely poor and was classed as *barud* or gravelly. The climate was healthy during the fair season and sickly during the rains. The rainfall was uncertain. During the eleven years ending 1834 three years, 1828, 1833, and 1834, were good; six years, 1825, 1826, 1827, 1829, 1830, and 1831, were middling; one 1824, was bad; and one 1832 was a year of failure and famine. From 1835 to 1843 the seasons varied from middling to bad; none were either very good or very bad. Exclusive of private or *inam* villages the population of Bardol and Halsangi was 26,052 or about seventy-eight to the square mile. Except in the poor villages where some of the land was over-assessed the people of Halsangi and Bardol were not extremely poor. They were decently

¹ Bom. Gov. Rev. Rec. 112 of 1844, 322.
² Bom. Gov. Rev. Rec. 112 of 1844, 333, 337.
³ Lieut. Nash, Surv. Supt. 135 of 5th Sept. 1844. Bom. Gov. Rev. Rec. 111, part 2, of 1875.

As p.	Rate.
10.10	8.8
8.8	7.2
6.1	4.8
7.2	3.7
4.8	3.3
3.7	2.8
3.3	2.3
2.8	1.8
2.3	1.3

As p. gives the rate per cent less

As p.	Rate.
10.10	8.8
8.8	7.2
6.1	4.8
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